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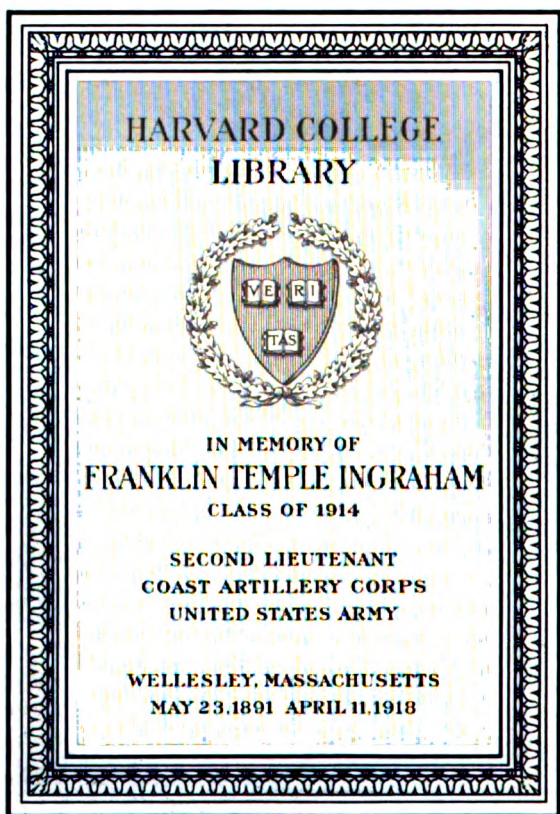
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THE
MILLENNIAL HARBINGER;

CONDUCTED BY

ALEXANDER CAMPBELL.

CO-EDITORS :

W. K. PENDLETON AND A. W. CAMPBELL.

I SAW another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.—*John*.

Great is the Truth, and mighty above all things, and will prevail!

SERIES IV.—VOLUME V.

BETHANY, VA.:

PRINTED AND PUBLISHED BY A. CAMPBELL.

1855

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES

VOL. V.] BETHANY, VA., *JANUARY*, 1855. [No. I.

PREFATORY REMARKS.

It is rather ceremonious than necessary, to have a general preface, or a formal introduction, to a new volume of a work now entering upon its twenty-sixth volume, and especially on the part of one who has been, as an editor, before the public almost one-third of a century. In such a case, we prefer to stake the past for the future.

Besides, we know not what a day, much less what a year, may bring forth. We have always followed, in such matters as these, what is not inappositely called "the openings of Providence." "The Lord reigneth;" and we say, "Let the earth rejoice! Let the nations be glad."

We desire no higher honor than to stand as a sentinel upon a watch-tower, to observe the workings of God and the workings of man, and to take notes of the scenes and the acts of the drama. We take the past and the present for the future, and endeavor to take counsel from these as to our course in relation to any crisis, or new attitude of affairs, arising in our horizon.

We congratulate our readers, in contemplating the onward march of the great principles of Original Christianity, as now being plead by many of the choicest spirits of the present generation. Events have transpired, and are transpiring, pregnant with rich promise of better days in the future than we have yet seen in the past. The word of the Lord is running to and fro, and gaining mighty triumphs over the ignorance and the prejudice of men. A more catholic spirit

is being cherished and cultivated by the great Protestant family, and especially in that portion of it contending for the restoration of the apostolic institutions, and the pure word of the Lord to be exalted above all the doctrines and commandments of men.

The Holy Bible, without note or comment, was one great step taken by the best Protestant parties about the beginning of the present century. Union and communion on the foundation of Apostles and Prophets, without creeds and platforms of synodical enactment and conventional authority, was the second step out of the rank and file of the politico-ecclesiastic institutions of the dissenters in Great Britain and Ireland, some fifty years ago.

This was as a rock thrown into the stagnant pond of church prescriptions and church authorities. The waters were moved and troubled, till wave after wave broke upon the shores. The watchmen on the walls of rival Zions, were alarmed at these portents of coming evils, and measures were taken to suppress the spirit of inquiry and the freedom of research into the reasons of things.

But there were those amongst them that spake often one to another, "that feared the Lord, and that thought upon his name." They stood up and inquired for the old paths. Nor did they inquire in vain. "They that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him, for them that feared Jehovah, and for them that thought upon his name." He glorified them that glorified him.

At the dawn of the present century, star after star arose, and a galaxy of glory shone through the ecclesiastic heavens, until it appeared as a highway of light, under which the wayfaring man, though a simpleton, could not possibly mistake his path. Metaphor apart:—The prescriptive authority of creeds lost its charms. The intelligibility of the inspired Apostles and oracles of Christ, was conceded; union and co-operation, upon the simple basis of the written oracles, was argued; and communion in the holiest of all—in the sacramental symbols—was triumphantly decided as the birthright of every immersed disciple of the slain Messiah.

Another bold step has been taken, and the Bible, the whole Bible, must be translated, *de novo*, and an exact, and a lucid, and a well documented version of the Holy Oracles, must first appear in our vernacular, and then be committed to all the modern dialects of earth, wherever our language, our trade, our commerce are known.

Such is the age we live in, and such the signs of the times. The union of Christians in one Lord, in one faith, in one immersion, in one body, in one spirit, in one hope, and in one God and Father of all, is now the great work on hand, and the bright preface to the tri-

COLLEGES.

triumphant march of the church throughout all the earth. Then let us cheer up, trim our lamps, and prepare for the glorious manifestations of the triumphant march of the Lord Messiah, at the head of his conquering legions, going forth to war against Pagandom, Mohammedandom, the Popedom, and every kingdom arrayed against the Lord and his Anointed.

These are the objects of Christian expectation—the subjects of innumerable prayers and pleadings; because the burthen of many a prophet, and the message of many a servant of the Lord's Anointed. To your work, then, O Israel of God! and let all jars and discords cease. Trim your lamps and be always ready. "Expect great things, attempt great things, and great things will follow."

This new year will be a year of great events. Such are our impressions and expectations. And why should we not desire to realize the promised triumph of light over darkness, of good over evil, and of the knowledge of God over ignorance, superstition, prejudice and error! We are unquestionably on the right side of the great controversy of the age. We stand up for God and the Bible, for Jesus and his kingdom, for the diffusion of Primitive, Original Christianity, for the union of all true Christians, for the conversion of Jew and Gentile, for the ultimate and glorious triumph of the mighty hero of man's redemption over all the powers of darkness—whose shall be the kingdom, the power and the glory, for ever and ever. Amen.

A. C.

COLLEGES.

[One of the Morning Lectures daily delivered in Bethany College.]

YOUNG GENTLEMEN—When, on Tuesday morning, at the impulse of the moment, I stated that I would address you on the subject of Colleges, on Friday morning, I had forgotten that, within the course of the last year, I had delivered a formal lecture on that subject, which many of you may have read. I shall not, therefore, travel over that ground, which I now presume to be already familiar, at least to many of you. The purpose expressed on Tuesday morning, was occasioned by a half-sleeping, half-waking vision of that morning, in which I strangely found myself, rambling through the ten categories of Aristotle, proceeding from *substance* to *habit*, and assorting, in a moment, all between the Alpha and the Omega of the ten; arranging them, as he had so ingeniously done, under the titles of *quantity*, *quality*, *rela-*

tion, action, passion, time, place, situation. These being between *substance* and *habit*, covered the whole area of his predicates, and led me, in an instant, to think of Dr. Watts and his five predicables.

Of every thing in heaven, earth, and hades, the poet and the philosopher, Isaac Watts, said that he could affirm or deny five predicables, and that angel, man nor demon, could do no more.

And what think you, young gentlemen, were the five *predicables*, true of each and every one of you, and of every other student, pupil, pedagogue and professor in Europe, America, and the remnant of mankind? You are ready to exclaim, We know them all. They are, *genus, species, difference, property, accident.* True, these *five* comprehend all that can be predicated of any subject, or of any predicate in the regions of fact or of fable.

I conceived that an address on *Colleges*, under these predicaments and predicables, and especially upon our own, might be of service to us all.

Colleges, like students, and like professors, too, have each and every one something special and differential. That is only saying, in the language of the five predicables, that Bethany College has the predicate of *difference*. This, you will remember, is the key-stone of the College arch of five *predicables*. On the right side of the *difference* are *genus* and *species*, and on the left side are *property* and *accident*. *Difference*, then, in the five fingers, or five predicables, is the middle finger, which is always the largest and farthest reaching on the human hand. Well, this middle predicable is a long finger, and, in any arch or circle which the hand and arm can sweep, its diameter will give the largest square—the contents of which, whether good or evil, will, in all cases, redound to the glory or the shame of each and every institution. This, I presume to say, is sound in logic and true in mathematics; and, therefore, is worthy of very grave consideration.

The differential attribute of every thing in nature, is that which gives it rank and precedence; which lifts it up or lets it fall into the niche it ought to fill. Now, to understand this *differential* attribute—which, indeed, may be an attribute of attributes, in each and every institution connected with the honor, the happiness, or the destiny of man—is a very interesting, I might say, a transcendently important subject. In schools, colleges and churches, these are more worthy of consideration than in any other institutions on earth.

Political government, and state policy in every form, have to do with mere temporalities—things of time and of sense. So have banks, and all monied institutions. But schools of every kind, and churches, have, for their special supervision and object, man's intellectual, moral, and spiritual relations, character, and aggrandizement.

These are his essential interests, because they involve his honor and dignity. Now, in the direct ratio of the spiritual and eternal elements of man, and what most immediately, most powerfully, and most permanently affects, aggrandizes, and consummates these, compared with matters merely animal, intellectual and temporal, are Colleges. *I say Colleges; because Colleges make scholars, scholars make teachers, or *doctors*; and these create books, maps, globes, sciences, arts, both useful and ornamental. They also furnish our lawgivers, our lawyers, our judges, our governors; our doctors of law, of physic, of metaphysics, of theology, of Christology, of history, and of all the fine arts of sculpture, poetry, painting, drawing, and music. Indeed, of all

“Those polished arts that have humanized mankind.
Softened the rude, and calmed the boisterous mind.”

These institutions have created and furnished the men that have scaled the heavens, that have given to us the true astronomy of our universe, and the true glory of our earth, so far as we have penetrated the arcana of nature—celestial, terrestrial, or infernal. And still we are careering our way in exploring earth and heaven; penetrating into the earth; digging up its mineral wealth—its iron, its copper, its silver and its gold; gathering up its sparkling sands, its precious gems, its translucent pearls.

And still, we onward press in new discoveries, which accumulate in ratios unprecedented; so that now one decade of our years tells more of nature's history, reveals more of her secrets and her handi-works, enlarges our mental horizon, and elevates our conceptions of the grandeur, the excellency, the riches, and the glory of the great Author of the universe, than ever told a century, in the days preceding the present tenantry of the earth.

And now, what farther glory remains to be achieved by our Colleges, English and American? What is yet to be accomplished, that has not been accomplished by our Colleges? I answer—the *full development, decoration, and aggrandizement of the moral man*. . . This is our conception of the matter. This is the grand desideratum conceded, desired, demanded, by each and every philanthropist in the truly enlightened, but fearful minority of mankind. It is more felt, more needed, more demanded, in these United States, than in any civilized country in the world. And why? Because of the vigor, the boldness, the energy, and the independence of the Anglo-Saxon American. The elements of the Anglo-Saxon American, having superadded to him the special elements of the Anglo-Danish and the Anglo-Norman, gives a compound of humanities in one personality, that no philosopher, within the ten categories and the five predicables, ever yet

comprehended. Hence, as a bold young American once said to a daring Anglo-Saxon, "If you will drive a nail through the moon, I will go round and clinch it," the present generation of young Americans are very likely to extend their doctrine of new notions and grand enterprizes a few degrees North and South of any surveys yet laid down upon our charts of humanity.

What, then, is to be done, to save us from a new species of political spontaneous combustion, quite a conceivable contingency in the new phases of society? This, to every true patriot; and to a far nobler personage—to every true philanthropist—is the greatest question of the age. No nation or people, whose history is written in the chronicles of earth, has ever been placed in such a perilous predicament as young America—I say *young America*; not your fantastic young America, but this great infant empire of States, already more numerous than all the States of Europe, and yet to be more numerous than all the present foreign States of civilized humanity. What conservative element is to be infused into the confederate masses of our population! This is the grand question—the most soul-absorbing question, of a moral or political character or complexion, that can be propounded.

We say, at more than a venture, with the strongest assurance—I might say, with the full assurance of understanding—that no mere human science, no mere Grecian, Roman or Anglican civilization, can meet the wants of such a community of communities, as must be spread over this immense continent of two Americas—I might say over our own North America. But I will rather contract than expand the area of our country. Take all North of the Isthmus, and even less than this, *the present territory of the United States*, and I ask, On what instrumentality depend we as the ark of our salvation? Is it the arm of flesh—the sword of steel? I at once meet the issue, and affirm, with the full assurance of conviction, that it is not by the sword of steel, but by the sword of the Spirit. It is not, however, by the Bible on the sacred desk. It is not by the Bible on the sideboard, or the Bible on the family stand. It is not by the Bible in the common school only. But it is by the Bible in the College, in every school, from the abecedarian class to the highest in the National or State University.

Nor do we mean the mere volume in the library. But the Bible in the hand, before the eyes, in the head, and in the heart of every student. Yes! of every student and of every professor too.

Without the Bible, both the heavens and the earth are dumb. The world, in its palmiest days, never, by dint of reason, literature, or human science, reached the footstool of Jehovah. Pagandom, in all

its glory, had not one rational idea of the invisible Spirit. Pagans spoke of an eternal, but not one word of a sempiternal Universe. They had no conception of the difference.

The traditions of Assyria, Egypt, or Chaldea, were stolen sparks from Job's or Abraham's altar, so far as one spark of light they had. A "*thus saith Jehovah*," has more moral grandeur, more soul-subduing, more soul-refining eloquence and efficacy, than all the oracles of all the priests, magicians, soothsayers, diviners and astrologers that ever crowded the temples, the altars, or the palaces of Assyria, Egypt, Nineveh, Babylon, Athens or Rome.

It is the Patriarchal, Jewish, and Christian Bible;—it is the preachings, teachings, admonitions, exhortations, of such men as Moses, Joshua, Samuel, David, Solomon, and the Prophets; and still more of the great Teacher himself, his Harbinger, his Apostles and Evangelists, that have civilized, refined, honored, and exalted man. It is their voices in the common school, in the Sunday school, in the academies and colleges of Christendom, that civilize, refine, purify, and ennoble man.

But while speaking of the Bible in the schools and colleges of our country, I do not mean the Bible on the shelf, in the college library, or locked up, like an amulet, in a trunk, to ward off spectres, or diseases, or hobgoblins; but to be read, lectured upon, taught in all its *facts, events, precepts, laws, ordinances, promises, threatenings*.

We do not mean that the Bible is to be taught or read *theologically*, as in schools of divinity, or of didactic or pragmatic theology. It is to be read and studied *historically*, and with religious reference. Its whole moral power, and its whole spiritual power, are concentrated in its *facts, precepts* and *promises*; and not in those speculative theories called *orthodoxy*, in any latitude or longitude under the throne of God. These belong to *denominations*, and not to *Christians*.

Theories and theologues make sectaries; but facts, precepts, promises, believed, obeyed and cherished, make Christians.

It is a very singular, a very pleasing, and, to us, a very exhilarating fact, that, *denominationally* contemplated, we, under whose auspices and labors Bethany College was originated, founded, and put into successful operation, need nothing but the Bible facts, precepts, promises and threatenings, to complete our whole theory of Christianity; to furnish us with all the materials necessary to faith, hope and love; and to guard us against the sins of lukewarmness, negligence and apostacy.

All Christendom—Greek, Roman and Protestant—go with us just as far as we desire them to go with us; so far as these facts, precepts, promises and threatenings are concerned. They admit them all.

They endorse us thus far. We ask no more. But *they* have something more. They have theories, speculations, philosophies and traditions; with decrees of synods, councils, conferences, church politics and politics. Thus controversies all rally round about these—their own opinions, devices, policies.

They can go with us, and we can go with them, in all that is catholic, or universally conceded by the whole church militant. And, therefore, they can enjoy all the benefits of Bethany College equally with those who accord with us in faith, hope, and charity. The readings of sacred literature daily from the Bible, the thorough development of all its grand facts, precepts, promises, threatenings, are as much enjoyed by all denominations in the land, attending this College, as by the members of our own society. Whatever confirms, assails, or impairs our faith, confirms, assails, or impairs theirs. Hence, the youth of all schools of theology, denominationally regarded, are just as safe here, in a partizan sense, as anywhere else.

We care for these, in common with all Christians, of all denominations, in our country. As to the sectarian theories, they are of no real value to either the orthodox or heterodox, in matters pertaining to a future life. They have no renovating, regenerating, or soul-transforming efficacy, on saint or sinner. They may gratify a speculative or poetic fancy—they may politically advance a party in favor with certain casts of society; but farther than this they have no power. There may be as much orthodoxy in the broad way as in the narrow path of life.

A College, in our country and society, should be free from every merely sectarian influence and tendency. Religion and morality are, however, just as much needed in college life as in any other life. The Bible in the College is quite as essential to the good of mankind as the Bible in the church or in the family, **is** to the development and proper aggrandizement of the respective members of each institution.

No young gentleman can make himself master of the Greek or Roman tongues, without fully understanding the Pagan Pantheons—the history of their gods, goddesses, and their demigods; their amours, their jealousies, rivalries, intrigues and feuds. And must he be compelled to study polytheism, in all its abominations, for the sake of its contributions to the knowledge of the dead languages; and while daily pursuing such studies, must he be, by College authority and direction, denied the privilege of Bible readings, of Bible lectures, and of Bible worship!! “Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice and the uncircumcised triumph.”

But, young gentlemen, I am assured, from all I know of you, that

you duly, or in a very eminent degree, for the most part, highly appreciate all the studies connected with the *Book of Life*; and that you would prefer to neglect any other study, or, indeed, to give it up, as comparatively uninteresting and unprofitable, when placed in antithesis with the study of that volume, of which the great philosopher, Locke, once said, "It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter."

But, young gentlemen, I need not dilate to you on the advantages of Bible readings, and of Bible studies, as a daily duty, and a portion of your College life. Our literature, our sciences, and our arts, which, as one of our poets has said,

"have humanized mankind,
Softened the rude, and calmed the boisterous mind,"

are, in your esteem, so elevated, so aggrandized, as not to call for any eulogy from me on this occasion, much less in this department of your daily attention and regard, which, I have every reason to believe, you already very highly appreciate and enjoy.

But there is something more in my horizon this morning, which I would press upon your attention. It is all-important to satisfactory views upon any subject, that we have an elevated stand-point and a large and clear horizon. We have now some hundred Colleges in the United States, with a population of some ten thousand students. We may have nominally more, but this definite number, not far from the mark, answers our purpose as though it were to a fraction exact and true. These fountains annually send out, say, a standing army of ten thousand graduates. Whither go they? And to what extent do they elevate and aggrandize our country and its fortunes? To these questions we can affirm no certain, no satisfactory answer. But should a tithe of them become distinguished in philanthropic and successful enterprizes, would they not repay a larger interest to the country and the population that founded these Colleges, endowed them, and patronized them, than any other investment of the same amount? In what predicament should we find our schools, academies, churches, courts of law, legislative, judiciary, and executive officers, without collegiate education! And without the sciences and arts taught in these schools and seminaries of learning, whence could have come your mechanisms, your cities, your highways, your palaces, standing on earth or floating upon your rivers, lakes, seas and oceans? Whence your navies, your armaments, your steam engines, your railroads, your electric telegraphs? In fact, whence all the grand improvements of this and former ages, in their advancements upon the realms of Barbarism and savage life? Do you not respond, From our sciences and our arts? And whence come they? You

must again respond, From men of letters, men of sciences, and men of arts. And whence came they, but from our schools, our colleges, our great theatres of literature, science, art, religion and morals!

To consecrate these, and to consummate them, we have our Sacred history, our Bible lectures, our literature, our sciences, and our useful and ornamental arts.

We have still reason to regret, that we have not, out of our denomination, a College in successful operation, upon these our peculiar and elevated premises; and that, indeed, in not a few cases, we have been slandered and misrepresented, because of this conspicuity given to the Bible, as the fountain of true learning, of true morality, and of true religion, as alone sufficient, and as all sufficient, to furnish its faithful students with the true science of God and of man; of things present and of things to come; and to fit man to fill up the measure of his duty and his destiny, in a manner honorable to him that created him, and to him that redeemed him; and also, in a manner alike honorable and profitable to himself, to his fellow-citizens, to the church of God, and to the great family of man.

We have only farther to add—That on our premises, and at our stand-point, we occupy a truly catholic and a truly enviable position. It is this—All that we teach and all that we learn directly from the Holy Bible, being facts, precepts and promises, entering into the justification, the sanctification, the adoption, and the glorification of man, and being universally conceded by all denominations of Christians—Greek, Roman and Protestant;—we avoid, wholly and perfectly avoid, the charge of sectarianism, on any just and tenable ground whatever. They all admit the Divine origin of these facts, precepts and promises, and they only quarrel with us because we will not honor their opinions, institutions and traditions, which they have added to those facts, precepts and promises, with that respect due to the commandments of the Lord and his Apostles. We hold, advocate, and maintain, all that they hold, advocate, and maintain, for which they produce any Divine precept or precedent; and merely repudiate that which they, or their ancestors, have, at sundry times and in divers manners, added to the Oracles of God. In one sentence: They and we unite in all that is in the Bible, and we dissent from them only in what they add to it, in any form, either by illogical and false inferences, or by the decrees of synods and councils, in the dark ages of Papal prescription and ecclesiastic despotism.

All parties and denominations may be, and occasionally numbers of them are, members and students of Bethany College. Our Bible lectures are on what is *in the Bible*, and not on what is not in it. Those who believe more than is in the Bible, are not specially

addressed in our lectures. They are, as Americans and students, entitled to hold and maintain their *opinions, as such*. We only command their attention to what is in that book. And hitherto, we are happy to say, we have never had, on these premises, one difficulty with any student from the commencement of Bethany College down to this day.

We, as an institution, stand on the most catholic ground of any institution known to us, out of our brotherhood, in Christendom. The boasted catholicity of the Greek and the Roman institutions, is wholly restricted to *Greeks and Romans*. The *Papist*, the *Presbyterian*, *Episcopalian*, *Congregationalist*, *Methodist*, stand as *denominational*, each on his church polity, or government. That is their passport to communion, so far as church privileges are regarded. And that is always written or printed on their houses, or in their books and decrees ecclesiastic.

We expatiate not on doctrines, orthodox or heterodox, in this institution. No member of this class, I presume to say, has at any previous time, within these walls, heard so much from us on our position. It needs no vindication, no defense. It is not assailed openly, by any institution in the country, and is felt by us and its enlightened friends to be wholly unassailable—impregnable. Insinuations, inuendos, have been only whispered.

The Bible, the whole Bible, and nothing but the Bible, exclaimed the immortal Chillingworth, is the religion of Protestants. We are all Protestants in profession. But some of us are only so in *profession*. There is a moral grandeur in the word *Protestant*, which we always feel when we fix our mind upon it. There is a *Protestant* popery, against which I *protest* with as much sincerity and intensity as I ever felt against Grecian primacy or Roman popery. We have political, ecclesiastic, and scholastic popery. But as Christians, we have only one Father, one infallible Father, and we are all brethren. This is our stand-point, and on it we command a large horizon, and occupy a strong hold, impregnable as Mount Zion itself, which cannot be moved. Having been thus Providentially distinguished in our position, it behooves every student in this college, as he respects himself and its faculty, his friends, his country, and his species, to aim at nothing beneath the most dignified and exalted position of intellectual and moral grandeur, attainable in the midst of those propitious circumstances which a kind and benignant Providence has so benevolently thrown around him.

A. C.

THE CHURCH—No. I.

ITS WONDERFUL INTRODUCTION AND ESTABLISHMENT.

THERE is nothing on earth to be contemplated, that is so sublime as the church. Weak in power and few in numbers, as it may seem to a superficial observer, it is nevertheless of a grandeur transcending that of the kingdom of Alexander, of the empire of the Cæsars, or of the allied glory and greatness of all the dynasties of earth. How august its introduction! What interminable processions of heralds have flourished its approach! From the garden of Eden to the garden of Gethsemine; from the fall of the first Adam—a *living soul*—to the resurrection and glorification of the second Adam—a *life giving spirit*; for forty centuries kingdoms, and peoples, and tongues, have been but as preparatory characters, uttering or acting the prologue of the sublime drama of redemption, “to enlighten all men, that they may see what is the fellowship of the mystery, which for ages was hidden with God, who created all things by Jesus Christ: to the intent that the manifold wisdom of God might be known through the church, unto the principalities and powers in the heavenly places, according to the eternal purpose which he purposed in Jesus Christ our Lord.”* It is the visible *family of God* on earth, and, as such, is the *pillar and support of the truth*; it is the body of Christ, and, as such, the representative power among men of the only true and rightful sovereign of heaven and earth, the King of kings and Lord of lords, who sitteth at the right hand of the majesty on high, where he must reign till he have put all his enemies under his feet. When the last enemy, death, shall have been destroyed, then will he deliver up the kingdom to the Father, that God may be all in all.

The greatness and grandeur of the church may be considered from three points of view—

1st. Its wonderful introduction and establishment.

2d. Its glorious and Divine Head.

3d. Its triumphant destiny.

We may premise, that by “the church,” in the sacred style, something more is meant than material temples of brick or of marble. The οἶκος θεοῦ—“the house of God,” in which Paul desired that Timothy might know how to behave himself, was not a *templum* made with human hands, like Solomon’s, at Jerusalem, or St. Peter’s, at Rome, or St. Paul’s, at London, but it was a *household*, a family of called ones, elected and adopted children of God, saints, who had

* Ep. iii. 9–11.

passed into a new life, through the mysterious operation of the word of God; heirs of eternal life, and, with Christ, partakers of the heavenly inheritance. Still it was a visible organization, a formal power, a governmental and a disciplinary institution, with its laws and its ordinances, and its members and its offices, appropriately appointed and displayed before the world, and destined to act and to be felt as a conservative and saving influence in all the earth and amongst all nations. It is as a city of refuge for sinners, wherever they may be found, and, as such, is the consummation and visible display of the eternal wisdom of God for the salvation of man.

In the divine purpose, therefore, the church is logically coeval with the fall of man, but in its chronological manifestation, not only to the inhabitants of the earth, but to "the principalities and powers in the heavenly places," it dates from the pouring out of the Spirit on the day of Pentecost, Anno Domini 33. Through long cycles of vicissitude, however, God had been preparing for this event, and through many a rapt prophet bard awakening, in the hearts of the faithful, hopes of its future dawn upon the night of *mystery*, in which, *for ages, was hidden this manifold wisdom of God*. The Saviour alludes to these ancient preparations in the parable of the vineyard,* and seven centuries before, God had said through Isaiah†—

"In that day sing ye a responsive song, concerning the vineyard.
I the Lord do keep it;
I water it every moment:
Lest any hurt it,
I keep it night and day."

With reference to this development was the whole of the Old Testament written. From Moses to Malachi, God inspired historians and prophets to image forth in type and symbol this sublime purpose. Typical men and a typical people were raised up and directed by a special providence, as the material vehicle, the vanishing encasement of the perpetually evolving psyche—the soul—the eternal power and animating principle of a developing humanity, culminating in "the church of the living God, the pillar and support of the truth." So that without controversy we may say, "Great is the mystery of godliness: God manifested in the flesh, justified by the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory."‡

In full harmony with these views, in another prophetic strain sings Isaiah—

* Luke xx. 9, &c.

† Is. xxvii. 2, &c.

‡ 1 Ti. iii. 15.

"In the last days the mountains of the Lord's house
 Shall be established in the top of the mountains,
 And shall be exalted above the hills;
 And all nations shall flow into it.
 And many people shall go and say,
 Come, ye, and let us go up to the mountain of the Lord,
 To the house of the God of Jacob;
 And he will teach us of his ways, and we will walk in his paths.
 For out of Zion shall go forth the law,
 And the word of the Lord from Jerusalem."*

Thus introduced by a concatenation of events stretching through four thousand years, and heralded by a succession of prophetic bards singing in every age, the idea of the church is seen as the soul of all history. All else is made to work together for it, and derive its importance, in the world's annals, from its bearing on, and connection with, this only ark of human safety and hope.

Accordingly, when the time was fully come for these long laid and deep foundations to be uncovered, and the glorious temple of the Holy Spirit to be fully displayed,—the time sung of by the prophet, when he says,

"Awake! awake! put on thy strength, O Zion;
 Put on thy beautiful garments, O Jerusalem, the holy city;
 For henceforth there shall no more come into thee
 The uncircumcised and the unclean.
 Shake thyself from the dust;
 Ascend thy lofty seat, O Jerusalem;
 Loose thyself from the bands of thy neck,
 O captive daughter of Zion:†

In this fulness of time the portents begin to thicken; the dim shadows, delineated by the prophets ages before, fashion themselves into real living forms, and light breaks upon the darkness that had so long enveloped them with obscurity. Zacharias, while burning incense at the altar, is stricken dumb, for his incredulity concerning the child of *favor*, John the Harbinger. The Spirit of the Lord overshadows the Virgin Mary; the angel Gabriel appears unto her and announces the purpose of God to make her the mother of Jesus, the Son of the Highest, who should sit upon the throne of his father David, and of whose kingdom there should be no end; Joseph and Mary go up to Bethlehem, according to a decree of Augustus, to be enrolled, and thus, in fulfilment of an ancient prophesy, the infant Messiah is born in the city of David; the glorious event is announced by an angel to the shepherds in the vicinity, who were watching their flocks by night, and the voice of a multitude of the heavenly host is heard praising God, and saying, "Glory to God in the highest heavens, peace on earth, and good will amongst men;" a star, the Star of

* Is. ii. 2, 3.

† Is. lli. 1, 2.

Bethlehem, rests over the manger in which Jesus sleeps; magicians from the East, attracted by its appearance, come to worship him and offer gifts,—gold, and frankincense, and myrrh; the jealousy of Herod is aroused, and he slays all the male children in Bethlehem, and the borders thereof, from two years old and under, so that, as Jeremiah had prophesied, “In Rama a voice was heard, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted because they are not.”*

We pass over the few incidents we have recorded of the early life of our Saviour, and come to his entry upon his personal public ministry on earth. In the 15th year of the reign of Tiberias Cæsar, the word of the Lord came unto John, and, as had been predicted by Isaiah, he appears as “The voice of one crying out in the wilderness, Prepare ye the way of the Lord, make his paths straight.”† He “preached the baptism of repentance for the remission of sins,” and “the glad tidings of the gospel unto the people;”‡ and when multitudes of the people were flocking to his baptism, Jesus also came “from Galilee to the Jordan unto John, to be baptized by him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becomes us to fulfil every divine ordinance. Then he suffered him. And Jesus, after he was baptized, immediately went up from the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and, lo, a voice from the heavens, saying, This is my beloved Son, in whom I delight.”§

Thus introduced and miraculously authenticated, the blessed Saviour commences his brief but busy and eventful career. The twelve Apostles are chosen, the seventy are sent out to preach, saying, "The kingdom of heaven is at hand," and the testimony of miracles challenges the dead infidelity of the people to the claims of the Messiah. Meantime, the political relations of the world were all preparing for the same consummation. The declining and partially subjugated condition of the Jewish state, filled the fathers in Israel with the expectation and desire that a deliverer would soon come. They remembered, with hope, the ancient promise, that "the sceptre should not depart from Judah, nor a lawgiver from between his feet, till Shiloh come," and as often as they looked over the waste places of Zion, and saw the gradually growing tyranny and assumptions of the Roman power over their once proud and exclusive glory, they sighed for the fulfilment of the cherished promise concerning the seed, and waited

* Matt. iii. 2. † Is. xl. 3. ‡ Lu. iii. 3, 18. § Matt. iii. 11, 13.
SERIES IV.—VOL. v. 2*

anxiously for the appearance of a successor, to establish again in triumph the throne of David in the Holy City, Jerusalem. But their national ambition was too narrow for the wide philanthropy of God, and they knew not the king when he came. He was to them "as a root out of dry ground; he had no form or comeliness that they should regard him." Therefore, they rejected him as an imposter, and crucified him as a blasphemer.

But his sufferings and death were for the church. He "purchased it with his own blood;"* because he loved it, even as a faithful husband loves his wife, therefore gave he himself for it.† Herein differs the church from all other establishments. It was to be introduced by the voluntary and sacrificial death of its founder and head; it was to rise upon the ruins of the proudest monuments of sin; it was to be built of living stones from the quarry of a fallen humanity; it was to lift up its peaceful front, amidst storms of Satanic opposition; it was to subvert the powers of darkness, and shake the deep and strong foundations of human bondage and corruption; and, therefore, with such a purpose and destiny, having no parallel in human annals, it was fitting that it should have an introduction and a basis of establishment, beyond all comparison glorious and strong, at once superhuman and divine. It was to be no temporary expedient, adjusting itself to passing circumstances;—no ephemeral fabric, dissolving as the shadows of time; no kingdom of the land or the sea, crumbling into ruin by its own inherent elements of decay;—but it was to be the eternal wisdom and power of God for universal salvation to all that believe;‡ the great and perfect tabernacle, wherein Christ, by the offering of his own blood, should obtain eternal redemption for his people;§ the kingdom that should rise in the latter days of Nebuchadnezzar's vision, seen by him as a little stone cut out of a mountain without hands, which smote the combined powers of the world, and broke them to pieces, and ground them, till they became as the chaff of the summer threshing floor, and the winds carried them away, that there was no place found for them;—the kingdom that should never be destroyed—that should not be left to other people, but that should break in pieces and consume all other kingdoms, and, itself, fill the whole earth and stand forever.||

It was fitting, then, that this kingdom, which is the church, should be introduced with wonderful and glorious power of ceremony and fact, and that its establishment, unlike that of any other, should be accompanied with convulsions, grand and universal as the conquest it was destined to achieve. Hence, the powers of heaven, and of

* Acts xx. 28. † Ep. v. 25. ‡ Ro. i. 16. § Heb. ix. 11-12. || Dan. ii. 33, &c.

earth, and of hell; are all enlisted. The throne of David, the throne of Cæsar, the throne of Satan,—these are the powers; two against one, and this one, Christ, *alone—alone!* Yes, methinks I see him as he cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, traveling in the greatness of his strength: the announcer of righteousness, mighty to save, with the blood of his down-trodden enemies sprinkled upon his garments, having trodden the winepress *alone!** He passes from the tribunal of Pilate, the kingdom of Cæsar, a captive under death, into the grave, the heart of the empire of Satan; and there he lies, a spectacle to angels and to men, degraded and prostrate between the pillars of the temple of Dagon. And the heaven is sorrowful, and the light of its countenance is darkened, and the earth is shaken, and the dead are moved, and amid this universal and awful disturbance and confusion, the like of which had not been since ancient chaos, the Sun of Righteousness arises with healing in his beams, the Spirit of God broods once more upon the darkness, and beautiful in the robes of righteousness, renovated and redeemed, the church arises upon the ruins of her enemies, and the “righteousness of Zion goes forth as brightness, and her salvation as a lamp that burneth.”

Christ, after his resurrection from the dead, is declared to be the Son of God, invested, in his spiritual and glorified state, with all power, both in heaven and in earth,† and thus “justified in the Spirit,”‡ he pours out upon the church miraculous and manifold gifts. As David had sung long before—

“Thou hast ascended on high,
Thou hast led thine enemies captive;
Thou hast received gifts for men:
Yea, for the rebellious also, that the Lord God might dwell
among them.”§

And, in full harmony with these ancient intimations, Paul says that, “The manifestation of the Spirit is given to every one therewith to profit,” and that “God hath set in the church diversities of gifts—apostles, prophets, teachers, miracles, gifts of healings, helps, governments, diversities of tongues;|| for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of God.”¶

Thus has God “set watchmen upon thy walls, O Jerusalem! who

* Is. lxiii. 1-3.

† Rom. i. 3, 4.

‡ 1 Ti. iii. 16.

§ Ps. lxviii. 18.

|| 1 Cor. xii.

¶ Ep. iii. 12.

shall never hold their peace day nor night;" and let those "who make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."*

W. K. P.

A FUNERAL DISCOURSE.

[We commend to our young readers, especially, the following discourse, spoken by our brother, Dr. L. L. Pinkerton, before the "Female Orphan School of Kentucky," on the occasion of the death of one of the scholars. While it has been conceived and expressed with special reference to the capacities of the young, it will not fail to touch, also, the hearts of the old.—W. K. P.]

DISCOURSE.

—"The righteous are taken away from the evil to come."—Is. lvii. 1.

DEAR CHILDREN AND YOUNG LADIES—You have asked me to speak to you a few words in relation to the death of one whom you call your "much loved sister," and you tell me, at the same time, that you "dearly mourn her loss." I can well believe you sincere. I know that neither the love nor the mourning is affected. You loved much, have lost much, and may reasonably mourn. Your dear sister lies in an early, untimely grave. In some shady spot near her childhood's home, she deeply sleeps to-day; nor will she awake and arise out of that sleep, till the heavens and the earth be no more. Upon her lowly resting place

"A thousand suns shall shine,
A thousand moons shall quiver;
But she will walk with us no more,
Forever and forever."

Death has dashed the features you so much admired, and marred the countenance that a little while ago beamed upon you with a sister's love.

Virginia passed away, as was meet, with the summer's flowers. It was a beautiful time to die, when the verdure of field and forest was fading, and the last rose of summer was yielding its fragrance to the breath of the young autumn. It was a fit time for young Virginia to die. She will not see the leaves fall, nor hear their melancholy rustle, as they rest on her grave. She will not hear the moaning dirge of the winter night winds, as they break on the cold marble

* Is. lxii. 6, 7.

memorial, affection will place to mark the spot where she is sleeping her last sleep. Your sister has no more any part forever, in all that is done under the sun. She will join in your songs no more, nor walk with you to the house of prayer. But you will remember her still, and you will mourn for her. Yes, as often as the 6th day of September shall return, you will say, "This is the anniversary of the death of Virginia O'Bannon," and the memories of her love and of her virtues will quicken your holiest purposes, till you join her in the upper sanctuary of God.

It is my purpose to speak to you some words of comfort, of hope, and of admonition. We will endeavor to understand why our sister has been so suddenly taken away.

We are sometimes overwhelmed by a sudden calamity, and cannot, for a time, adjust our souls to it. The mind is, as it were, collapsed, and though piety enjoins silence, because God hath done it, yet we cannot comprehend his ways. Thus, when some cherished friend, who made life all musical and blessed for us, suddenly sinks into the grave, our weak faith reels, and for a moment we feel as if God had forgotten to be gracious. But we have only to be still and trust Him, though he slay us. God is his own interpreter, and he will make his doings plain to patient faith.

It is true, we may not know *all* at the present. We "know but in part, and see through a glass darkly." The wisest among men cannot solve all the apparent difficulties that arise, when they attempt to scan fully the providence of God. It is well to remember this. "Heaven is as high to the man as to the boy." Who by searching can find out God? Who can know the Almighty to perfection? One of the greatest among living writers tells us, that "the human reason has not, in the course of three thousand years, discovered any satisfactory solution of the difficulties that perplexed the Idumean patriarchs, once assembled in the tent of Job." (Macaulay.) Yet we may know in part, and in this find reason to trust our Father, when we know not.

The sentence I have read you from one of God's ancient prophets, declares that the righteous are taken away from the evil to come. Your sister, then, died so young, because God loved her much. She had confessed her Saviour, and was endeavoring to live as he has directed us all to live. She had offered her heart in penitence and tears unto God. He accepted the offering, made her his daughter, and has taken her home. It is better to be in heaven than on earth, if such be the will of our Father; for though we may enjoy much here, we will be perfectly happy there. I do not care to say much to you of the "evil to come." You will all learn of it early and fully enough,

should you live. Young people do not know, and will not fully believe, that as we all get on in life, our sorrows multiply, and the evils incident to our world thicken around us. But this is true. A Scotch poet, who wrote a great many beautiful verses in his day, has one about this matter of which I am now speaking:

“Ye little ones that guiltless sport,
Like linnets in the bush,
You do not know the ills you court,
When manhood is your wish:
The losses, the crosses,
That active men engage,
The fears all, the tears all,
Of dim declining age.”

You will remember the answer of Jacob, when he stood before the king of Egypt, “Few and evil have been the days of the years of my pilgrimage.” This is the experience of all.

Morning is a time of comparative gladness and of hope. Joy looks upon us with radiant face. The music of Nature is jubilant, and comes off in rapid waltz-like time. All objects on the landscape, even the smallest, are adorned with pearls. Everything is life and advancement. The light strengthens, till all the little dells become beautiful. The air is filled with fragrance and with song. As the day advances, the heat becomes oppressive, and the highway *dusty*. The pearly adornments of nature are all exhaled. The tone of the music is lowered, and the fragrance is all wasted. And evening comes on at length, with its melancholy, dirge-like strains, its fatigue and weariness. Shadows thicken, the song ceases, and our out-look is into night. It is a time for tears and for prayers! I know not that you will catch the import of this talk. Perhaps it is not important that you should. Enjoy your morning. Be glad while you may, for the days of evil will be many. Benevolently has God ordered all things. Let us see his goodness in the blindness of youth to the evil to come. Hope, and joy, and gladness, give to the young soul a momentum that sends it on through life, and which many years of disappointment and sorrow can scarce overcome. Our lives have their morning—a season of preparation for the cares of the on-hasting noon. I would not, then, if I could, shed mildew on the flowers that bloom along the pathway of the young—nor shade deeply that picture of life that now lies out before them. Nature will do her own coloring in her own time. None but the aged can know that the young who die are taken away from the evil to come.

From the toils of life, from its sorrows, its disappointments, from its sickness, from all its dangers to the soul, from the temptations of the evil one, your dear sister has been taken away. She will never know the toils of mature life, nor the weakness and blight of age.

She went away in the beautiful and joyous spring-time of her life, to a country where the inhabitants are always young, and where there is never winter.

The decay of a human being is sad to behold. The bloom gone, strength, vision, hearing gone, the hair bleached or fallen, the teeth and voice gone, hope gone. What remains? Nothing but tears and fears. Yet old age may be lovely, even as a calm autumnal evening is lovely. When it is the conclusion of a well-spent life, and is passed in prayers, and in counselling the young to walk in the ways of virtue and religion, then is our decline honorable and lovely. Still, it is better, if the will of God be so, to die young—to go away from the evil to come.

The best preparation for the unavoidable ills of life, is early piety—the fear of God and the love of our associates. To avoid the follies of youth, is to prepare for the weakness of age; to love our Saviour, is to be fit for early death.

Your departed sister, then, was taken away in the eighteenth year of her age, because God loved her and wanted her up in heaven. Her last intelligible utterances, we learn, were an attempt to sing that beautiful song—

“O land of rest, for which I sigh,
When will the moment come,
When I shall lay my armor by,
And dwell in peace at home?

No tranquil joys on earth I view,
No peaceful, sheltering dome,
This world's a wilderness of woe,
This world is not my home.”

You all remember how dutiful she was to her teachers, how kind to her school-mates, how studious of her Sunday school lesson, how respectful to him who now addresses you. So dutiful was she, and kind to all, so fond of the Bible, and so well behaved in church, that I thought her a disciple of Christ from the beginning of our acquaintance. But she confessed her Redeemer publicly, only a few months ago, and already has that dear Saviour, as we believe, confessed her before his Father and all the holy angels. Will not this reconcile us to her absence for a time? The bud that was opening on earth, is now blooming in heaven.

But in taking your sister away, God has been kind, not to her only, but to you that have been left behind. He thus reminds you that you may die young. Perhaps of all your school-mates, you least expected Virginia to die. She had a vigorous constitution, and enjoyed ruddy health. But she faded suddenly, as a tender flower fades when nipped by the frost. She was broken by sickness in a day, and her

short-lived beauty departed. Thus may it be with any one of you. God says to you by the death of Virginia, "be you also ready." How sad, had death found your sister unprepared, unreconciled to God, disobedient to the Saviour! But she was ready when the message came, and will not you be ready, dear children, when death calls for you? Endeavor by fervent prayer to God, and by attention to all your duties, to be prepared for the hour of death.

But I would not have you think that your sister will be idle in the heavenly mansions. There is much to do there. "God is love," and he has a very, very large empire to govern and bless. The Scriptures represent all the happy dwellers in heaven as being engaged—they are all busy. God gives them lovely employments that they may be happy. We do not know all that our heavenly Father may have for those to do who are in heaven, but he tells us that the "angels are all ministering spirits, sent forth to minister to the heirs of salvation." It must make an angel very happy to be sent away from heaven to this earth, to take care of some poor widow, or some good orphan child. We do not know in what way angels execute their missions, but this is no reason why we should not believe that they are busy with the affairs of men. A great many things are done in this world which we cannot explain. We do not know how the electric current gets from New Orleans to New York in an instant of time, so as to enable persons in these distant cities to converse with each other as though they sat face to face. Yet this is done. Why, then, may not the angels of God visit us?

It is pleasant to think that our departed friends may be sent on missions of love to our world—that they visit us in the night-watches and speak to us in dreams. Your sister loved you all, and she loved this place. It may be that your heavenly Father will employ her as one of your "ministering spirits." She may be more useful in this way, than if she had remained in the body. She may be near you, when assembled in the morning for prayer, and when the evening comes, with its closing hymn, she may be near you still. I can repeat to you some beautiful stanzas which speak of this:

"How cheering the thought, that the spirits in bliss,
Will bow their bright wings to a world such as this,
Will leave their blest seats in the mansions above,
To breathe o'er our bosoms some message of love.

They come, on the wings of the morning they come,
Impatient to bear some poor wanderer home,
Some pilgrim to snatch from this stormy abode,
And lay him to rest in the bosom of God."

I know there are those in this world who laugh at such utterances as these. Let them laugh. We will not envy them their amusement,

so long as the blessedness of *belief* in celestial ministrations is ours. The highest philosophy is the fear of God,—the chief bliss, the love of Christ, the communion of the Holy Spirit, and what these involve. Despite of all incredulous jests, we will hold on to the belief that our friends who have left us, love us still, and that they are not uninterested “witnesses” of our life-struggle.

Do not suppose that such a conviction will make any one fearful of seeing visions. No; on the contrary, it will cure such idle fears. It will lead you to visit alone the graves of your dear friends in the night-time; to think of them; and you will feel that your separation from them will not be long. Think thus of your “much loved sister,” and you will become reconciled to her death, since she is with you still.

But again: Your Father may intend to make you think of heaven, and love it more by taking your sister there. We are apt to think much of the country where our cherished friends live, and to love it, too, even for their sake. When you think hereafter of Virginia, you will, at the same time, think of heaven, and it will at length seem to you like home, your only real home. Think how happy your sister is to-day, and how beautiful, clothed in garments, worn only by the redeemed in glory! She has joined all the pure and good who have died in the past ages of the world—who have been saved by the blood of atonement. Will not heaven, hereafter, seem a lovely place to you, and will you not think of it often and endeavor to prepare for it? I hope you will, and may God help you! I know he will help you, if you ask his help, and if you trust him, he will bring you home at last. You will be happy then forever.

“How blessed the place he is gone to prepare,
For all that are washed and forgiven,
And many dear children are gathering there,
For of such is the kingdom of heaven.”

The Saviour took one of our little girls then only a few months ago, and her name, too, was Virginia—Virginia Norwood. So both our Virginia’s are gone! Do you not think they are together to-day? Ah, dear children, there is no orphanage in heaven. God is the present and everlasting Father of all.

I have but one reflection to add. Virginia will not return to us, but we may all go to her. We are invited to the same blessed home. The Saviour who died for us all, and who rose and ascended to heaven, desires our salvation. If we go to him in prayer, forsaking every evil way, he will take us up to his blest abode when we die.

Shall we not, then, be happier and better on account of our sister’s death? Will we not love heaven more, now that she is there? And

shall we not all endeavor to love and fear God more, since he has taken her away from the evil to come? How delightful to think, that in a few days we *may* see all the happy dead. When we meet in heaven, we shall never part again. We shall all love one another there, for none but the lovely will enter heaven. It need not be long till we are all in heaven among the angels.

We learn from the Bible that heaven is a glorious place. The throne of God and of the Lamb is there; there is the city of God—the New Jerusalem, with its walls of jasper, its streets of gold, its gates of pearl. There is the river of the water of life, and there is the tree of life. There we shall see our Saviour, who had loved us so long and so well. He will lead us to fountains of living waters, and God will wipe away all tears from all eyes; there we shall see the prophets and the apostles, the poets, and the great and good, who lived to do their duty. Among these, gloriously appareled, you will see your lost sister. What a joyous meeting! How glad will she be to see you! She will conduct you to some secluded spot in heaven, and tell you of what she has seen and heard—of all she will have learned since her death. You will probably be surprised to find that she will know much of your own history—that she never forgot you—that she witnessed your sorrow for her death, and this meeting to-day.

I shall hope that you will all be good, and endeavor to get home—that like her whom we mourn this day, you will be studious and dutiful—that you will fear God and keep his commandments. Thus you will be fit to live and prepared to die.

I conclude by repeating to you a beautiful apostrophe, never more appropriately spoken than now:

“Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.

Peaceful is thy silent slumber—
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.

Yet again we hope to meet thee,
When the night of life is fled,
There in heaven with joy we'll greet thee,
Where no farewell tears are shed.”

To God our Father, who has given to us everlasting consolation and good hope through the mediation of Jesus, and by the power of the Holy Spirit, be praise and glory forever!

THE ADELPHIAN SOCIETY.

WE had the pleasure of attending the Anniversary Celebration of this Society, held last evening, (December 11th,) in the church in Bethany. Its proceedings were conducted with dignity and piety, and manifested a high degree of cultivation in the *manners* of a Christian life. We like to see order and decorum everywhere, but especially in the house of God; for God, and Christ, and the Holy Spirit, are there. The spirit of holiness should pervade every heart, and the soul should be shut up to the sanctities of a high and spiritual communion.

The President of this Society, Bro. W. E. Armstrong, of Kentucky, gave us, in his opening address, some very interesting statistics relative to its rise and fortunes. It has been only three years since it was founded, and in that time it has sent out more than sixty members, all of whom have been useful servants in the kingdom of our Lord, and thirty of them, regular public ministers of the gospel. The exercises of this Society are designed to qualify its members for public usefulness in the church. Recitations of Scripture, original essays on Christian themes, and formal discourses or sermons, are the regular performances of their weekly meetings, and these are subjected, in their own hall in the College, to the fraternal criticisms of appointed judges, whose business it is to point out their defects, commend their excellences, and suggest proper corrections and emendations.

In addition to these, their regular exercises in their hall, the Adelprian Society also furnishes much ministerial labor to the neighboring churches. Some of her members are, every Lord's day, engaged in preaching the gospel or edifying the saints, and, on first-day evening, one is regularly appointed to address the congregation in the church at Bethany. In this way this infant daughter of Bethany College is not only doing much good now, but preparing for a usefulness which no power of prediction can foretell. How many precious souls may not the thirty ministers, now in the field, be the instruments, under God, of saving from eternal death; and who can place a limit to the circling waves of influence which they shall throw into motion on the great ocean of humanity! Even those who do not become public ministers of the gospel, will exert a salutary influence in the churches, and prove as salt of the earth.

We had, last evening, several recitations of fine passages from the Scriptures—to wit: The 1st chapter of Hebrews, the 8th chapter of Hebrews, the 103d Psalm, and the noble defense of Paul before Agrippa. After this, two essays—original compositions—by brethren

J. T. Riley and W. S. Russell, of Mo.; and next, two discourses by brethren J. A. Meng, of Mo., and S. B. Teagarden, of Pa. Bro. Meng, in an ingenious and very interesting manner, presented us with the Scriptural answer to the question, "What shall we do to be saved?" and Bro. Teagarden gave us a discourse on "What think ye of Christ?" His array of the Scriptures in the development of this transcendent theme, was forcible and lucid. The divinely glorious and condescending character of our blessed Saviour, was set forth in the clearest demonstration of Holy Writ, and his sufferings for us dwelt upon with much feeling and earnestness. We bid these young brethren "God-speed," and pray that they may have honest and true hearts to press on in this greatest and noblest work that man was ever honored to perform.

The President returned an appropriate acknowledgment to the ladies of Bethany, for their generosity in presenting them with books, and aiding them in the furnishing and arranging of their hall, and modestly urged an appeal for further encouragement. We would think it fortunate if we could extend this appeal, so as to enlist for this noble Society the kind patronage of our sisters generally. How many of them could send in a little token of their good will, in the form of a volume or two, to cheer and encourage these young men in their labor of love for the world! Ladies, sisters in Christ, do you not feel inclined to take an interest in the Adelpbian Society of Bethany College, and send your offices of kindness abroad in their dispersion over this wide and favored land of gospel light and liberty! We shall expect to hear from you, and, at the next Anniversary of the Society, to have it in our power to state that contributions of many volumes have been made from many States. Let not this appeal fall unheeded or be forgotten, for it is in behalf of humanity and God!

We would be happy to give a fuller report of these proceedings, but our limits forbid. We present below, however, one of the Original Essays read on this occasion, and commend it to the thoughtful perusal of our readers. I felt my hope for the future fortunes of the Reformation kindle anew, while I listened to the performances of this noble band of Christian brothers, and my confidence was greatly confirmed in the conviction, that God will not forsake, in the years to come, the work that he has so signally blessed in the days that are past. Press on, my young friends, prove yourselves true and valiant soldiers of the cross; endure hardships as becomes the ministers of the suffering Saviour; look to God and labor for humanity, and you "shall see of the travail of your souls and be satisfied."

W. K. P.

REASON AND RELIGION.

"The entrance of thy words *gives light*; it giveth understanding even to the simple."—Psalms.

IN the beginning God said, "Let us make man in our image, after our likeness." The attributes of the Creator are omniscience, omnipotence, and omnipresence. The attributes of our bodies are sluggishness, feebleness, and decay. This clog of clay, then, is no *image* of Him—is not at all in His *likeness*. But there is a great *motive power* in this body. There is a higher, more God-like essence—that which "*he became*"—a living soul. It has attributes approaching, in some degree, the Divine mind. This approach may be small, yet it is a transcendent honor that it deserves the name of *approach*. The *reason* is that which the Omnipotent Workman made like unto himself. He speaks now, and always has spoken, to us with reasonable words, and proposed a reasonable redemption plan. The *image* of the Almighty must be the communicant with Him. It, alone, has a passport into the court of heaven. The *likeness* must be employed to come at the ideas beneath the words of the Great Original. God, Christ, the Bible, Nature, all address it in most unmistakable tones. The words coming from all these sources are the bearers of true light. With beautiful appropriateness, therefore, the royal Psalmist spoke: "The entrance of thy words *gives light*." As the light of the sun comes to us from a more glorious sphere than ours, and drives darkness from the earth, so this divine light comes from a heavenly orb, infinitely above us, and dispels the night of ignorance. It is not mere understanding, in the strict sense of that word, that we receive. It is not a mere recalling or confirmation of our past experiences. It addresses us in no such trammelled manner. This spiritual light teaches us *wisdom*—that which we never have experienced, nor ever would, in this world. It gives us ideas that are above earth—have nothing of earth about them. The Creator set the sun, and moon, and stars, in the heavens, and clothed our globe in brightness; but when He taught the first man, who was his Father, and what were that man's and the world's relation to Him, He sent abroad over nature more light than is radiated from all the systems of worlds in the universe. When He spoke from heaven all creation became luminous—gloriously, divinely bright. When He taught man a lamp was hung out in the soul, burning with heaven-descended fire. A great, far-seeing *eye*, was placed in the mind. It looked around, and, behold! Jehovah's signet was stamped upon the universe.

The finger of God had written of his own power, wonderful wisdom, and undying goodness—had written, too, in bold, em-

phatic characters. He tells in mountains, oceans, continents, and worlds, of his power. He writes in skillful mechanism, unerring laws, unchanging causes and effects, of his wisdom. He speaks in teeming waters, rich lands, and abundant harvests, of his goodness. Light is being reflected from every quarter, and the eye of the soul must not be veiled and dimmed. Wisdom and soul were once *one* in the Great Parent Mind, and there is a sad beclouding of the immortal spark, if it does not recognize the offspring of its own parent. We know that the *debris* of sin has been heaped upon it. But we must dig all the deeper, and shovel away the rubbish, like slaves hunting for pearls in the sand. We must mine and delve, and open shafts for the light; and when, finally, we issue from this dark world, guided all the while by the day we have let in from on high—when we issue into the clear light above, like successful miners, we will bear the *precious metal* with us. And see, when an intellect peculiarly capacitated by its Maker, receives more than the common share of these life and light-giving words—what a glorious *man* we have in the world. We have such an one about once in a century. A man to stand between nature and prosy humanity, and interpret her hidden truths—a mind that will scatter abroad, like a polished reflector, the glory it receives from a higher source. We call such a man a poet; but no matter what we call him, his mission is for good. It was not unmeaningly spoken, when a certain poet was called the “great high priest” of nature. He *is* a priest—an interpreter. He stands between God as speaking in visible forms, and reveals the meaning of the heaven-wrought letter. No confused Sibylline leaves are those that whirl, in clouds, from a thousand forests. No unintelligible pages are those carved in the solid masonry of a thousand hills. No unmeaning language is that uttered by brooks, and rivers, and oceans. But, to a mind illuminated by light from on high, and attentive to itself, all is plain—all is heaven-stamped *truth*. The highest types of this class are those men of old, who not only interpreted nature, but spoke by the power of the God of nature. They were men who drew nearest unto the holy oracle, and saw clearest the glory of its rays. So wondrous was the sublimity and loveliness they saw there, that it became their chief theme. David, King of Israel, was the greatest among these poet-prophets. “I will praise thee, O Lord, among the people; and I will sing praises unto thee among the nations. For thy mercy is great above the heavens, and thy truth reacheth unto the clouds.” A spiritual language is thus furnished us—a language nearest allied unto the celestial tongue. Then both from the Bible and the book of Nature, we draw teachings of weightiest import. The material is furnished to our hands—we are urged

to go to work upon it. Beauty is everywhere: Beauty, heaven's messenger of love. He that has a bright eye may see it, and tear away the deforming garment of sin; and he does a blessed action for his fellow-men. The loveliness that we see around us, is the preface to that of heaven. Without seeing the one, we can never see the other. We pass through the types, up to the mind of the Author—they give the impetus, and we use reason as the pathway. "We must retire inward, if we would ascend upward," truthfully said a Romish saint. In the *penetralia*—the secret chambers of the soul—an altar must be kept burning. Thoughts of Heaven—earnest reflections upon our Father's wonderful works and ways—long meditations upon His varied language, are the instruments for acquiring and keeping alive the "confidence of things hoped for." Abundant incentives to thought are on every hand. God is everywhere manifest; not in the sense of the Pantheist, but of the Christian. He not *being* all visible things, but *willing*, guiding, and preserving them. The ideas of his omniscient mind are embodied as far as eye can see. Sensuous images are ever thrusting themselves upon us. Formulæ crowd the world. Nature seems moving through a lengthened *ritual*. The canopy of heaven is the dome of her temple. Beneath it the ponderous service moves on. It reverberates with the thunder peals of her myriad-tongued anthem. She moves a clarion-toned priestess among the worshipping works of the Almighty Hand. She calls on men to repeat after her the adoring strain. If we listen with an unclosed ear, we will be constrained to join in the worshipping song, and thus, shall all the "works of his hands praise him." But if the eye of reason is clouded, and the ear of intellect is dull, how can we see the beauty of the temple, or hear the voice of the priestess? How can we take up the burden of nature's pean—how can we recognize the winning tones of revelation, if we draw not near with bowed-down heads and swelling hearts? How else can we draw near, in spirit, to the author of both? How can we sing the Maker's praises, if we know not the interpretation of the handwriting upon the world and the universe? Thus benighted, we would be in an unknown country. The enemies of our souls would mockingly ask us to sing them one of the songs of Zion. '*How could we sing the Lord's songs in a strange land?*'

But we must listen *attentively*, with hushed pulsations. Let us go high up the heights of mind, where the air is clear and pure. There we can hear the *small voices*, and they may teach the loudest lessons. Elijah, at the bidding of God, went and stood upon the mount. A great and strong wind broke in pieces the rocks; after the wind an earthquake came; and after that a fire passed by; yet the Lord was

in none of them. But after wind, and earthquake, and fire, there came a *still small voice*. It behooves us much, then, lest we lose some of the *whisperings* of the Lord's messengers, to be very attentive. But there may be a point so distant that human reason cannot reach it. There may be lands *unexplored*, nigh unto the court of heaven. Then comes a higher principle—a continuing, a crowning, a perfecting principle. When reason shall be exhausted by the upward flight, then FAITH will take up the precious burden of gathered hopes and heavenward yearnings, and bear them straight on, and lay them at the foot of the throne of Jehovah. *Then we will have treasure in heaven.*

W. S. R.

REMARKS ON THE SABBATH, AND THE FIRST DAY OF THE WEEK;

SUBMITTED WITH DUE RESPECT TO THE OPINIONS OF ALL THOSE WHO MAY DIFFER FROM ME ON THE QUESTION. ALL THAT IS ASKED—SEARCH THE SCRIPTURES, AND SEE IF THE THINGS BE SO.

THE observance of the Sabbath is one of the ten precepts which are denominated by God as his laws, as may be learned from Exodus xvi. 28, "How long refuse ye to keep my commandments and my laws;" and again, Hosea viii. 12, "I have written to him the great things of my law, but they were counted as a strange thing." The Sabbath being established on the second day of Adam's existence, (Gen. ii. 3.) and he not having then sinned, is sufficient evidence that it is an institution required by Adam and all his posterity, even though he had not sinned; and the record of its commencement bears all the solemnity that so important an event required. It is true that the circumstances attending its announcement were not so imposing, nor associated with that glory and demonstrations of power which attended the delivery of the laws from Mount Sinai; but it should be borne in mind that in the former case, God directly communicated his will to two perfect and holy beings; whereas, in the latter, there was a medium between God and man, and there required a demonstration to command the attention of a vast multitude of fallen and degenerate creatures. These facts unquestionably prove that the seventh day was holy to the Lord, and was therefore the Lord's day.

That the Sabbath has been changed from the seventh to the first day of the week, is unquestionable; but such change cannot be binding but by the authority of God, and to prove that authority, the record must be found wherein his sanction is given to it. For my own part, I know of no such record. But let us examine for a little the grounds on which this is founded. The writings, sayings and doings of the Apostle Paul, are the authority upon which both those who have changed and those who have abolished the Sabbath, have proceeded: let us investigate them as recorded in the Scriptures.

Paul, at six separate places, preached on the Sabbath, as may be learned from the following quotations:

"But when they departed from Perga they came to Antioch, in Pisidia, and went into the synagogue on the Sabbath day and sat down. (Acts xiii. 14.) And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. (Acts xiii. 42.) And the next Sabbath day came almost the whole city together to hear the word of God. (Acts xiii. 44.) And on the Sabbath we went out of the city by a river side, where prayer was wont to be made. (Acts xvi. 13.) They came to Thessalonica, where was a synagogue of the Jews, and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. (Acts xvii. 2.) And he reasoned in the synagogue and persuaded the Jews and the Greeks. (Verse 11.) And he continued there a year and six months, teaching the word of God among them. (Acts xviii. 4.) For Paul had determined to sail by Ephesus because he would not spend the time in Asia, for he hastened, if it were possible for him to be at Jerusalem on the day of Pentecost." (Acts xx. 16.) Now, Pentecost was undoubtedly observed on the day appointed by God, annually, on the morrow after the seventh day. "And he shall wave the sheaf before the Lord to be accepted for you on the morrow after the Sabbath the priest shall wave it: it shall be a statute for ever throughout your generations in all your dwellings." (Lev. xxiii. 11.)

Thus Pentecost, always falling upon the first day of the week, proves that the Sabbath had not yet been either changed or abolished; and the fact of Paul's hastening to Jerusalem thirty years afterwards, that he might keep the feast of Pentecost, demonstrates the continued observance of the Sabbath up to that time, *as the former depended upon the latter*, and immediately followed it.

As the foregoing sufficiently demonstrates that St. Paul, neither by word nor deed, made any change in the day on which the Sabbath was observed, whilst he strictly revered it, it ought to prove conclusive evidence on the question. But further to elucidate the subject, I will present one more evidence, which ought to satisfy any one who venerates the word of the Lord. Matthew xxiv. 20, "But pray ye that your flight be not in the winter, neither on the Sabbath day." This proves beyond dispute, that not only did St. Paul observe the seventh day, but that Christ himself, in his predictions of the future, gave his sanction to its continued observance.

Paradoxical as it may seem, it is frequently asserted that the Scriptures contain no command from God to Adam, to observe the Sabbath, yet it is written that "God blessed the seventh day and sanctified it." What do our Lord and his Apostles mean by saying, "it is written?" undoubtedly that a revelation from God is recorded, for it could be neither written nor communicated whilst it remained in the divine mind alone. And not only did Adam receive oral instructions from God to reverence the Sabbath, but we read that the divine Being sanctified it by his own example, as we read that "He rested the seventh day from all his works."

Were it necessary to demonstrate that the instructions of the Most High to Adam were much more full and complete than the very abridged history which we possess of the creation and the earlier ages

of the world, reference might be made to the character of the sacrifices of Cain and Abel. "The Lord had respect to Abel and to his offering, but to Cain and his offering he had not respect;" not being in accordance with the law. Again: when Noah came forth from the ark, and consecrated the postdeluvian world by an act of sacrifice, as recorded in Genesis viii. 20, "And Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offering on the altar;" had there been no fuller revelation than that referred to, how could Noah have discovered which were clean and which were unclean? But even in the giving of the law from Mount Sinai, there is evidently reference to principles already laid down for the guidance of the people, when God himself says, "Remember the Sabbath day to keep it holy." Remember what? That I blessed and sanctified the seventh day when I instituted it, therefore keep it holy; for what God does is perfect and durable as himself.

Having showed the grounds that exist for believing that the appointment of the Sabbath on the seventh day was positive and irrevocable, I will next take up the arguments generally adduced in favor of a change to the first day of the week. First, Acts xx. 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." From this sentence of Scripture the inference is attempted to be drawn that Paul concurred in and acted upon a change in the Sabbath; but to support this supposition, it is necessary to show that Paul did not preach nor break bread on any day but the first day of the week, or that at least he abstained from so doing on the seventh day; whereas the Scripture informs us that it was Paul's "manner" to preach or reason every Sabbath. It also appears that it was the custom of the church at Troas to break bread on the first day of the week, so that Paul's preaching unto them was not necessarily connected with the breaking of bread. Nor is the celebration of the Lord's Supper confined to any day of the week: "And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." (Acts ii. 46.) It is believed by some that the breaking of bread from house to house, by the first Christians, was not eating the Lord's Supper; but whatever it was at Jerusalem, it was the same at Troas, for the same distinction is made in both places between breaking of bread and eating a common meal. The untenableness of the argument in favor of a change, from the acts of St. Paul, at Troas, is at once shown by the foregoing quotation; for the same principle would support the doctrine of every day as a Sabbath, from the proceedings of the first converts to Christianity. But the object of the historian in mentioning St. Paul's service on the first day of the week, was not to convey the idea that he regarded it as the Sabbath, but for the purpose of mentioning the miracle which the Apostle performed on that occasion by the recovery of Eutychus, as may be plainly seen by reading the context.

Another inference in favor of a change in the day, is drawn from St. Paul's writings to the Corinthian church, where he says: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. xvi. 2.) The idea that the laying up of money for a special

purpose, out of the week's profits, should mark the Sabbath, is rather too far fetched to require any argument in refutation; but in juxtaposition, we may remind the reader that the same Apostle "reasoned in the synagogue [at Corinth] every Sabbath, and persuaded the Jews and the Greeks;" "and, as he continued *there* a year and six months, teaching the word of God among them."

But, say objectors, when Paul left the synagogue he ever after preached upon the first day of the week, and by that signified that the Sabbath was changed; yet the Scriptures are altogether silent on this subject. Moreover, when Paul preached in the synagogue he gave the Jews and the Greeks to understand that he believed the seventh day to be the Sabbath. And what would Justus and Crispus, and all his house, with the believing Greeks, think of Paul's practising such dissimulation as preaching a different doctrine from that he had preached in the synagogue. How heavily would his own anathema have fallen upon himself, (Gal. i. 8, 9;) and would not such conduct be very inconsistent, when contrasted with his reproving Peter before them all, for using dissimulation, (Gal. ii. 14.) But St. Paul was not a dissembler.

The Holy Ghost falling on the Apostles on the first day of the week, is made use of as another argument in favor of an alteration of the Sabbath. Granting that it was likely that God would permit such change under the new and vastly more important dispensation; or supposing that the epoch of the gospel dispensation being ushered in by a change so important on the death and resurrection of our Lord and Saviour Jesus Christ; to establish it as an act of the Divine Being, or giving the change such an impress as would authorize his creatures *not* to "remember the seventh day to keep it holy;" or the expunging of any portion of the decalogue and the retention of the remainder, it is absolutely requisite that authority should be shown, or the period so definitely and distinctly marked, that his creatures could have no doubt on the subject. For instance, had the death of our Saviour produced the change, or his resurrection have sanctioned it, the period must have been definitely marked by the acts of the Apostles themselves, have been part of their teaching to the Jewish converts, and the reason for it have been pointed out as distinctly as in the case of the change of the Levitical law. Until this is done, it is clearly a violation of God's commands not to "keep holy the Sabbath day;" and yet St. Paul scrupulously kept the seventh day thirty years after the first promulgation of the gospel, there was no command ever given to the contrary, and the alteration is a device of man and not the act of God!

Those who contend for the abolition of the Sabbath, place much reliance on these words, "Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." (Col. ii. 16.) Any one who relies upon this passage for the abrogation of the Sabbath, or the leaving of the observing of it optional with the Christian, does not pay sufficient attention to the circumstances under which the day was established. It commenced on the second day of Adam's existence, and was specially blessed by God, who honored it by resting thereon. At Sinai God wrote a command to keep it holy, on a table of stone, therefore it is obligatory on

Jew and Gentile. And the things that the Apostle says let no man judge or condemn the believing Gentiles for not observing, belonged to the Jews, which he says are a shadow of things to come. As the Sabbath was a shadow of something which was not come when the Apostle wrote, and which has not come since, the shadow remains, and according to Paul, the Sabbath exists the same as when it was instituted.

Thus I have reviewed the principal passages of Scripture that are relied upon as authority for changing and abolishing the Sabbath, and it now remains for every candid reader to judge for himself. One thing I would ask: Is there, in all the Scripture, any thing analogous to the abolishing of the Sabbath, upon the authority of a mere inference?

It is a very grave mistake, to regard the Covenant of Horeb as the first covenant. This mistake, in a great measure, has led to the abolishing of the Sabbath. Let us, then, endeavor to point it out. According to the declaration of God, Adam could not have existed after he had eaten of the forbidden fruit, if he had not been redeemed. "But with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world." (1 Pet. i. 19, 20.) "Who hath saved us according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. 1, 9.) Then as Adam did live after he had sinned, it is evident that the first covenant was established with him and his posterity, for without its redeeming quality neither Adam nor any of his posterity could have existed. "And without the shedding of blood is no remission." (Heb. ix. 22.) If further evidence were required on the subject, I might state that Adam doubtless offered a sacrifice according to the law, and that God had respect to him and his offering. And upon the first communication that God had with Adam after he had sinned, a promise was made that the seed of the woman should bruise the head of the serpent. This promise was confirmed to Abraham with an oath, (Gen. xxii. 16, 18;) and again it is written, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ. The law which was four hundred and thirty years after cannot disannul, that it should make the promise of non-effect. Wherefore, then, serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made." (Gal. iii. 16, 47, 19.) And when the tabernacle was set up, Aaron was ordained the high priest of the first covenant, which was the figure of the second, and to offer sacrifice for the sins of the people. "If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedek, and not be called after the order of Aaron?" (Heb. vii. 11.) But when the seed had come to whom the promise was made, and had fulfilled all that was written of him, and said upon the cross, "It is finished," the priesthood was then changed from Aaron to that of Melchisedek; and Paul says, "There was made of necessity a change also of the law." Then as to the law which was changed with the priesthood, there can be no doubt but it was the same law that the people received with the priesthood, which being sacrificial

in its nature, was added to the first covenant and was changed with it. As to the covenant of Horeb, the Apostle writes, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day when I took them out of the land of Egypt." (Heb. viii. 8, 9.) Now it is obvious that the covenant which God made with Israel when he brought them out of Egypt, is what Moses calls the covenant of Horeb, which is, indeed, very different from the new covenant. The former is a code of positive laws; the latter is of faith. Paul, when reasoning with the Corinthians, third chapter, calls the covenant of Horeb the Ministration of death, written and engraven in stone; and the new, the Ministration of the spirit of life. Now, the first covenant had the same spirit of life in it that the second has, and was, therefore, the figure of the second; therefore, the covenant of Horeb could not by any possibility be the figure of the new covenant. "And he wrote upon the tables the words of the covenant, the ten commandments." (Ex. xxxiv. 28.) "And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." (Deut. iv—xiii. v. 2.) "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Now, language could not be more explicit than that used by Moses, and it is therefore decisive as to what the Covenant of Horeb is, namely, ten moral precepts which were to be performed, and upon the performance of them God covenanted thus, "Behold I make a covenant before all thy people: I will do marvels such as have not been done in all the earth nor in any nation." Ex. xxxiv. 10.

The Jews, as a nation, are a very interesting people, and their connection and association with the records of Scripture, renders their early history and present existence as a separate people, of great value as corroborative testimony of the truth of the gospel. We read, "Ye worship, ye know not what, we know what we worship, for salvation is of the Jews." (John iv. 22.) "Or what advantage, then, hath the Jew, or what profit is there of circumcision? Much every way, chiefly because that unto them were committed the oracles of God." (Rom. iii. 1, 2.) "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the father's, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen." (Rom. ix. 4, 5.) The existence of the Jews as a distinct people, in their present position, is living testimony as to the authenticity of both the Old and New Testament Scriptures; and being very tenacious of the Old Testament, live in the practice of all the institutions that were given to their fathers, as far as circumstances permit them, and, under the providence of God, it is their institutions that have prevented them from being amalgamated with the nations amongst whom they sojourn. There is a numerous class of Christians who have taken upon themselves to dispense with the Sabbath, as a day of no importance, and, to show themselves consistent, declare that God has abolished all the institutions and ceremonies of the Jews. For my own part, I believe that the institutions which were given to the Jews are all in existence and obedience unto them. All is required of the Jew the same as when they were instituted, with this

exception, that the first covenant and the law that the people received, together with the Levitical priesthood, were changed or abolished with the Levitical priesthood. But as what I believe in is of no importance, but what the Scriptures teach concerning those institutions, let us examine them. "And they continuing daily with one accord in the Temple." (Acts ii. 46.) "Now Peter and John went up together into the Temple at the hour of prayer." (Acts iii. 1.) "But the angel of the Lord said, Go stand and speak in the Temple all the words of this life, and when they heard that they entered into the Temple and taught." (Acts v. 20.) "And bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem." (Acts xviii. 21.) "And we sailed away from Philippi after the days of unleavened bread." (Acts xx. vi.) Thus showing that Paul, and as many of those as journeyed with him, and were Jews, had kept the days of unleavened bread before they left Philippi. "And it came to pass that when I was come again to Jerusalem, even while I prayed in the Temple, I was in a trance. (Acts xxii. 17.) For he hasted, if it were possible for him to be at Jerusalem the day of Pentecost." (Read Acts xxi. 20 to 27.) You will see that James and all the elders believed in Moses, in circumcision, and the customs of the Jews; and what James and the elders told Paul to do, was to the Jews undoubted testimony that what they heard of Paul was not the truth, but that he himself walked orderly, and kept the law. The foregoing quotations need no comment, as they plainly show that the Angel of the Lord, with James and all the elders, understood that the Temple worship, and all the Jewish customs, remained as they were when instituted, in accordance with what the Lord said in the Temple. "It is written, my house shall be called of all nations the house of prayer." (Mark xi. 17.) It appears to me that if the Jews had observed Moses, although only a part of them had believed in Jesus of Nazareth, as their promised Messiah, yet they would have remained in the land of their inheritance, and as God had recorded his name in the Temple of Jerusalem, it would have remained a house of prayer for all nations to the end of time.

J. B.

THE FIRST AND SECOND TEMPLES—THE CURRENT REFORMATION.

[We publish the following article from the Christian Banner, by request of its editor.]

It is of the *first* and *second* Jewish Temples, that we are going to speak—of the Temple built by Solomon and destroyed by Nebuchadnezzar, King of Babylon; and the Temple built by the Jews under Nehemiah, and destroyed by the Romans under Titus. The reader may be at a loss to know what *connection* there is between these Temples and the current Reformation, in which we are engaged; but there

is one—a very important one, too, as we shall show; and we shall here present some ideas which we have never seen advanced before, but which we believe to be so, and in accordance with the teachings of the Bible, or we would not present them—we would be far from doing so.

The first Jewish Temple, built by Solomon, was the most splendid edifice, at least of its kind, that the world ever saw. In two respects it was unlike all other edifices ever erected in the world. It was planned by Divine wisdom, and was built, or reared up, without the sound of a working tool—the materials all being prepared before they were brought together. And in another respect it was equally peculiar—it was the only place on earth where God had recorded his name, and promised to meet with men and bless them—the Jews his peculiar and favorite people. But in consequence of the sins of the Jews, after ages of long suffering and forbearance on the part of God, he gave them up to their enemies—their Temple and city were destroyed, and they were carried away into seventy years' captivity into a foreign land! After being sufficiently punished, they were at length permitted to return, and rebuild Jerusalem and the Temple. But so *inferior* was the *second* Temple to the first, that the old Jews, who had survived their captivity, and had seen the *first* Temple, *wept* when they looked at it! But, notwithstanding this, it had a glory that caused it to far surpass the first—the Messiah came to it. It was the Temple which God himself, incarnate in the person of Jesus Christ, deigned to visit and to teach in. What a privilege! But the Jews sinned again, in rejecting and crucifying the Messiah. Their dispensation ended, and the Temple and Jerusalem were again destroyed—the former never again to be rebuilt.

Now the whole Jewish system and economy were *typical* of the Christian dispensation and church. The *first* Temple, which was built under the immediate direction of God himself—Solomon and others being inspired; and thus by inspired men—and, we may say, under miraculous influence—this *first* Temple was a *type* of the *first* Christian church formed by *inspired* men—the Apostles—and, therefore, under miraculous influence. And as the first Temple was a perfect building in all respects, as regarded its structure, worship, &c., so was the first church a perfect church, in its organization, worship, &c. But the people of God sinned, the church became corrupted; and as the Temple was destroyed and the Jews were carried away captive into Babylon, so the first, the apostolic church, was pretty well destroyed, and the people of God carried captive into *spiritual* Babylon!

But after a long captivity, they have, at length, returned to Jerusa-

tem and *rebuild* the Temple, or the Christian church. But alas, how inferior to the first church! We have no doubt but that there is just as *great a disparity* between the two as there was between the two Jewish Temples. As there was no immediate Divine direction in the building of the *second* Temple—no inspiration or miraculous influence—but the builders had to *pattern* after the first as well as they could, so as regards the *second* church. We have to pattern after the *first* as well as we can. But we can *never equal* it. With all our efforts, that *great disparity* will ever remain! And could the Apostles and primitive Christians be here, they would doubtless weep at beholding it. But as the *second* Temple was God's only Temple on earth, and acknowledged by Him, so is the *second* or *present* Church of Christ, His, or God's *only* church on earth! But the best of all is to come yet, in carrying out the application of the types. As our Saviour came (the *first* time) to the *second* Jewish Temple, so will He the *second* time to the *second* or present church! And we are not left to the mere application or correspondence of *types* for this, but we have the plain and unmistakable language of *prophecy* for it. It is very plainly predicted in several places in the Bible, particularly in the 19th chapter of Revelation. What will be the precise nature, character, manifestations, and appearance of that coming, it will be impossible to tell, until it actually takes place. But that it will be *personal*, like his *first* coming to the Jewish Temple and nation—in some similar, physical, tangible form—we have no idea of. Yet it will be palpable, visible, unmistakable, and evident, at least to those who look for him, and this will be sufficient for us to know, though we may not be able to form any definite and precise conception of it. Enough is *revealed* to us to know that He *will* come, to be united to his Bride, at the "marriage supper of the Lamb," to reign in it a thousand years—the glorious Millennium. And as the Jews had to be prepared for the first coming of the Messiah, by a *harbinger*, John the baptizer, so will the *second* or present church have to be *prepared* for His *second* coming, by a *harbinger*—a "*Millennial Harbinger*." And, as we remarked in our article on the "Eastern War," that preparation has *begun*, and is *now* going on, particularly in the current Reformation. And it must continue to go on until He *shall* come.



THE BLESSEDNESS OF A LOWLY MIND.—If there be one hollow in the valley lower than another, thither do the waters gather. The more lowly we are in our own eyes, the more lovely we are in the sight of God.

THE BAPTISTS IN ENGLAND.

J. A. DAVIS, writing to the *Journal and Messenger*, gives the following deplorable account of the condition of the Baptists in England, and in London especially:

"The Baptists of England are rapidly extinguishing their denominational character and position. In your issue of August 4th, under the title, 'Welsh Baptists,' I find the following truthful expression: 'Our English Baptist brethren have, it seems to me, cut off the right arm of their strength by adopting mixed or open communion.' Again: 'Think of 300 Baptists holding their membership, as stated by Dr. Dean some years ago, in Rev. Mr. Sherman's Congregational Church in London.'

"I have before me a list of all the Baptist churches in London. There are 96 churches which have regular pastors, and each have irregular preaching. In all London there are 104 Baptist chapels, nearly the whole of which are mixed communion. Those which still profess to be strict, are about as obscure as the 'hard shells' with us. In vain do you mention the names of Rippon, Fuller, Gill, &c., old stand-by's of Baptist principles. They are doubtless in glory, but their brethren on earth are practising open communion. Bro. John Branch is laboring successfully in the chappel formerly occupied by Rippon. They practice open communion. In reply to my arguments, Bro. Branch said, 'You American Baptists have all the *argument*, but the English have all the *spirit*.' I simply rejoined, 'Either your spirit or our arguments must be wrong. They cannot be of God, for they are opposite as the Antipodes. But God's *spirit* and *word* are inseparably connected. So, then, if you admit that we have the argument, that is all we ask.' I do not know one single church in all London as strict in her communion as either a Welsh or American Baptist. Twenty-one years ago I was baptized into the fellowship of the particular Baptist church in Spencer Place, Goswell Road. Once they were *very* particular. How now? My dear good old pastor, John Peacock, has been preaching for them 53 years. He baptizes converts into the fellowship of Pedobaptist churches, and even into no church at all. The leading members go to open communion in other churches. There was a time when a law was violated. But now that part of Baptist discipline is merely nominal. And when the old pastor leaves this earth, his church will throw open her doors for every body. The mainspring of the London churches is found in the Hon. — Peto, M. P. He is professedly a Baptist, a rich, and very liberal man. He builds chapels at his own expense, puts in his man, organizes a sort of Rantizo-Baptist church, calls it a *Baptist* church, because, forsooth, the pastor has been immersed, (as in all Baptist churches,) therefore, the preponderating influence must be in favor of *immersion*. Such a church is the one in Bloomsbury street, called Bloomsbury Chapel, whose pastor is the Rev. Wm. Brock, a good and staunch man. The Hon. B. W. Noel and Rev. Wm. Brock, are independent of any association. Being amenable to no religious organization, they readily yield to public opinion in points of religious difference on the communion question. What is strictly true of Lon-

don, is rapidly becoming so in the country. Open communion carries the day in England.

"A staunch Baptist from the United States, visiting the English church, can be accommodated with all varieties of religious features. He can have a Baptist church, with Congregational deacons, sprinkled members, and, if he preaches tolerably well, he can always be accommodated with a 'dhrap of a leetle o' suthin' to drink, just to revive his dormant energies. They always keep 'Paddy's eye-water' handy in the vestry, for the benefit of the—very dry preacher."

A. CAMPBELL IN NASHVILLE.

[For the last month, the President of Bethany College has been absent from the Institution and his labors editorial, on a tour to the city of Nashville, Te. We have received several notices of his labors, &c., in that place, of which we give one from the Nashville Christian Advocate, the organ in that city of the M. E. Church South. We commend it as a specimen of manly Christian courtesy, which we could wish to see more generally exhibited on the part of religious editors towards the personal character and labors of those who, however much they may differ on many points of opinion and ecclesiastical detail, are still common soldiers of the Cross, and common opposers of infidelity and sin.—W. K. P.]

REV. ALEXANDER CAMPBELL.

The distinguished gentleman whose name heads this article, is now on a visit to this city. We had the opportunity of hearing him on Sabbath morning last, at the M'Kendree [Methodist] Church, which he occupied by the courtesy of the pastor and trustees. The congregation was vast, filling the body and galleries of the spacious house. He ascended the pulpit at half-past 10 o'clock, and introduced the services by reading from the Holy Scriptures, singing, and prayer. It was manifest to those who had seen Mr. Campbell in former years, that his physical man is giving way under the weight of years and immense labor, and we doubted his ability to address an audience so large; when he began to speak, however, it was evident that his voice was still clear and strong for one of his years. His subject was FAITH, founded on the 11th chapter of Hebrews, and was listened to with profound attention. We should be pleased to give an extensive analysis of his discourse, had we time and space. A brief notice must satisfy our readers.

After a brief exordium, Mr. Campbell stated as a leading proposition, that *the whole Christian religion is founded on faith; faith in the reve-*

lation made to man in the Bible; faith in the doctrines which have been given by plenary inspiration.

He combated the sentiment, that man, by reason or by imagination, could acquire a knowledge of divine things; the plan of salvation was revealed alone in the Bible.

He next defined faith, which, in the language of the Apostle, is "the substance of things hoped for, the evidence of things not seen." When properly received and exercised, it becomes to the believer an assurance of the great doctrines of Christianity, leaving no doubt as to their truth or divine origin. This faith embraced Christ as the only and all-sufficient Saviour and Mediator. Here the speaker enlarged upon the character and mission of the Son of God, affirming that Christ was the most illustrious being in all the universe; that he combined in himself the perfection of the human and divine natures; as a man, he was as perfect as Adam; and as God, he was as perfect as the God of Abraham. Unitarianism, in all its forms, he pronounced as utterly at variance with the doctrines of Christianity.

In the incarnation and mission of the Son of God, the Father has made a full and complete exhibition of his mercy. God has here done all he could do for the redemption of our race; and he who will not avail himself of the glorious plan of salvation, and will not be saved by Christ, is out of the reach of God's mercy.

He then propounded the question, "What is religion?" After various remarks, he showed that it was the grand principle which binds man to God; that it had not its birth in philosophy; it did not originate in the human imagination, but was of God, wholly supernatural, above nature, above reason.

The simple element in religion is *sacrifice*. Here he dwelt on the efficacy of the atonement, and with strong emphasis commended Christ as the Lamb of God who taketh away the sin of the world—the Lamb of God in whom all the types, and symbols, and sacrifices of the Old Testament dispensation, found their antitype—the Lamb of God, whose blood cleanses from all sin. No man, said Mr. Campbell, can come to God, only through faith in the bleeding Lamb of God.

He concluded by striking a severe blow at modern infidelity, and at those mistaken and misguided souls who are looking to other quarters than the Bible for a knowledge of the will of God and the plan of salvation—who are consulting disembodied or departed spirits for an answer to questions already solved in the word of God. He said the tallest seraph in heaven, or all the angels that surround the throne of God, had not the power to reveal the scheme of man's redemption; God alone could make that plan known; and this has been

already done in the book of Revelation—we need no other. Had this been left to angels, there had been silence in heaven, not only for a half hour, but forever.

This discourse, said Mr. C., is designed to be introductory to several which are to follow, in which he proposed to notice some strange sentiments that are prevailing to some extent in this community.

The discourse we regarded as able and appropriate, and in the main, one which most of well instructed Christians would receive as sound in its theology.

At the close of the services, Mr. Campbell was introduced to Bishop Soule, who was one of his auditors. After the usual salutations, Bishop Soule expressed his gratification at the exalted character he had ascribed to our Lord and Saviour Jesus Christ. Mr. Campbell promptly replied, "He is our only hope."

THE EVENING SERMON.

Mr. Campbell preached again at night to a densely crowded audience. This discourse was founded upon a part of the fourth chapter of Ephesians, and was designed to show the necessity and grand benefits of "*Christian Union*." This was an elaborate discourse, showing clearly the genius and talents of the speaker. It contained many important and deeply interesting thoughts and suggestions, presented in a style for which Mr. Campbell is peculiar. We have not room this week, or time before our present issue goes to press, to give even a brief outline of the sermon. With many of his views we most heartily concur, while from others we dissent. We think, moreover, he did not do ample justice to some of the denominations of Protestant Christendom. While he deprecated the exclusiveness of sectarianism, and the tenacity with which the sects hold to their peculiar doctrines and church polity, he did not make a clear distinction between those who attach a saving efficacy to their peculiar polity, and those who look upon their forms and modes as of great utility, and well adapted to the spread of the gospel and the extension of Messiah's kingdom, and yet as not essential to salvation, or even church fellowship. We likewise differ from Mr. Campbell materially in his opinion as to the design of some of the ordinances of Christianity, as well as the mode of baptism. Yet he was so apparently candid, and withal so respectful and modest, that he did not in the slightest degree offend us. We regarded this part of his discourse as designed to build up his brethren in the day of their trouble.

He announced before he concluded, that during the week he would deliver "in the church on Cherry street" (the one occupied by Mr. J. B. Ferguson) a series of lectures on "Neology and Spiritualism."

In making this announcement, he struck the "Spirit Rappers" some heavy blows. Success to him in opposing this miserable humbug, which Mr. C. justly remarked comes from infidelity, or is evidence of infidelity in the heart of him who is under its influence.

It is but justice to say, that the two points kept prominently before the audience in the two discourses were, first, the divine authenticity, perfection, and sufficiency of the Holy Scriptures as a revelation from God; and secondly, the *sacrificial* death of the Lord Jesus Christ, in whom we have redemption, through his blood, even the forgiveness of sin, by faith in his name. These two points well established, he will proceed to demolish the infidelity of German philosophers, and Spiritualism, technically so called, which is only another phase of infidelity.

THE ANNIVERSARIES OF OUR SOCIETIES.

It was our wish to have laid before our readers some account of the Anniversary Meetings of our Societies, held in Cincinnati, on the 17th *et sequitur*, of October last, but did not receive the regular annual report until now. I was present at these Anniversaries, and had the pleasure of meeting with some brethren whom I had never before seen, though their character and work had long been known to me, and with others, whom I have long cherished as personal acquaintances and friends. I was much disappointed, however, at the very small representation of the great body of the brotherhood, reported in the sessions, as well as at the want of interest manifested by the resident members of the four or five churches in the city, and by the citizens generally. With the exception of Bro. Challen, now of Philadelphia, myself, and three brethren from Illinois, only Ohio, and the bordering States of Kentucky and Indiana, were represented at all. Of the few names enrolled from these States, nearly all were life directors or life members, living in convenient vicinity to Cincinnati. The churches, as such, can scarcely be said to have participated through *delegates* at all.

There are Disciples enough in Cincinnati to have crowded, at all times, the Christian Chapel on Walnut street—with a plenty left to take care of affairs at home; yet at no time were the pews more than half occupied. Many of the resident brethren, and among them a few, who are, abroad, supposed to hold a conspicuous standing in the church, were not present at any time, during the *four* days and *ten* sessions of these Societies! We presume not to give the explanation

of so discouraging a fact, but prefer to acknowledge our high appreciation of the cordial hospitality, which was extended to all visitors, by those who did attend and show, by their presence and co-operation, the interest in the fortunes of these institutions.

The first day was occupied with the proceedings of the American Christian Bible Society. The Treasurer's report showed receipts for the last fiscal year to the amount of \$1,031 42, and a balance on hand at the end of the year preceding of \$1,248 54, making \$2,272 96—of which, for expenditures of the past year, \$1,186 43 had been paid out; leaving a balance on hand October 17, 1854, of \$1,087 53. Of these expenditures, \$789 80 was paid over to the Bible Union; \$70 for purchase of Revised Version, and \$30 for colporteurs. The balance was for expenses. The "salary of colporteurs" is put down at \$30, but it does not appear from this report that any Bibles were distributed; and when we consider that nearly the whole benevolent operation of this Society is in the amount paid over to the Bible Union, and that this has been done at an expense of about 28 per cent. of the whole collections, it may be well questioned, even on economical grounds, to say nothing of the spirit of fraternal union proper to be cultivated by us towards the Baptists, whether it would not be better to leave this field of operations entirely to the "Bible Union" and its agents. The brethren thought differently, however, and accordingly passed the following resolutions—to both of which I, in part, objected, and the latter of which I think too narrow and sectarian for the great heart of Christianity. It looks as if we were determined to let our right hand know what our left hand is doing! There may be *policy* in it, however, that I cannot appreciate, and I of course acquiesce.

Resolved, That it is desirable and proper that the American Christian Bible Society should more efficiently co-operate with the American Bible Union than heretofore, in not only pleading the cause of the Bible Union, but in the employment of agents in raising funds for the objects of the Bible Union.

Resolved, That this Society should be regarded as acting in perfect harmony with the American Bible Union, and that it is desirable hereafter, that the funds contributed among the Christian disciples at large for the Bible Union, should pass through the hands of our Society, as we deem it important that the funds contributed for Bible revision, as appearing in our report, should be a more full exponent of the liberality of our brethren in sustaining the cause.

The address of the President, Bro. D. S. Burnet, was mainly devoted to the discussion of the importance and necessity of a revised version of the Scriptures. He presented the subject with much force and impressiveness of detail, and confirmed his hearers in the conviction, that this is the present great work of the church.

The second day was devoted to the business of the American Christian Missionary Society. The Treasurer reported the balance in the treasury last year, \$3,445 40, and the collections up to date of report, \$3,403 57—making \$6,848 97; of which were expended during the year, for foreign missions, \$1,709 77; home missions, \$515, and expenses, \$1,527 16—in all, \$3,751 93; leaving a balance in the treasury of \$3,097 04. The expenses of these operations have been heavy—about 45 per cent. of the collections; yet it seems unavoidable, while the brethren require so much begging for so small a return of liberality.

The report of the Corresponding Secretary, Bro. D. S. Burnet, showed the Society to be doing little or nothing at present in missionary operations. The Jerusalem Mission is suspended; the Liberia Mission failed by the death of Bro. Cross, and no regular system of "Domestic Missions" is sustained. A very little aid (\$115) has been afforded to the Germans in the central part of Pennsylvania; a little (\$150) to the church in Philadelphia, and a little more (\$250) to the N. E. Co-operation—that is, "to Buffalo and vicinity." The destitution in this field of home or "domestic missions," was represented as great, and the calls for settled pastors and missionaries numerous. Letters, in confirmation, were read, from Memphis, Te., from Ohio, and from Washington Territory, as samples of many others, which had been received by the Secretary.

From the various resolutions discussed and passed by the Society, we publish the following, as of general interest to the brethren:

On motion of Bro. E. Goodwin,

Resolved, That we commend the Liberia Mission to the favorable consideration of the Board of this Society, and request said Board to endeavor to secure an efficient missionary for that field as soon as possible.

On motion of Bro. D. S. Burnet,

Resolved, That we commend to the attention of the Board the establishment of a mission in Germany, as soon as possible.

On motion of Bro. James Challen,

Resolved, That we recommend to the Board the establishment of a mission in France, and that Bro. C. Louis Loos be corresponded with in regard to taking charge of the same.

On motion of Bro. Isaac Errett,

Resolved, That the Corresponding Secretary be requested to make inquiry into the expediency of establishing a mission in China, and report at the next annual meeting.

On motion of Bro. W. K. Pendleton,

Resolved, That the Board be instructed to establish, as speedily as practicable, as full and efficient a corps of missionary laborers in the various fields of the Society's operations, as the funds of the Society will allow.

This resolution, after remarks by brethren Pendleton, Gray, Challen, Ethridge, L. H. Jameson and Smith, was carried.

On motion of Bro. Dearborn,

Resolved, That we commend to the attention and sympathy of our brotherhood everywhere, the appeal of our colored brethren, worshipping on Harrison street, in this city, for assistance in enabling them to relieve themselves of their present burden of debt, incurred by the purchase of the house and lot where they now meet for the worship of the Lord.

In the absence of the President of the Society, Bro. Walter Scott was called upon to deliver the Anniversary Address. He performed his task in a manner truly worthy of the catholic greatness of his Christian head and heart. We hope, before long, to give this address to our readers. We could wish its appeal borne to more than *sixty thousand* hearts.

The third and fourth days were given to the affairs of the Publication Society. The minutes present us with no report of the financial operations of this institution, and we cannot, therefore, state its condition, as we have done in the case of the other two institutions. But we purposely refrain from any comments upon the details of this institution, further than to say that, our estimate of its claims upon the support and encouragement of the brethren, was in no degree enhanced by what we witnessed during its anniversary. The chief anxiety of the Society seemed to be to acquit itself of the charge of having used the funds of the other Societies, and to this end it was

Resolved, That a committee of five be appointed by the President to investigate the grounds of said charges, and report to this meeting.

Various attempts were made to have this committee appointed by the house, or to put certain persons upon it, but they were not successful. The President appointed five members of the Society, who reported as follows:

The committee to whom was referred the resolution touching the condition of the American Christian Publication Society, beg leave to report: That having examined the books and records of said Society, from its organization up to the present time, and having also examined the books of the American Christian Missionary Society, with reference to its transactions with the American Publication Society, and having obtained from the former clerk, in the presence of the parties concerned, the data upon which his objections to said Society were founded, there are, in our judgment, no just grounds to question the ability or integrity of the managers of said Society. They have also examined the report of the local agent for the present year, and find it correct. All of which is respectfully submitted.

JOHN ROGERS, ELIJAH GOODWIN,
L. H. JAMESON, A. E. STRICKLE,
S. W. IRWIN—Committee.

This report being unsatisfactory, from the fact that it did not, as the resolution required, state the "grounds of the charges," the subject was called up the next day, and a very earnest effort made to have it recommitted, with the view of procuring a full exhibit of the facts. But it was not allowed. So the whole matter was dismissed, with an informal promise, that an "additional statement" should be made in the published report of the proceedings. We give it as published by them:

ADDITIONAL STATEMENT.

Being called upon to furnish a statement of the condition of the accounts, called in question by the *Millennial Harbinger*, and as kept by the former Secretary, John Boggs, up to the time of his leaving the office of the Publication Society, I find them to be as follows: The account with the American Christian Missionary Society, shows that the Publication Society owed the Missionary Society \$306 37, a large portion of which was an amount assumed by the agent to pay to the Missionary Society, at the request of Bro. A. Campbell, who became indebted to that Society, by receiving funds from its subscribers; all of which were fair business transactions. The account with the American Christian Bible Society, shows that the Bible Society owed the Publication Society \$142 43. The account with the Sunday School Library, shows that the Publication Society had received on that account \$119 50, but had expended it all in the preparation of a juvenile literature, and much more besides; and that since then all obligations for the Sunday School Library have been fully met. The account of the Bible Union, shows that the Publication Society owed that account \$15. This last account was transferred by John Boggs to the credit of the American Christian Bible Society account, about one month before he left the office. The transfer was probably based upon the fact, that the Bible Society was largely in advance to the Bible Union.

W. C. IRWIN, Secretary

American Christian Publication Society.

GEORGE TAIT'S STATEMENT.

I was the Treasurer of the Missionary Society last year. I never loaned any of the Missionary fund to the Publication Society. I once loaned \$400 to the Business Committee, taking one of them as security. It being an ordinary business transaction, neither Board was cognizant of it. I can pay out no Missionary funds without an order of the Board, signed by the presiding officer and secretary.

Cincinnati, Nov. 6.

GEO. TAIT.

I regret the *manner* in which these statements are made. It is true, they show that nearly a thousand dollars of the funds of the Missionary Society were used by the Publication Society—but then it would appear as if a part of this sum had been *assumed* by the Publication Society out of accommodation to Mr. Campbell, who was

indebted to the Missionary Society.* The fact was, that the Publication Society owed Mr. Campbell, and assumed this amount as a convenient way of paying him. So far it was a regular business transaction. True;—but so long as the Publication Society failed to pay this assumption to the Missionary Society, having appropriated the money to their own use, in the payment of their own debts, was it not strictly true to say that they had used it, and had not paid it? As to the statement concerning the \$400, it hangs upon the distinction between the “Publication Society” and the “Business Committee of the Publication Society”! Well, let it be. This Society is now incorporated, and we are told that, “By the law of Ohio, the members of the Board are personally responsible for the obligations contracted by them.” They have put themselves under “Cæsar,” and, for all questions of finance, that is surely enough. But that is a merely incidental matter, growing out of the question of “establishment”—out of the charge that we were attacking a generally sanctioned and practically efficient institution. It has no bearing upon the propriety of such a concern. If it had its thousands and to spare, and were as splendid and opulent in its commercial greatness as the Harpers themselves, that would but enhance the force of my objec-

* The indebtedness of A. Campbell to the Missionary Society, alluded to, (from first to last \$130,) was for contributions of cash sent to him. These were reported to the proper officers of the Missionary Society in time for their reports, but as they have never all been acknowledged in detail, in any of them, and the contributors have complained of the fact, we deem it a duty to the parties to acknowledge them here. The amounts, I presume, are included in an engrossed entry of their last report of “\$316 12, from the American Christian Publication Society account of last year,” but donors like to see their gifts acknowledged *nominatim*. Hereafter we shall acknowledge them regularly in the Harbinger.

FOR MISSIONARY SOCIETY.

1852—Dec. 27.	G. D. Boner, West Liberty, Va., for Jer. Mission,	\$5 00
“	W. Ray, “ “ (\$5) for “	10 00
1853—Jan. 11.	Mrs. M’Gugan, West Middletown, Pa.,	3 00
“	K., of New Orleans, for Jerusalem Mission,	10 00
May 17.	A. H. Best, Salona, Pa., “ “	5 00
July 22.	Mrs. A. E. Newman, Pecan Grove, La., for Jer. Mission,	20 00
“ 19.	A Sister in Mississippi, for Jerusalem Mission,	5 00
	John Alexander, Bethany, Va.,	1 00
1854—Jan. 27.	Dr. D. Hook, Atlanta, Geo.,	3 00
Nov. 24.	W. Ray, West Liberty, Va., (\$5 for Jer. Mission,)	10 00
		\$72 00

FOR BIBLE SOCIETY.

1852—Jan. 20.	Jerome Waltmire, Tremont, Ill.,	\$1 00
“	Church at Antioch, Tazewell county, Ill.,	5 00
Ap’l. 15.	Dr. M. A. Wilson, Pepper’s Ferry, Va.,	0 50
		\$78 50

CANDIDATES FOR THE MINISTRY WANTED. 51

tions, and increase the repugnance which I feel at the thought of erecting such a worldly canopy for the church to take shelter under.

But we are too excitable to bear sound words on this subject at present, and will employ our pen on other themes. Should this Society succeed in its purposes, perhaps we shall be more inclined to consider its deserts when we begin to be saddled with a *creed*, in the form of an *authorized* literature, and feel ourselves trammelled in our religious freedom by the *formule* of the Publication Society-theology!

Nous verron. W. K. P.

CANDIDATES FOR THE CHRISTIAN MINISTRY WANTED.

EXPERIENCE, a great teacher, has taught me long since, and often repeats her lectures, that "in the multitude of counselors there is safety." I, therefore, suggest to the brethren in Eastern Virginia, in Indiana, in Illinois, and in Ohio, that we desire them to select, at their Conventions occurring between this date and the opening of the next session of Bethany College, one young brother from each of the above States, of good and approved Christian character and standing, and of promising talents for public usefulness in the Christian ministry, who has given proof of ability to speak to edification, as a preacher, and to send him on to College, to spend one or two years, as the case may be, in studies preparatory to the Christian ministry. His education, boarding and washing, shall cost him nothing during his attendance at College. We shall have on hands avails from the sales of the Hymn-Book, devoted to that work, to pay, as aforesaid, said expenses. We publish this fact for the purpose of having *select and well-approved young men, both of ability and character*. And we have selected those States *because of their superior claims on said fund*, in the quantity used of said books; and this, combined with the fact that their claims for supply are at this time paramount to other districts, and that it is now due to them, on fair comparison *with what has been done by, and what has been done for*, other regions on said basis. We do hope they will send us good materials, if they want a good article, as we usually say. Sometimes young men of great moral excellency, and of good and acceptable abilities, may need more than the aforesaid supplies. Brethren sending such, will, in their case, find it expedient to do something for their clothing and incidental expenses, which we could not, *on the principles of equality and general*

propriety, supply. All of which is now respectfully submitted in proper time for making, *in Convention*, a proper selection and recommendation, free from any special favoritism or partial regards. The propriety of such measures, in our experience, is unquestionable.

A. C.

INVITATION TO VISIT PEORIA, ILL.

SPRINGFIELD, Ill., September 2, 1854.

BROTHER CAMPBELL—The citizens and brethren of the city of Peoria, and surrounding country, felt very anxious that you should have visited that place during your last fall's tour through this State. They still feel and manifest the same anxiety. In harmony with their desires, I presented the following resolutions to our Annual Meeting, now in session, which was unanimously adopted:

On motion of Bro. W. Davenport,

Resolved, That this meeting solicit Elder A. Campbell to visit the city of Peoria, Ill., in his tour in this State this fall.

Resolved, That the President and Secretary of this meeting transmit a copy of the foregoing resolution to Elder A. Campbell, by the hands of Bro. Roberts.

W. W. HAPPY, Pres't.

Bailey D. Dawson, Secretary.

This is the copy. By complying with the request you will greatly gratify many of your devoted friends and brethren in Christ.

W. DAVENPORT,

W. W. HAPPY,

JOHN LINDSEY.

[Soon as permitted to fulfil my engagements to Illinois, I will, the Lord willing, visit Peoria.—A. C.]

A CHURCH PAPER.

BROTHER CAMPBELL—I am opposed to a church paper, and will give some of my reasons:

1st. The opinion of its editor often goes to the world as the doctrine and discipline of the whole church, as did J. B. Ferguson's, in the Christian Magazine.

2d. I fear that a church paper would be the beginning of a creed—a systematic form of church government.

3d. I consider a church paper a monopoly of principles and practice, similar to the Methodist book of discipline; for if an individual

member or a church should speak against the discipline, or neglect or refuse to conform to all its rules, such individual or church would be turned out of society. Thus destroying the independence of the individual churches and the right of private judgment; for no member, or a single church, could successfully oppose their whole consolidated body, in doctrine or discipline. They must think with their church periodical issue or not think at all.

Fraternally yours,

Bagdad, Te., October 30, 1854.

JAMES YOUNG.

QUERIES.

CAN we, as members of the Christian Church, maintain the ancient faith, as delivered to the Apostles, without the aid of a written creed?

Answer.—Were it even true, as we are charged by the advocates of human creeds, that “we have among us men preaching all sorts of doctrine,” yet we believe we are as well off as our neighbors, who have made their own creeds, to prevent the evils with which they charge us. With the Westminster creed in their hands, the descendants of the Puritans of New England have become Unitarians, although no creed is more strongly Trinitarian.

If the Scriptures be true, despite of any creed, human or divine, men will depart from the Faith, giving heed to seducing spirits (Spirit Rappers) and doctrines concerning demons, or spirits of dead men, speaking lies in hypocrisy.

If the Scriptures of Divine Wisdom and Truth cannot furnish us with the means of detecting error and heresy, and with the authority of separating heretics or schismatics from the church; and if men, by their wisdom and knowledge, can accomplish this by their creeds and books of discipline, the question with the sceptics will be, whether inspired or uninspired men are the safer, and, of course, the better guides to our fallen world?

Should I commune with a Pedobaptist church, when I am so circumstanced that I cannot have fellowship with a church of my own faith?

A DISCIPLE.

Answer.—The faithful Disciple, however circumstanced, is bound to contend for the faith as delivered to the Apostles of our Lord and Saviour Jesus Christ. As the Church of Christ is, in its faith and ordinances, the Pillar and Ground of the Truth, its members are never, by their fellowship, to countenance those who have instituted other

bonds or terms of union and communion. To do so, would be to build up what we are in duty bound to oppose. It is never expedient to do evil that good may come. There is a wrong way of doing what is right, but no right way of doing what is wrong.

A. W. C.

NEWS FROM THE CHURCHES.

NEW YORK—Bro. H. Knapp, of Pompey, under date of November 23d, sends us cheering news from the Empire State. He writes as follows: "As the cause of human redemption from the evils and consequences of sin, is the theme upon which you are devoting your energies and your time, I have thought it might not be uninteresting to you to be informed of the progress and prospects of the pleaders and advocates of the 'faith once delivered to the saints,' even in Central New York. There are four congregations of Disciples in the county of Onondaga, and they are generally doing extremely well. As far as known, we are at peace among ourselves; living in the bond of union and the comfort of the Holy Spirit, with an increasing interest, on the part of the people, to learn the way of the Lord more perfectly. Three of the four congregations have recently been visited by Bro. W. A. Belding, of Ohio, (Bro. Benedict with him at Tully,) and the result of the effort has been heart-cheering beyond our most sanguine expectations. At Pompey there were 26 added to the saved. Sectarians (especially Methodists) contributing liberally (though not willingly) their proportion in making up the number. Our meeting closed with the best impressions on the minds of all who heard. At Tully the result was equally cheering and satisfactory, with an accession of nearly 20. At Brewerton the prospects were more than equal to either of the other places, but Bro. Belding receiving intelligence that his wife's health was such as to demand his immediate attention, he left for home. He had the pleasure of seeing 10 added to the congregation there. He left at the time of the greatest interest. We are making some efforts in the home mission enterprise, with high hopes of success."

ILLINOIS—Bro. W. M. Brown, of Pittsfield, September 9th, writes: "A few days since we closed a meeting in this place with 64 additions. Among the number were Methodists, Congregationalists, and Baptists. A Baptist minister (Bro. Chapman) was among the valuable accessions. He delivered us a short but appropriate address, stating his reasons for leaving the Baptists and uniting with us on the Bible alone."

Bro. R. L. Pully writes October 4th: "The Southern Christian Co-operation has just closed their meeting—4 additions by immersion."

KENTUCKY—Bro. B. S. Campbell, of Hopkinsville, writes October 24th: "Bro. J. T. Johnson has just closed a meeting of ten days in this place, during which 22 persons made the good confession and were immersed."

OHIO—Bro. J. J. M. Dickey writes from Woodsfield: "I have just returned from the Annual Meeting of the congregations composing the Washington County Co-operation. Our meeting passed off with a deep and zealous interest

aroused in the hearts of all the brethren present. Through the earnest solicitations of the brethren and friends, I continued the meeting for ten days, embracing two Lord's days, assisted, at its commencement, by Bros. J. Dunn, Poulton and Strickling, the latter of whom remained with me to the close of the meeting. During the last four days we were blessed with the labors of Bros. M. Harper and John Campbell, 'whose coming greatly refreshed us.' Truth was not only presented, but its glorious effects were seen in the accession of 41 noble souls to the Army of the Faithful, 31 of whom were by confession and immersion; as the American Demosthenes, (H. Clay,) has said, 'the good old-fashioned way.' To God be all the praise!"

Bro. L. Cooley, writing from Royalton, November 10th, says: "I have recently held a meeting in Jeromesville, Ashland county, in company with Bro. H. Dixon and others, which resulted in 10 additions. Also in this place, with Bro. Dixon, resulting in 12 additions."

ALABAMA—Bro. W. C. Kirkpatrick, of Butler county, under date of September 28th, writes as follows: "Our Co-operation meeting commenced on Friday before the third Lord's day in September, at Fair Prospect, Montgomery county, and closed on Tuesday night following, with 11 additions by confession and baptism, and 1 from the Methodist ranks, making 12. Bros. P. B. Lawson, W. F. Kight, and myself, were the laborers. On Lord's day following, Bro. Kight and myself preached at Berea, Lowndes county, and 3 more made the good confession—making 15 in all. Bro. Kight has been laboring in 'word and doctrine' this year in the South, with considerable success, and it gives me pleasure to inform the brotherhood, that a good impression prevails within the range of his labors. Bro. Lawson is in the field, doing good service for our Lord and King. May the hearts of God's people be stirred up to every good word and work! The Co-operation have appointed me to bear the good news of salvation through Christ, for the year 1855. I desire the prayers of all the holy brethren for my success in teaching the divine science of conversion and holy living. May the saints be comforted and strengthened, and sinners be made to realize the importance of the great salvation!"

MISSOURI—Bro. T. M. Allen, writing from Boone county, November 25th, says: "On Saturday, the 21st ult., I started for the city of St. Joseph, and other places in Upper Missouri. I was in Glasgow the next morning, which was the 4th Lord's day, in time to speak to a good audience in the forenoon. I designed tarrying there a few days, to assist Bro. A. Proctor in a meeting which he had commenced the day before. Bro. Lard was to have been with us, but was prevented by serious sickness. I remained until Wednesday morning; up to which time there had been 9 additions—8 of whom 'heard, believed, and were immersed;' one was an intelligent lady, who had long been an Episcopalian. Bro. Proctor, and the venerable Bro. I. H. Haden, assisted, and remained to continue the meeting. Wednesday morning I took passage on the steamer Admiral, and reached St. Joseph the Friday night following, where I had the pleasure to meet my daughter and son-in-law in good health. My daughter Mary, (you remember I have but two living,) accompanied me. In St. Joseph I spoke six or eight times, but obtained no recruits. Judge Wyatt is the regular preacher, and I deeply regret that the congregations in that and the adjoin-

ing counties, do not co-operate, and call Bro. Wyatt to the constant discharge of the duties of an evangelist. The church here is in peace, and are building a brick meeting-house 70 by 50 feet. The 1st Lord's day and Saturday before, I spoke in the city of Weston, where the little band of disciples, with the aid of kind friends, have just completed an elegant and comfortable brick meeting-house. I had large congregations, but no additions. Here I met with your old brother, Elder O. C. Steele, who has been long, as you well know, successfully preaching the gospel. Bro. Dr. Cox was with us on Lord's day night. I returned on Tuesday to St. Joseph, spent a few days with my children, and was in the city of Independence on Saturday before the 2d Lord's day. That night I commenced meeting and continued it until Thursday night, speaking twice each day, except one; there were 4 additions. Bro. F. R. Palmer, who lives near the city, is their regular preacher. I need not say to you, that he is a workman that needeth not to be ashamed; and although he has been preaching upwards of forty years, he is yet actively, zealously, and usefully laboring, as in *days of yore*. I was pleased to greet him once more on earth, and to be permitted to hold another meeting with him in time. He was one of my first religious acquaintances, and was among the first to urge me to commence exhorting.

"On Friday I made an excursion with my friend and relative, Col. Russell, to the Indian country, in Kansas Territory. The Shawnees were receiving their annuity. It was very interesting to me, to see so many hundred Indians together—men, women and children. I was introduced to the renowned Capt. Parks, who commanded the Shawnees and Delawares in Florida, against the Seminoles; and also to a grand son of the renowned Tecumseh, a noble looking youth. I reached Liberty on Saturday, and spoke there that night, also on Lord's day (the 3d) and Monday, assisted by Bros. Richard Morton and Barton Gross, a graduate of Bethany College; both of whom are laboring in word and doctrine, and give promise of great future usefulness. I regret to inform you that I found and left Bro. Lard confined to his bed with sickness, though he was thought to be convalescent, and I trust he will soon regain his health. Here as at many other places, I met many, very many of your old friends, who still remember you with hearts full of affection.

"On Thursday night, the 23d inst., I arrived at home, pleased to meet my wife, son and family, in good health. Thanks to our heavenly Father for his mercies and blessings.

"P. S.—Bros. Palmer, Lard and Wright, not long since, held a meeting at Gilead, Clay county, with 12 or 15 additions, and one at Haynesville, with some 30 additions or more."

ST. CLAIR COUNTY, Mo., Oct. 25, 1854.

Brother Campbell—I came to this county last winter, and during the spring and summer organized three congregations—one of 14 members in Quincy, Hickory county, and two in this county—the one at Union of 13 members, the other at Chalk Level, of 6 members; and up to the third Lord's day in September, have had some 20 additions.

On the 1st Lord's day in August last, we entered into a general co-operation with some 30 churches, extending from Franklin county to Bates county, and numbering some 1400 or 1500 members, on the following resolution:

"That we co-operate on the Bible and the Bible alone, making it the length, breadth, height and depth of our faith and fellowship, to the exclusion of all human institutions not authorized by our heavenly Father."

Bro. Wm. L. Fenix was chosen general or State Evangelist for said co-operation. His business is to hold a protracted meeting of one week at every congregation in said co-operation. At two meetings previous to his coming into my district, he had had 30 additions; at Quincy, commencing Friday before the 3d Lord's day in September, we had 40 additions; at Chalk Level, commencing on Friday before the 4th Lord's day in September, 16; at Union, commencing on Friday before the 1st Lord's day in October, 26; total number in five weeks, 112. Since then, on the 3d Lord's day in October, I had at Quincy 9 additions—making in all, 121. In addition to our General Evangelist, we have divided the co-operation into district co-operations, to suit the convenience of the several churches, each district evangelist chosen by said district, and liberally sustained. And at the sametime that all contributions are voluntary, the duty to do according to our ability is plainly, yet forcibly taught by all our teachers, and cheerfully acted out by the churches. I do not know that I can add any thing more, than to say, that we are all in perfect harmony, and doing much good—exerting a salutary influence upon the country; for all of which we feel thankful to our heavenly Father, and solicit the prayers of all the brotherhood, that we may ever walk worthy of the vocation wherewith we are called.

Yours in the one hope, H. J. SREED.

BETHANY, Va., November 24, 1854.

Brother Campbell—Agreeably to request, I will endeavor to compile some statements of the progress of the cause of Primitive Christianity in Oregon, as reported to me through private letters recently received.

By the labors of Bros. M'Bride, Burnett and others, during the past summer, there have been some 66 additions, and doubtless many others, as there are some churches from which I have not heard.

A church of 10 members was organized in Hillsborough, Washington county, about a year since, to which there were 3 added immediately, and 12 soon after. A recent letter from my father reports several more additions. The church remained for sometime without a preacher, but, at present, enjoys the valuable services of a Bro. Hendrix, late of Tennessee.

I feel authorized in saying that there are, in Oregon, about 1,000 Disciples: besides whom, it is presumable, there are many scattered promiscuously over the thinly settled portions of the Territory, who are not known. There are 18 ministers, some of whom are men of considerable talent. But this extensive Territory can furnish employment for several more laborers than she has at present.

Washington Territory is almost entirely destitute of preaching of any kind. There are a few brethren there, but no minister.

L. L. ROWLAND.

OHIO STATE MISSION.—The following statement of the labor and immediate fruits of the Mission, embraces five months—from June to November—three of these months being the most unfavorable of all the year for Missionary effort: Evangelists employed, 20; days of active service, 1,000; number of discourses, 700; number of families visited, 906; baptisms, 244; immersed from various

denominations, 44; restored, 51; churches constituted, 5; weak churches assisted, 107; destitute places supplied, 64; number of counties in which labor has been performed, 32.

ISAAC ERRETT, Cor. Sec'y.

RUSSELLVILLE, Ark., October 5, 1854.

Brother Campbell—According to previous appointment, the brethren from different parts of the State assembled at Charleston, Franklin county, Ark., on Friday, the 6th October, 1854. Preaching continued through Saturday and Lord's day. Much was said that we feel was edifying to both saint and sinner. We think the good seed sown will spring up and ripen in the honest hearts of many, to the salvation of their souls and to the honor and glory of God. Only one, however, publicly confessed the Lord, and was publicly buried with him in baptism. The principal speaker was Bro. H. Marshall, of Fayetteville, Ark.

On Monday, the following reports were had from the specified congregations, viz: Fayetteville, \$50; Russellville, 20; Point Remove, 10; Little Rock, 50; Antioch, 15; Corinth, 12; Waldron, 50; Washburn's Creek, 10; Doctor's Fork, 30—total, \$247. There are many more congregations, not heard from, that we are sure will do as well, or better than the above. We feel well satisfied that we can sustain a good evangelist, if we can obtain one. Can you tell us where we can get an intelligent, worthy preacher, to come amongst us, and undertake for us as our evangelist?

At the above meeting, E. M. Northum was appointed Corresponding Secretary, for the purpose of corresponding with the various congregations in the State, and such other individuals, out of the State, as may be necessary, in behalf of the meeting and the objects had in view. Elder Thomas Aldridge was also appointed Treasurer for the State, whose business it is to receive all contributions from the hands of the brethren, that may be made by them for evangelizing purposes, and pay out the same to the State evangelist.

Our next State meeting will be held with the Minner Creek congregation, Johnson county, Ark., commencing on the Friday before the 1st Lord's day in August, 1855.

The following are the resolutions which were passed, viz:

Resolved, That each congregation be requested, by their Secretary, to make contributions as often as possible, at least once a month, especially for evangelizing purposes, and forthwith remit the same to the Treasurer, (Thomas Aldridge, whose address is Charleston, Franklin county, Ark.) and make out a minute of the same and send it to the Secretary, (E. M. Northum, Russellville, Ark.) whose duty it shall be to report the same to the next State meeting. We furthermore beseech every brother and sister not to fail in this holy undertaking.

Resolved, That our Secretary correspond with the teaching brethren who may present themselves as being desirous to enlist in the glorious cause of evangelizing in our State; and we also authorize said Secretary to employ the first worthy, well recommended brother, who may present himself, to take the field as our State evangelist.

Resolved, That a request be made by the Secretary, through the Millennial Harbinger and Christian Age, for some worthy, well recommended preaching brother, to come and be our State evangelist: and that we hereby most solemnly pledge ourselves to remunerate the same for his services.

Resolved, That our Secretary recommend to the brethren throughout the State, the necessity and importance of instituting and carrying on Sunday schools in every congregation and neighborhood where it is possible so to do.

Resolved, That the above proceedings and resolutions be published in the Harbinger, Christian Age, and South-West Independent.

E. M. NORTHUM, Secretary.

P. S.—In a preaching tour of ten days, in the latter part of September, in the County of Van Buren, I addressed the people fourteen times and gained 15 accessions.

E. M. N.

MARYLAND.—Bro. E. Bevins has closed a meeting at Pompey, Allegheny county, during which much prejudice was removed and misrepresentations corrected—3 made the good confession. So reports Bro. J. K. Berkepile, September 20th.

OBITUARY NOTICES.

DIED, at her mother's residence, on the 12th of July, 1854, my dearly beloved sister, NANCY JANE COX, in her 22d year. She embraced the gospel, as taught by the Apostles of our Lord Jesus; and of her it may be truly said, she lived a disciple of Christ to her last moment, exemplary in all the relations of life. She was an affectionate sister. In her last illness she spoke of her departure and of her desire to be with Jesus. With the utmost composure of mind, although her sufferings were great, without a murmur ever being heard she fell asleep in the Lord. She was confined to her bed two years, being destitute of strength to walk. All the time her faith was strong; she prayed for the Saviour to take her home to rest. "But thy will, not mine, be done," she would often say. Sometimes she would say, "I would like to stay here to take care of my mother, but I need not want that." "Lord, thy will be done," she said. "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest."

Yours in the Lord,

Maria Creek, Knox county, Ia.

JOSEPH D. COX.

Departed this life, at the residence of Judge Woodson, near Carrollton, Greene county, Ill., in the calm assurance of everlasting life, Bro. DIXON H. KENNETT, in the 73d year of his age. Bro. Kennett was born in the State of Maryland. He became a member of the Christian Church in Kentucky, in 1827. In 1830 he removed to Carrollton. Truly love, gentleness and peace, irradiated, with their mild and heavenly light, the pathway of our dear departed brother. To know him was to love him. His life was his eulogy, and his death was the death of the righteous. May my last end be like unto his!

J. ATKINSON.

Died, at his residence near Paynesville, Pike county, Mo., Bro. CHARLES RODGERS, aged 37 years, son of Bro. John and Sister Mary Rodgers. The deceased was endeared to all his acquaintances by his exemplary deportment, and in his death he evidenced that the gospel of Christ is the power of God unto salvation, to every one that believeth.

L. O. C. NICKLIN.

Again our beloved Bro. John and Sister Mary Rodgers, have been called to follow another of their children to the tomb. On the 26th September, as I informed you, their daughter Eliza was taken from them; a few weeks afterwards, and their son Charles was taken; and on the 26th of October, their daughter MARY ANN, aged 27 years and 8 months, was taken. She and her sister Eliza, had been members of the Christian Church for years, and were both remarked by all for their excellency of deportment. When we called for help here to organize a congregation, they withdrew from Paynesville to aid us, thus imposing upon themselves a ride of eight miles to attend our meeting, that being our distance from their father's residence. For more than two years they were regular in their attendance, and at all times, and under all circumstances, in

sickness and in health, were ensamples to us. She died, as did her sister and brother, triumphant. Her brother John arrived at home but a few days before her death, and now remains the only child to bow with their parents in their morning and evening devotions, to which he is regularly called to attend.

New Hope, Mo. Nov. 11, 1854.

L. O. C. NICKLIN.

On the 27th of August, 1854, at his residence in Warren county, Ky., Bro. JONATHAN GOTT, in the 57th year of his age. He died as he lived—a devoted Christian. He was one of the pioneers of the Reformation in the Green River country. As a Christian, he was faithful, zealous, and devoted. As a husband, father and neighbor, he was kind, gentle, and obliging—performed well his part in the various relations he sustained to society. He left a companion, five children, and a large circle of friends, to mourn his loss; but they mourn not as those who have no hope.

J. M. GOODWIN.

At his residence in Warren county, Ky., on the 13th August, our beloved Bro. PETTUS RAGLIN, in the 57th year of his age. Never did I see a man more willing to bid adieu to the shores of time, and try the dread realities of eternity. He had long been a devoted follower of our Lord and Master. He calmly and serenely passed the Jordan of death, and his brethren, friends and relations, feel sure confidence that he has moored safely on the other side.

J. M. GOODWIN.

On the 22d of October last, in the 46th year of her age, our beloved sister, POLLY MARIA, wife of Bro. Lewis H. Fitch, of Lafayette, Stark county, Ill., fell asleep in Jesus.

The deceased united with the Disciples of Christ in 1843, in Bradford county, Pa., emigrated to this place in the fall of 1846, went into the organization of the congregation here, and continued a devoted and worthy member till the day of her death. In all the relations of life she was emphatically a Christian. Her kindness, love, unaffected piety, and faithfulness in all the relations of life, will long live in the memory of her friends. May we imitate the faith and piety of one who so triumphantly finished her course and has entered into rest.

“Teach us, in time of deep distress,

To own thy hand, O God,

And in submissive silence learn

The lessons of thy rod.”

M. P. KING.

THE MILLENNIAL HARBINGER.

WE want at least 10,000 subscribers to the Harbinger at the present reduced prices.

We confidently think, that containing, as the Harbinger now does, 64 printed pages per month, including covers, or 768 pages in the volume, large duodecimo, equal to the majority of octavos in square inches, and more in original matter than any paper with which we exchange, at the same price, that we ought, at the lowest figure for this year, have 10,000 paying subscribers. We have continued the reduced terms for cash payments as they were last year. [For terms see second page of cover.]

We know how much a few friends of large mind, of great energy and liberality, as well as of industry, can do to make our labors useful; to cause the truth still more and more gloriously to spread its wings, and to fly on, “conquering and to conquer.”

The Harbinger has been made eminently useful by the energies of its friends. It can, by the same continued energy, be made still more useful in greater ratios, compared with the past. Its horizon is annually amplified, and will, we trust, so continue to be, by the unabated industry of all who think the cause we have espoused is the cause of Him who died for our sins and rose again for our justification.

A. C.

THE MILLENNIAL HARBINGER:

FOURTH SERIES

VOL. V.] BETHANY, VA., FEBRUARY, 1855. [No. II.

"CAMPBELLISM EXAMINED."

"BY JEREMIAH B. JETER, OF RICHMOND, VA.—NEW YORK, 1855."

WE thank Elder Jeter, and the ten worthy brethren that called him out to examine something nicknamed "Campbellism," for the opportunity afforded us to extend its empire over myriads of new readers, thinkers and actors, in the grand ecclesiastic drama of the 19th century. But we cannot thank him for the uncandid and partial examination of the matter which he has given; nor could we thank them if they, after reading our review of it, will yet sanction or commend it, or print and circulate it through this community.

If I were not reluctant to utter a surmise, I should suppose and affirm the hypothesis, that the call for this review grows, directly or indirectly, from opposition to the Bible Union. I shall be happy to be relieved from such an apprehension, and will thank Mr. Jeter, or any one else, for a little light on this subject.

We shall now first give to our readers Mr. Jeter's *Introduction*:

"The term *Campbellism* is used in this treatise, not as a term of reproach, but of distinction. No other word denotes the system which it is proposed to examine. Mr. Alexander Campbell, of Bethany, Virginia, and the party embracing his views, have assumed several appellations. They have styled themselves '*Reformers*,' '*Christians*,' and '*Disciples*.' Without discussing their exclusive claim to these titles, it is clear that from neither of them can any term be derived which will fairly distinguish their system of doctrine. The word *Reformation* has been appropriated, by common consent, to

SERIES IV.—VOL. V.

6

denote that grand moral revolution, of which Luther and Calvin were the prime agents. The term *Christianity* can never be wrested from its universally established import, to express the views of any sect or party, however good, wise, or great. From the word *Disciple*, indefinite as an appellative, no term can be derived to signify the views of those who adopt the name. Mr. Campbell claims to have discovered the '*Ancient Gospel*.' Without, at this time, conceding or denying the equity of his claim, it may be observed that the inquiries now to be made have reference not to the *Ancient Gospel*, recorded in the writings of the Evangelists and Apostles, but to the speculations of Mr. Campbell, contained in his voluminous works, concerning this gospel, and which have been received as true by the friends of the '*Current Reformation*.' To call these speculations the *Ancient Gospel*, would be a manifest misnomer. I am, then, under the necessity of employing some indefinite term, a tedious circumlocution, on the word *Campbellism* to denote the system under discussion, and the last course seems preferable.

"This system is with great propriety termed *Campbellism*. Systems of philosophy, science, and religion, have usually been designated after their discoverers, first promulgators, or most distinguished advocates. Mr. Campbell is the author, and most eminent proclaimer of the peculiar doctrines, which, within the last thirty years, have spread in the Southern and Western States, under the title of '*The Reformation*.' No other man has added an article to the system, subtracted one from it, or materially modified it. Many truths are taught by Mr. Campbell in common with other Christians; very few of the principles for which he pleads are strictly new; but having revived, modified, and placed in new combinations some *antiquated sentiments*, and added to them a few *original speculations*, he is fairly entitled to all the honor, and obnoxious to all the censure, which his system merits.

"It is not my purpose to write a *history* of Campbellism. I have neither the inclination, time, nor means to do it. Nor do I design to confine myself to a polemic discussion. Campbellism, like other things earthly, has passed through various and important changes. To arrive at just views of it, we must carefully notice its rise, progress, modification, and influence, as well as its distinctive principles. It must be viewed from different stand-points, and under different phases, that its true character may be understood. My purpose is to furnish a faithful delineation of the system—its principles, spirit and influence—to censure the evil, and commend the good.

"Various considerations have prevailed with me to undertake this work. The subject to be examined is important. It were vain to deny that Campbellism has exercised an extensive influence on the religious sentiment of the country. We are interested no less as philosophers than as Christians, to inquire into the causes of this success. The proposed treatise is demanded by public curiosity. What is Campbellism? This question, asked by many, is not easily answered. Some perceive no distinction between it and the views generally entertained by the Baptists; and others consider it a dangerous system of error. A calm, discriminating and faithful examination of it, cannot fail to profit both those who embrace, and those who reject it. All these considerations would probably have failed

to induce me to undertake the work, had not brethren, whose judgment is worthy of respect, and with whose request it is a pleasure to comply, urged me to engage in it.

"Of my fitness for the task the reader will judge by the manner of its execution. I have enjoyed very fair opportunities of forming correct opinions of Mr. Campbell's system. I first saw him in the year 1825. Since that time I have been a careful observer of his course. I have watched the gradual development of his principles, and marked their influence on the churches. I have read most that has been published by him and his opponents on the various points in debate. I have conversed much with persons embracing and zealously supporting the *Reformation*.

"It is my purpose to conduct this investigation in the spirit of candor and fairness, knowing that nothing can be gained to the cause of truth and righteousness by sophistry, misrepresentation, and detraction. No sentence incompatible with the claims of justice and Christian courtesy, shall intentionally escape my pen; nor shall I withhold a frank and faithful expression of my opinions on all points which I deem important.

"I do not hope to be able to meet the expectation, and satisfy the wishes of all my readers. Some will think me too lenient, and others too severe; some will think that I concede too much, and others too little. Truth generally lies between extremes. I am more anxious, I trust, to please God than men—to promote the cause of truth than to gain a victory. Writing for no sect or party, but for all who desire to know the truth, I ask nothing of my readers, except an unprejudiced consideration of the facts and arguments presented in the work. The interests of the writer and reader are identical; and the same law which requires him to publish, requires them to receive, the truth."

Intending that our readers may have a proper view and appreciation of Mr. Jeter's position, we shall freely give to our readers his arguments and reasonings. I am sorry to notice, and to have to call upon my readers to notice, his prefatory imputations or surmises of rather unworthy motives, as actuating my first efforts to publish and maintain my positions. But it is due to myself and to the cause I plead, that my assailant should stand out upon the canvass as large as life and in his own apparel. Hear him, then:

"Mr. Campbell has boasted much of the independent, generous, and fearless manner in which his periodicals have been conducted. He has professed to publish both sides of every controversy. It may be remarked, that policy frequently assumes the garb of liberality. He was a skillful and popular debater—handled a ready pen—was desirous to gain notoriety, and promote the circulation of his paper—and controversy was the pabulum on which he lived and thrived. It is easy to perceive that under such circumstances, sound policy as well as liberality, would court discussion. Liberality is evinced, not by an eagerness for disputation, but by a candid, fair, and considerate treatment of our opponent. Few theologians were qualified to enter the lists with a disputant so ready, adroit, and sarcastic as he was,

and most of that small number, feeling but little interest in his labors or speculations, deemed it sound policy, if not liberality, to decline gratifying his penchant for debate.”!!

As an extenuation of this most gratuitous and uncalled for suspicion, he adds:

“It does not appear to have been the purpose of Mr. C., at least in the commencement of his reformation, to organize a new sect. That his labors tended to that result was clear to every discerning, attentive, and impartial observer. Sectarianism was the object of the most intense aversion—an aversion probably heightened by the remembrance of his previous Seceder intolerance. His favorite project was to fuse the various Christian sects, not, it would seem, by the fire of love, but of criticism and ridicule, and from the melted mass mould, in what he termed the ‘ancient gospel,’ a new and glorious body. Let us hear him on this point.

“I have no idea of adding to the catalogue of new sects. This game has been played too long. I labor to see sectarianism abolished and all Christians of every name united upon the one foundation on which the apostolic church was founded. To bring Baptists and Pedobaptists to this, is my supreme end.” *Chn. Bap.*, p. 217.

“No intelligent Christian can object to the end which Mr. C. proposed to accomplish. The union of all true Christians on the apostolic foundation, is an object most devoutly to be wished. All good men pray for it. But we must carefully inquire, whether the means by which he proposes to attain this object are Scriptural and efficacious.”

He next gives us some fifty pages of “Campbellism in its chaos,” or in its transition or formative state. He sometimes calls it its “belligerent state.”

I am represented, in this section of the work, as differing from the Baptists, neither on the proper *subject* of baptism, nor on the proper *action*, (or the *mode*, as the Baptists of that day called it,) but as greatly differing in the *design* of it. This is, indeed, true. I do differ, and did differ from them in this capital point. And is not this, in fact, the great question—*For what is a person immersed?* It is truly the *quid pro quo* of the institution. The object or end is always regarded as transcending the means.

We give no opinion of our own on the premises. We only use the words which the Holy Spirit uttered by the Apostles. We say to every inquirer, “Reform,” or, “Repent and be immersed in the name of the Lord Jesus, *for the remission of your sins*, and you shall receive the gift of the Holy Spirit” of adoption, crying, Abba, Father.

We merely *assume* that Peter had the keys of the Kingdom, or Reign of the Messiah, or the “Reign of Heaven”—that he said what he meant, or that he meant what he said. This is the head and front of our offending against a certain type of Baptists, and a certain pri-

vate interpretation of the words, "*for the remission of sins.*" This we cannot, and this we will not sacrifice, for any conclave, synod, or association of doctors of theology, on the present earth.

We will still say with Peter, "Be baptized every one of you," by the authority of the Lord Jesus, "*for the remission of your sins.*" Or with Christ's message to Saul of Tarsus, we say, Why do you hesitate or tarry? "Arise and be immersed and wash away your sins, calling upon the Lord."

We are sorry to displease Elder Jeter and his ten Reverend doctors, in conclave assembled. But we see the heavens opened, and Jesus sitting on the throne of God, and we hear him say, "If any one shall take away [we presume to supply, *knowingly or wittingly*] from the words of this book, [of the gospel] I will take away his part from the book of life, and from the holy city, described in this book."

With these words before our eyes, and with our knowledge of their import, and with the words of Christian baptism in our ears, what respect, or what reverence can we entertain for such puerile interpretations and such empty rabbinical glosses, as are now retailed in many Protestant pulpits? If some men cannot reconcile faith, repentance, and immersion for the remission of sins, with salvation by grace—by free and sovereign grace—we can pity them, but we cannot hearken to them one moment. We may mourn over their ignorance, or their weakness, or their reverence for their Gills, their Fullers, their Halls, or their *cis*-Atlantic Rabbis, whom we shall not, in comparison, name. But we cannot, with our premises, our convictions, and our full assurance of understanding, hearken to them, in the way of subjection, not one hour—no, *not one minute*. I may add, we know their weakness, and we know that they must feel their weakness; but as there is "a hoping against hope," so is there, in some cases, a believing not only without, but against evidence; and a sinning against light, as well as a sinning without it. But let every man take care that he withhold not from his own vision, and cast not behind his back, the express oracle of him who will judge the world, and bring to light the hidden things of darkness, and render to every man according to his opportunities and his works.

But notwithstanding all our assurance of faith and of understanding, we will not now repose, as we have not hitherto permitted ourselves, for a moment, to repose, on past convictions or past assurances; but we shall, with all candor and with all attention, concentrate our mind upon the efforts of our respectable, and, I presume to say, very estimable friend, Elder J. B. Jeter.

I had the pleasure of an acquaintance with him so early as the year 1825. On my first appearance among the Eastern Virginia Baptists,

at the meeting of the Dover Association of that year, in company with the venerated fathers, Bishops Semple, Broadus, Henley, Kerr, &c., &c., I formed some acquaintance with the then rather juvenile Elder Jeter. His impressive inquisitiveness into my views of Christianity, while along the way to Richmond, after the adjournment of said Association, has not yet been forgotten. I expected, from the programme of his mind at that time, that he would yet distinguish himself. He had a reasonable share of self-esteem, by no means exuberant or disgusting, but ominous of future conspicuity, or of an attempt at clerical distinction, so transparent, too, and so impressive, as to produce a conviction in my mind that I might hear from him again. And now the only wonder is, that having been so long comparatively silent, he has not been a little more cautious in his assumptions, presumptions, and affirmations. He ought, in all reason and conscience, to have made himself better acquainted with our views and positions, and with their defense, before committing himself to the scrutiny of an inquisitive public, of which many are as well read as himself, in the details and events of the last thirty years.

Indeed, Mr. Jeter himself concedes the necessity of a reformation of the Baptists, as well as of all other sects, at the time of our appearance amongst them. We shall again hear him on this important theme:

“That a reformation was needed by the Christian sects of that time, none, who possess a tolerable acquaintance with their condition, and the claims of the gospel, will deny. Indeed, what church, or member of a church, does not, in some respects, and in some degree, need reformation? There was needed then, as at all times, an increase of religious knowledge in the churches, but, more than this, an increase of piety. The reformation demanded by the times was in spirit and practice, rather than doctrine. They were then, as now, far too worldly, formal, and inefficient. Among the Baptist churches there were some sad evils. In parts of the country, the churches were infected with an antinomian spirit, and blighted by a heartless, speculative, hair-splitting orthodoxy. These churches were mostly penurious, opposed to Christian missions, and all enlarged plans and self-denying efforts for promoting the cause of Christ. In general, the careful study of the Scriptures, the religious education of children, the proper observance of the Lord’s day, a wholesome, scriptural discipline, the reasonable support of pastors, and, in fine, devotion to the Redeemer’s cause, were too much neglected. The pious and intelligent fathers, before Mr. C. was heard of, saw, confessed, and lamented these evils; and sought, in a kind and faithful manner, to correct them. But they are not of easy correction. Having their root in habit, or established opinions, or, worse still, in depravity, they can be eradicated only by the divine blessing on judicious and faithful efforts. Had he labored with discrimination, fairness and fidelity, for the correction of these, and similar evils, even if his zeal had not

always been tempered with discretion, nor his courage with moderation, he would not have incurred the displeasure, or provoked the opposition of the intelligent and candid in the Baptist denomination. He attacked some of these evils with ability, but in a spirit and manner far better adapted to irritate than to convince; and even those who were reformed by his arguments, lost as much in spirit as they gained in knowledge, and became fiery disputants rather than meek and lowly Christians."

This concedes all we ask, and all that our position before the living age requires. We thank Mr. Jeter for this frank and just concession. As to my spirit and manner of attack on the errors and Doctors of that day, good and wise men may and do differ. I affirm, however, the conviction, that were it lawful or expedient to compare small things with great; to compare our times and circumstances with those of Luther, Calvin, Zuinglius, &c., &c., the same objections would have applied, with even more force and appositeness, to those times, acts and actors, than to our times, acts or actors. I may add, that the Roman Priesthood spoke of the labors of Luther, Calvin, and their coadjutors, if not in the same identical words, in precisely the same tone, mannerism and spirit. See Du Pin's *Ecc. His.*, 16-17th cent.

Of the clergy of that day, Mr. Jeter says:

"Some of them were ignorant, conceited and vain; others were proud, haughty and imperious; others still, were hypocritical, mercenary and base; and not a few were worldly, selfish, and sycophantic. Against these evils, no vigilance or fidelity on the part of the churches, or their rulers, could perfectly provide. Among the twelve apostles one was a devil."

Might I not, in this case, with propriety, and in reference to himself, quote Rom. ii. 17-21—"Dost thou, then, who teachest another, not teach thyself?" &c., &c. But he adds, by way of relief to the modern clergy, that "amongst the twelve apostles one was a devil."* Mr. Jeter is, in fact, with me in theory on the whole subject of creeds—their utility and inutility—their proprieties and improprieties. I could prove this, from the volume before me, at great length. One passage may suffice for the present:

"Creeds, like every thing else, human and divine, that comes within mortal reach, may be used for good or evil purposes. To prevent or correct misrepresentations, to promote unity of faith, and to secure the instruction of church members, and their children, in the most important principles and duties of the Christian system, are considerations which, in the view of the intelligent and candid, justify

* This is rather too strong for me. Dr. Campbell renders it "a spy"—"one of you is a spy"—"an enemy." Boothroyd a *demon*, French Version. There is only one *devil*, but many *demons*. In the Epistles it is, in the Common Version, rendered "*false accusers*." *Slanderees*, applied to men and women:

the drawing up and printing of a creed. There are certain principles—such as the existence of God—the inspiration of the Scriptures—the resurrection of Christ, &c.—the belief and admission of which are deemed by every church indispensable to fellowship; and it may be wise and necessary for a church, in some cases, to avow and proclaim them.”

“Whether it is *expedient* for all churches, under all circumstances, to publish a creed, is a question which it is not proposed to discuss. My opinion is that it is not. Churches have flourished without a written creed; and by this is meant, that they have adhered to divine truth, abounded in the fruits of righteousness, and have, in a good degree, secured the ends of their organization. On the other hand, churches, having sound, evangelical creeds, have, in many instances, sunk into formality, error and corruption.”

Elder Jeter adds:

“Mr. C. was not alone in his opposition to creeds. Many good and wise men doubted their expediency, and others were convinced that, on the whole, they were of a mischievous tendency. A majority of the Baptist churches in the United States, had no written creed at all, and the few that did have, had only a very brief summary of doctrine, practically of no moment.”

Our opposition to creeds is based on other principles than those usually plead against them,—I say, “Our opposition to creeds arose from a conviction, that whether the opinions in them were true or false, they were hostile to the union, peace, harmony, purity, and joy of Christians; and adverse to the conversion of the world to Jesus Christ.” Chn. Sys., p. 9.

The word *creed*, is said to have been derived from the word *credo*—the first word in the Apostle’s creed. And in that document it is essentially admissible. It is a recitation of well attested facts. But the five points of Calvinism, or of Arminianism, or the “Thirty-Nine Articles,” or the “Westminster Confession,” are unphilosophically and unscripturally called *creeds*. No man ever had a mathematical creed, nor an astronomical, geological, or speculative creed. It cannot be said in grammatical or lexicographic propriety, that any man believes that a *triangle* has three angles, or a *square* four angles. No man can grammatically say, that he believes any science or system of geology or astronomy, more than he could say that he believes arithmetic or algebra.

Our nomenclature in religion—especially in Christianity—is as much in need of an expurgation, as were the so-called religion, literature, and science of Europe and the world, before the period called the “Revival of Literature.”

I regret, much more than most of my readers can regret, the impure, unauthorized, Barbarian dialects of our Protestant and Roman Babels. More than half the controversies in Christendom, amongst

religionists, grow out of their ecclesiastic jargon. We have got seven Romanist "*sacraments*," and two or three Protestant sacraments, and not one in the Christian Oracles. We have got *covenants* and *testaments* of grace and of works, on metaphysical bases. Hence the confusion in our modern Babylon, and the sects and the parties founded upon ecclesiastic politics, under the prefixes of Popery, Prelacy, Patriarchy; or of Episcopacy, Presbytery, and Congregationalism. We have also the philosophies of Trinitarianism, Unitarianism, Humanitarianism, Arianism, Sabellianism, Calvinism, Arminianism, Sandemanianism, Methodism, &c., &c. But who has leisure, education, and a library requisite to the examination, comparison, induction, and decision of what is human or divine in each and all these theories, called *Faiths* and *Doctrines* of religion?

Proof-texts, by scores, are arranged under their respective heads and doctrines, of which Apostles and Prophets know nothing, only as it was said, "They shall heap to themselves teachers having itching ears;" and, as a consequence, "they shall be turned away from the truth and devoted to fables."

Immersed or sprinkled Calvinists in one latitude, and immersed or sprinkled Arminians in another, constitute the orthodox. And thus the passions and affections are made to revolve around antagonistic centres and abstract doctrines, which can never warm the heart into piety or humanity, or invigorate the inner man to the works of faith, the labors of love, and the patience of hope.

In the primitive church, converts were baptized into faith in a person, not into any doctrine, or formula, or theory, or experience of religion.* "If thou believest with all thy heart, thou mayest." I believe that Jesus is the Christ, the Son of God; or, according to the Syriac Peshito, "I believe that Jesus Messiah is the Son of God." Philip asked no more. How acts Mr. Jeter in dispensing his baptism? Has he not yet reformed? In the year 1825, the Virginia Baptists immersed the candidates *into their own experience*. Yes, their *Christian* experience!! Thousands of them had as much *Christian* experience before baptism as after it. A few added, that they had now the additional experience of "having obeyed a command!"

I saw some strange sights, and heard some strange utterances, at the Baptist *camp-meetings* in Old Virginia, in those days. Have they

* When I first knew the Baptists, they were virtually baptized into their own experience, or into their own conversion or regeneration. I presume there are latitudes in which this condition of things yet obtains. It is not enough, in certain regions, that a candidate declares his faith in the Lord Jesus as the Son of God, the true Messiah, but he must confess his own experience. Does Mr. Jeter baptize into the faith or the experience professed?

not yet reformed, Mr. Jeter!—! Yes, sir; you have yourself reformed, else the truth is not told by some preachers. And, sir, all the Baptists in Kentucky, that I know any thing of, as well as in Virginia, are very much reformed. And I presume you know it, sir, and will have the candor to acknowledge it. I care not how you may explain the fact, so far as I am concerned; but you owe it to truth, to Christ, and to yourself, to acknowledge that *you have changed*, or that the times have changed, or something has changed, in the preaching, teaching, and exhibitions of your pulpits and churches. But you will have to pull up your stakes again and advance a few steps farther, or you will have grievously to repent of it.

You cannot, sir, for your life, prevent the onward march of the age, and of the Baptists, at least in the Valley of the Mississippi. Some of the most prominent ministers of the denomination you know, or ought to have known, have greatly changed. You cannot but know, that some of your greatest scribes, who once bitterly opposed our positions and demonstrations—editors, too, and journalists, East and West, have changed their views, and some of them have had the candor to acknowledge it, and even to preach the faith which they once destroyed, or sought to destroy. I do not design, just now, to go into the details of the mighty change that has come over many minds, and over some of the strongest Baptist minds under this government, on the great principles for which we have been pledged these more than thirty years. And why be ashamed of it! In the name of reason, why ashamed of growing in knowledge!! The pulpit is less candid, less magnanimous, less thankful for an increase of light, though often praying for it, than any other class of educated men in Christendom. It has always been its reproach. How many men have been driven from it, because they grew too fast in knowledge for their fellows! They have damned, or condemned to ecclesiastical pains and penalties, not a few good and great men, for no other crime than that they grew too fast in knowledge, or outstripped some of their contemporaries in Christian science and learning.

Galileo, of Florence, who abjured the Aristotelian philosophy, had not only to resign his Chair at Pisa, and move to Padua, but to appear before the Inquisition on account of heresy, and abjure his convictions of the truth of the Copernican system. Even Copernicus himself, on repudiating the cycles and the epicycles of former astronomers, in terror of persecution, withheld his discoveries from the world for some thirty years; and immediately on their publication, was seized with a fit of alarm, of which he suddenly expired.

But the Sacred Desk tells a more bloody tale, of which we shall not presume to speak, nor from which shall we deduce a moral for our

own times. One fact in the book of Acts of Apostles, is quite sufficient for our purpose. It appears that the Priests stood aloof from the Apostles until the cause which they plead was fast rising in public esteem. Then says Luke, "a great company of the priests became obedient to the faith." They, too, often seem to follow, rather than to lead the movements of the people.

Mr. Jeter, with all due caution, while conceding (page 25) that there was a need of a reformation amongst the Baptists of Old Virginia, when I first appeared among them, prudently confines it to "spirit and practice, rather than to doctrine." There were, indeed, he says, "some sad evils," but he attaches them to "an antinomian spirit, blighted by a heartless, speculative, hair-splitting orthodoxy." "The churches were penurious, and opposed to Christian missions and all enlarged plans and self-denying efforts for promoting the cause of Christ." Neglecting, too, "the careful study of the Scriptures," the "religious" training or "education of children, the proper observance of the Lord's day, a wholesome scriptural discipline, the reasonable support of pastors; and, in fine, devotion to the Redeemer's cause, were too much neglected." Here are six specifications, of most comprehensive and fatal tendency. There is but one word in this exhibition that is of doubtful expediency, and that is the word "*too*," prefixed to "*much*." He would seem to indicate that these duties might be much neglected with impunity, but they were *too* much neglected. This is a grammatical and logical inference. But in all candor, I do not think that Elder Jeter intended to say what his words indicate. He did not mean that these six sacred duties might, with impunity, be much neglected, and in this case they were only "*too much*" neglected. With this admission, I presume I will not be required to give a reason or an argument in self-justification, in proposing a reformation to our Baptist brotherhood in Old Virginia, in the year 1825. Our brother Jeter—*brother*, did I say? yes, and I will not erase it—our brother Jeter, then on the ground, had in his eye these six specifications of palpable neglect on the part of Virginia Baptists, but, it seems, knew not how to meet these sad delinquencies, for he could not think that they were *doctrinally* to be met and healed. His words are, "The reformation demanded by the times was in *spirit* and *practice*, rather than *doctrine*." In *doctrine*, I presume he means. But is not doctrine *teaching*? So Webster defines it. 1st. "*In a general sense, whatever is taught.*" 2d. "*The act of teaching.*" He quotes Mark iv., "Jesus said to them *in his doctrine*," i. e., *in his teaching*. I strongly incline to charge this condition of things upon the professed teachers of that day. The good old-fashioned Virginia Baptists, the parents of the good old-fashioned

Kentucky Baptists, with whom I have had a tolerable acquaintance for more than one and thirty years. Under whose ministry, a Methuselah might have lived and never have learned the four Gospels, Acts of Apostles, and the Epistles of Paul, had he not had some other aids and assistance, human or divine, of a special character. I do not mean the *saving* knowledge, but the doctrinal and practical import and tendencies of the Sacred Writings. Nor is this any disparagement to the good old fathers of the Virginia Baptists. They had, with a mere exception or two, no one capable of expounding or teaching one whole book of the New Testament. Besides, it was, according to the most orthodox theories of that day, quite dispensable. Men and women were then converted by a dream, or an impression on their hearts, or some signal providence, special as a miracle or as an angel's visit. So was it in Kentucky.

There were not a few laymen that knew more than their good old orthodox preachers. These preachers disparaged the more learned ministry of the Presbyterians and Episcopalians, and claimed a species of inspiration and a special descent upon them, or an immediate influence of the Holy Spirit abstract from, independent of, and paramount to, the written word. They did not go for "*book religion*," but for "*Holy Ghost religion*," as they were wont to say. Servants uneducated and in the corn-fields, and their masters in their carriages, with their diplomas in their secretaries, were equally the subjects of special visits, special grace, and special conversion. They went to church once a month, and told their experience at some big meeting. It was voted to be orthodox; they were immersed, and had a joyful season for a few days. Is this exaggeration, a fancy sketch, or a solemn reality? Deny it who can! So I found them in Kentucky, in 1823, and in Virginia, in 1825.

About this time I republished Dr. George Campbell's Four Gospels, Macknight's Epistles, Doddridge's Acts of Apostles, and the Apocalypse, accompanied with some notes and criticisms. This work soon found its way to Kentucky, as well as to the Old Dominion. How was it received? Denounced by many Baptists as a most presumptuous undertaking, it was repudiated, and refused admission into some houses.

A Baptist preacher, of sterling orthodoxy, had subscribed for a copy of it. On receiving it and reading a few verses, he was confounded. He prayed to the Lord for counsel in the case, and received for answer—"Burn it."

Having kindled a large fire in his house, seizing the tongues, he committed it to the flames, and continued gazing on it till wholly reduced to ashes. He was as much pleased with this act as were the

persecutors of John Huss, and Jerome, of Prague, while contemplating their bodies crumbling to ashes, in the fires into which Papal inquisitors had consigned them, for their attachment to the doctrines of Wickliffe; or rather, because of their faith in our Lord Jesus Christ.

But, strange to tell, the son of this same orthodox Baptist theologian, became himself a revisionist. Like his father, too, he once opposed our views with great zeal, and published some very bitter articles against them; of which, indeed, he most sincerely repented, confessing that he had done this before he became a Christian, ignorantly and in unbelief. Till the day of his death, I had not a more cordial brother in the Baptist family. From having found, during his opposition, very many objections to our positions, I am glad to say, that in his correspondence with me since the Memphis Convention of 1852, he had but one remaining objection to our views—viz: *the design of baptism*. He had, I have since understood, made the same declaration to others, with great frankness. In my last letter to him, I simply requested him to lay that matter upon the shelf; to say nothing about it, and it would all come right by and by, as it had in other matters, which he had formerly so zealously opposed. The cause of Bible revision; the cause of original Bible Christianity; the cause of education; indeed, the cause of humanity, to say nothing of the special cause of the Baptists in Kentucky, have sustained, and will sustain, a great loss in the death of Elder John L. Waller. But our consolation is, (to quote the words, I think, of Dr. John Owen, of Britain, or of some great luminary of his times, when in the immediate prospect of death,) I am leaving the ship of the church militant in the time of a great storm, but so long as the great Pilot is himself aboard, the loss of a deck hand or an oarsman is very inconsiderable.

But there is another grand argument against our position, and with the notice of it we shall conclude our present article in review of "Campbellism Examined," by Elder Jeter. "Where was Christianity before the light shone from Bethany?"

It is only necessary to put a "fool's cap" on any head, however wise, to create a fool's grin. So Mr. Jeter might ask a question about the man in the moon, which no astronomer, star-gazer, or moon-gazer, could at all answer to Mr. Jeter's satisfaction. But what of that? If, as Solomon has said, "that which is wanting cannot be numbered," where good sense or genius, or even common sense, is wanting, there is no one can give it or create it. There are not a few things in science, in learning, and in religion, which Mr. Jeter will

not understand till he get another head or heart. We are, indeed, sorry for his sake, that we cannot create the one or the other.

But if he will only tell us where the church of Jesus Christ was found in the middle ages—say in the 9th and 10th centuries—I will try to find in it all that is necessary to my positions on the premises. Does he name the Waldenses, Miltons, “most ancient stock of people”—“this noble army of martyrs,” with Peter Waldus, of the 12th century, at their head, scattered over Gaul, Italy, Germany, England and Spain? Can he prove that they were Baptists or Pedobaptists? Milner and he may settle that point. But as to the *design* of baptism, their testimony is quite as good as in the case of the “*action or the subject*.” In this their creed, and, indeed, the modern creeds, *verbally* agree; and are they not verbally with us? “*With us*,” shall I say? With all ancient Christendom, declaring their faith in “one baptism for the remission of sins.”

The great, the radical error in all the *creeds* now in use, is that they substitute speculative views, mental abstractions, opinions, philosophies, or theories, for *facts, precepts* and *promises*. To this view of the subject we now have the testimony of full forty years’ experience. In all our readings, we have not found the record of one human being converted to Christ, or regenerated by any creed in Christendom. They are, indeed, naked, deformed, lifeless, heartless skeletons.

The creed, falsely called the Apostles, is worth all the creeds of the last seventeen centuries. It begins right, “I believe in God.” For the benefit of my readers I will repeat it, faithfully committed to my memory more than half a century ago—“I believe in God, the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; he descended into hades; the third day he arose from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from whence he shall come to judge the quick and the dead.

“I believe in the Holy Guest, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.”

This is a *bonafide* creed; and in every word true. We only need to modernize the words *Ghost* and *Hell*.

The sects of Britain, France, Germany, Switzerland, Holland, Ireland, America, all, in their respective tongues, admit, *alias* believe, this creed. They admit each and every one of its facts and documents, as a summary of the gospel facts, and the bases of its commemorative institutions.

But those modern things, called *creeds*, are mere homilies, or lectures on the Christian doctrine—abstract, theoretic, and purely speculative views or inferences, philosophically propounded or dogmatically affirmed—such as the falsely called Athanasian, which did not obtain in France till A. D. 850, in Rome till A. D. 1014!! and whether received in the Eastern half of the Roman empire—in the Greek or Oriental churches—is yet problematical.

The Nicene, a mere paraphrase of that creed, was adopted or made at the general council of Nice—drawn up, however, at the second council of Constantinople, A. D. 381, and only admitted then by a majority; yet the Church of England clergy must still subscribe to both the Nicene and the Athanasian* speculative dogmata, as declarative of their faith and sound learning, or doctrine, as a passport to holy orders and the ears of her people.

Need we, on all the premises before us, institute another series of arguments, farther declarative of the false positions on which all parties stand that substitute opinion, theory or inference, for *faith*, or *fact*, or *law*, or *gospel*? Yet such a system of false reasoning, false philosophy, and, consequently, false Christology, as well as false theology, obtains, more or less, in every sect in Christendom—the good Baptists of Old Virginia, with the metropolitan bishop Jeter as their oracle, not excepted.

He is, however, a very estimable man. But he has, *perhaps*, too recklessly, at the instigation of some over-excited *mere Baptists*, undertaken a work for which he is by no means pre-eminently qualified; and, too willing to do them service, has too recklessly dealt in assertions, and even criticisms, for which he is not qualified, either by nature, by grace, or by education. Still, we shall hear him and review him with all candor and kindness.

A. C.



HOW DO YOU READ?—Coleridge says that there are four classes of readers. The first is like the hour glass; and their reading being on the sand, it runs in and out, and leaves no vestige behind. A second is like a sponge, which imbibes every thing, and returns in the same state, only a little dirtier. A third is like a jelly bag, allowing all that is pure to pass away. The fourth is like the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, obtain only pure gems.

* See the Theological Dictionaries and Encyclopedias.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

[Providentially absent from the late Anniversaries of our benevolent institutions, I am happy that the American Christian Missionary Society, of which I have the honor to be President, was so appositely and so eloquently addressed by the much beloved and highly gifted Vice President, Elder Walter Scott. We present it to our readers as superlatively worthy of their special reading and consideration.—A. C.]

ADDRESS.

CHRISTIANITY is founded in missions. In the New Testament are many—that of John for instance—also the mission of Christ, each holding for its authority directly of God the Father; also that of the Apostles, deriving its origin from Christ. The whole new covenant is finished up by the mission of the Holy Spirit, founded on the joint authority of God and Christ. In brief, Christianity is but the missionary cause deciphered in its greatest generality; it is the comprehension—the *summum genus* of missions; and the following text traces out, in bold relief, the grand outline: “Go, disciple all nations, baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit.”

“Go,” “disciple,” “baptize.” These are the vital elements of the missionary’s usefulness; and though the apostolic mission is not like those of John and Jesus, derived immediately from the Father, but from Christ, yet invested with the august names of God and Christ and the Holy Spirit, it equals all others in solemnity; and winds up in grand ceremonial all that we hold reverend and holy in Godhead. The apostolic mission is the inauguration of the disciple into the loftiest and most sacred relations in the universe, the most precious privileges, the most holy and glorious names. May we not rapturously invoke all heaven and earth to praise God in Christ, and with the sweet psalmist of Israel, say, “Praise ye the Lord; praise him in the heights; praise him all his angels; praise him all his hosts; praise him ye sun and moon; praise him all ye stars of light; praise him ye heavens of heavens, and ye waters that be above the heavens; let them praise the name of the Lord. Kings of the earth and all people; princes and all judges of the earth; both young men and maidens, old men and children, let them praise the name of the Lord, for his name alone is excellent; his glory is above the earth and heavens.”

But to go, for a moment, a little deeper into the great commission. Is there no logic, reason, or valid argument, why the disciple is thus.

in baptism initiated into these three holy and reverend names? Or does he in this ordinance come under them, or into them, on account of ineffable favors already received separately from each? Are these names the symbols of vast obligations? And is the man baptized to signify his sense of these, and that to these names he owes "wisdom, righteousness, sanctification and redemption?"

If we search the Scriptures for a generalization that will explain all spiritual problems, we shall find that the Christian system is divided into three parts, namely—1. The Faith. 2. The Doctrine. 3. The Proof. These words separately, are the captions to the three chapters of Christianity; they are the periphery of revealed religion—the circumference—the boundaries to the territory of inspiration by the Father, the Son, and the Holy Spirit. All beyond these is ulterior, foreign, and belongs not to the field and estate of revelation. But our inquiry will be brought a step nearer to an answer by asking another question, viz: To which of these great names are we indebted for the "*Faith*"—the knowledge that our Redeemer is divine—the Son of the living God? To God, I answer, we are indebted for our knowledge of this illustrious truth. We owe our introduction to the Prince of life, to the grace and benevolence of his Father; and we publicly *avow* and confess our eternal obligation to him for this, when we are baptized into his holy and ever to be adored name.

But there is more in our religion than its faith—its creed—its elements of belief. It contains teaching, doctrine, all those immortal lessons on sacred learning that spread in the way of commentary over the great elements of general revelation from Adam to the resurrection of the dead. These constitute that important section of Christianity which is not proved true by evidence, but taught on authority. On whose authority, then, is it accepted? On the authority of the Father? No, but on that of Christ; who, being proved the Son of God by his resurrection, could not possibly teach any thing that was false. Thus we receive the doctrine of the gospel on the authority of Christ, as we receive the faith from the Father. Hence our obligations to both; hence also our baptism into the name of both.

Again: the faith of the gospel is not a truth without a proof—something spoken with nothing done to prove it true. The Christian faith, like all other faith, belongs to the science of inference, reason, logic, and depends for its reception in society on proof. Its reception forms the mightiest trial to which the human consecutiveness is put in this short, unsatisfactory, corrupting, and mortal life. The aspirant after eternal life is called on, before entering into the relation of discipleship, to deduce from the resurrection the argument, conclusion, or inference that the Messiah is divine. To whom, then, do we owe the

proof of our religion—the great “demonstration,” which the necessities of our nature demand, as a basis on which to rest our convictions, when we deduce the truth from the proof of the Messiahship? Surely to the Spirit of God. Surely to this blessed and holy name alone we are indebted for the resurrection of the Son of God, and for that whole chain of miraculous and moral evidence that links, as with “hooks of steel,” his grand commission to our faith. “No man, therefore, can call Jesus the Messiah but by the Holy Spirit.” He is the great demonstrator in the kingdom of God; and it becomes all Christians, and especially ministers, evangelists and preachers, to look, not merely at this, but into it; and to shed on these names and our relations to them, the lustre and illuminations of the faith, the doctrine, and the proof of Christianity. Hence we are baptized also into the name of the Holy Spirit.

But Christianity is not a mere theory. It is practical. It has life and motion. It is a stream of water. It is a living, current, running water, a river flowing for the refreshing of the nations. I have said that the vital elements of the ministry’s usefulness are these three words, “go,” “disciple,” “baptize.” “Our Lord went about constantly doing good.” It is not surprising, then, that the first word in the great commission should be, “go.” His ministers, evangelists, preachers and missionaries, are not to wait till the world comes to them. They are to go to the world. “Go ye into all the world.” They are to serve him with their souls as well as their bodies, and preach as well as travel; and baptize after they have preached; so that with soul and body, feet and hands, they are to serve God in the gospel of his Son. “Go” is a verb, but the verb is the vital part of language, and gives meaning and compactness to the whole sentence. Take away, “go, convert, baptize,” from the sentence of the commission, and we have nothing left but the vague phrase, “all nations.” Divest the ministry of its itinerancy, and you reduce it to mere statics. If we take the verbs from any language, we kill that language. If we deprive the ministry of motion, we also kill the ministry, which, like the river of life, is for the healing of the nations. The Lord Jesus is himself styled the “*logos*,” word, or verb, because of his vitality, energy, or activity. In the sentence of humanity, he is the vital element, part of speech, “*logos*,” word, verb. “In him was life, and the life became the light of men.” He went about. Again, “go” is a verb in the imperative mood. It is not simply indicative and declarative. It does not merely state a fact, but enjoins a duty. The word implies authority in the Lord who uses it, and obedience in those to whom it is used. Had the word been a mere potentiality, and told the ministry that they *might* itinerate, *might* go into all the

world; then, if they had remained at home, they would have been blameless. But the language is imperial and imperative, it is full of authority—Christ's authority. It is a revelation of his will in this vital point, and to us it is a law—a rule of conduct. The ministry must go; it must itinerate, or disobey Christ, incur his displeasure, and lose its rank and character. In a word, it must, as we say in common *parlance*, be unceasingly "on the go." "Go ye into all the world," to Europe, to Africa, to America, and to the islands of the sea. Leave your foot-prints on the snows of the frozen North. Trace out pathways in the flowery pampas of the balmy South. Seek the setting sun, the far west, the wild prairies and the still wilder men that inherit them. Search out the land of figs and dates; the land of vine and olives. Tread over the golden sands, and along the rivers gleaming with diamond and gold, far, far away. Go to those who water their steeds in the Rhine; to those who drink from the Seine, or who bathe in the Nile and the Niger, the sacred Ganges, Indus, Burampooter and the Irawaddy. Go to the ends of the earth, for your success will be in the ratio of your mobility.

Words are God's daughters; and *works* are man's sons; to be fruitful they must be married to each other. These three virgin damsels, "go," "convert," "baptize," stand in the arena of the great commission, full of grace and truth, willing to be wedded to our obedience. Who will marry the King's daughters? Who will be son-in-law to the King—the King of kings? Who will have words for his wife—the words of Christ? When he shall have begotten many to righteousness, he shall be as the firmament, and shine as the stars for ever and ever. "To the conqueror I will give," says Christ, "a crown of life."

When the preacher, missionary or evangelist, *goes*, let him rightly divide the word of truth, and preach the faith with its proof to sinners, and the doctrine, with its authority, to the saints. The duty of the minister of Christ, then, begins with "go," and ends with "teach." And the fruitfulness of any ministry will always be in the ratio of its *mobility* or *immobility*, its itinerancy or the contrary.

But Christianity is a history as well as a duty. And that history appears in our country in three forms, namely: 1st. Catholicism; 2d. The Lutheran Reformation; 3d. Our own attempt at Restoration. Our ambition is to reconstruct the Christian church. We are looking for a millennial age, a grand era of joy and holiness, when the knowledge of the glory of the Lord shall fill the earth as the waters fill the seas; when the people of God shall be as the sand, and as the stars. And to meet our hopes, our best and most benevolent wishes, the Scriptures hold out to our faith this fact, that "all the ends of the earth

shall remember and turn to the Lord, and all the kindreds of the heathen shall come and worship before him; for the kingdom is the Lord's, and he is the governor among the nations." A new thing then was to be done in the earth. The Most High was to reconstruct his Son's church, and cause her to inherit all nations. But before this new system could be developed and perfected, the old church, the first Christian church, must fall into chaoticism. There is progression even in creation. Whether the system be vegetable, animal or religious, it is always characterized by the following: 1. Chaos; 2. Analysis or resolution; 3. Synthesis or construction.

The world itself was, in the beginning, first a chaos; then, secondly, a resolution or analysis of the particular parts; and lastly, a synthesis or construction, the finishing up of the material world into order, beauty and sublimity. Every thing or system is first in chaos, the concrete; afterwards in the abstract, or analysis, and synthesis.

God designed to recreate the Christian church, but this, I have said, could not be done until the first or apostolic church had become a chaos. In the morning of the Lutheran reformation, therefore, the Catholic religion lay dark and heavily on the nations, a perfect chaos, a mass of the most discordant elements, Judaism, Heathenism, Islamism and Christianity, things unfitly joined, *non bene junctarum*. Luther arose, and in Protestantism gave an analysis of our religion. He resolved it into its separate elements, took out of the Catholic chaos the parts of the watch; but could not put them up again in their original order; beauty, perfection and simplicity. This has, in the divine Providence, been left for us and our successors to do. Our reformation, then, is neither chaotic Christianity, like the Papacy; nor wholly analytic, like Protestantism; but mainly synthetic, the reconstruction of the church under her second or modern phasis.

Touching Protestantism, far, very far from despising it, I regard it as an excellent historical provision—a stepping stone from the chaos to the synthesis, from Catholicity to our own Reformation. It has set the church above the priest, and the Scriptures above both; it is the astute and uncompromising advocate of free thought, free inquiry, free discussion, free choice; and has developed almost every element in our religion except that greatest of elements—union—which is equally unknown to Protestantism and to Catholicism. The former is excess of liberty; the latter, the utter loss of it.

Catholicity is centralism, absoluteism, tyranny, profanity, blasphemy, setting the church above the Scriptures, or man above his Maker.

Protestantism is not such. Its weakness consists in a morbid sensitiveness, touching doctrine to the neglect of union. Protestantism

is not tyranny, but its opposite. Our reformation would exercise power—the combined power of all the churches by delegation, without destroying their individual and separate independence. In this point it is Democratic. We plead neither for disunion nor unity, but union.

We desire no partyism, no popery, no licentiousness in our liberty, no tyranny in our organization. In free and great America we want to have the management of our own affairs; and for the perfection of the good cause, to enjoy town, city, county, district and state co-operation. But to dismiss Protestantism, with its many excellencies, we have nevertheless to say of it that it has neither the strength that results from Catholic unity, nor the efficiency and finish that must and would result from universal Christian *union*. Protestantism is not one system; it is not one organization; it has no unity of basis, no unity of aim or of effort; it is all partizanship; its history is not that of the co-operation of the churches in love with one another, and laboring with each other in the work of the Lord—the conversion of the world; but the history of sects hostile to each other, warring with each other.

To come to our own Reformation. What is it? A party! a sect! If it is, still it would be worthy of all the pains and labor that have been bestowed upon it. You are repaid; all are repaid. My opinion is, that it is a synthesis of our religion—Christianity rapidly taking possession of the individual and public mind; it is the practical reconstruction of the gospel in all its elements, and of the church in all her order and ordinances; it is the Faith of Christianity on the proof; it is ecclesiastical teaching on evangelical discipleship. Our aim is to embody all revealed truth, and to give salvation to a common humanity, for whom it was from the first designed. Our views are far-reaching, they expand over all nations; no “pent-up Utica” circumscribes our minds.

The United States have been compared to Hercules in his cradle. They have passed through the several periods of infancy and boyhood to manhood, with astonishing rapidity. They have displayed both an *active* and a *passive* vitality of the most powerful nature, and conquered their enemies at home and abroad; invaded or invading they have triumphed. Is not our reformation the true spiritual Hercules? Let any man take up the Baptist Register and see what we are reckoned for there; let him consider what we have conquered in our cradle, and then say whether we have not displayed, in the number of our invaders slain, a *passive* vitality altogether unparalleled in the history of any other people. This is not boasting, but fact, history, record, register. Our active life has scarcely yet been tested.

Again: some have imagined that the great *differential* between us and all Protestants, especially the Baptists, is "*baptism for the remission of sins*." Were this correct, I would join them in an hour, for I love them; and no principle would be compromised by our union. But our contest involves first principles, and is revolutionary. Will Baptists accept, as a convert, the person who has received and is ready to confess the truth, the great truth of the gospel, that Jesus is the Son of God? No. Here, then, on the threshold the Baptists and we diverge into distinct paths, and the starting point is seen to be deeper than the ordinance of baptism. If this is correct, then the truth, the element of faith, the great *aletheia* of the gospel requires instauration among them as much as among others. But there is in our religion an *energeia* as well as an *aletheia*, a principle as well as a truth, namely, faith. Do Protestants hold that faith comes by hearing evidence? No. Then the differential contested embraces both principles and the truth to be believed. As for baptism, that is exclusive, and intended only for believers; but the truth and faith are for all the world; thus our cause is seen to involve the essentials of religion, and to be possessed of a world-wide sublimity. It is always difficult to emerge from confusion, and we do but greatly complicate the difficulty, when we tell our Baptist brethren that the main difference between them and us, is whether baptism is for the remission of sins. Let us, when we meet them, invite them, as we do others, to the adoption of a series of well-arranged first principles; so shall we do good, and fulfill Scripture by making "crooked things straight," and also give to our own reflections the breadth and depth which belong to these immortal themes.

The mission of our brotherhood, then, is doubtless to reintroduce into the profession of Christianity, unity of faith, of system, of aim, of effort, and give to the church strength and impulses hitherto unfelt by her in any other land. To accomplish this, and to raise up for God and the Redeemer a grand, a choice people, we certainly have the right to avail ourselves of all the means provided by the age and the Scriptures. Such is the mission of our Reformation, as it appears to the speaker. By embodying all revealed truth, we would reconstruct the church. "The Bible Union," like our own movement, is ominently synthetical, constructive.

I come to our missions. "Luther's age, the 16th century, was that of reformation, not aggression; it was not missionary. The era of partial missions by Loyala and the Protestants, was a century later, the 17th. But in the 18th the crude and unproductive missions of the Protestants were systematized, and in the 19th, the present century, carried out with greater strength and to greater extent of effect.

Missions are become the great enterprise of the age. It is said there are now in Protestant Christendom, twenty principal foreign Missionary Boards, exclusive of auxiliary associations, whose annual income exceeds 2,000, occupy 1400 stations, with 50 printing establishments, 5,000 native assistants, and 200,000 converts."

In the 18th chapter of the Revelation, the Apostle John saw an "angel come down from heaven having great power, and the earth was enlightened with his glory." Is not this the angel of this century, the symbol of the vast means employed for the conversion of the world in the present age? Does not the word *dunamis* power, with which the messenger is said to be endowed, evidently point to that vast material machinery put in operation by the church through her various voluntary societies and associations, principal and subordinate, for the supply of the Scriptures, and that immense literature which has accumulated upon them? And then the expression, "the earth was enlightened with his glory," will of course direct us to the missionary cause in a very particular manner. For it is doubtless by missionaries first, that the earth is to be enlightened with glory, even the glory of the Lord. In the plenitude of his power and splendor, this celestial messenger "cries mightily with a strong voice," "Babylon the Great is fallen, is fallen." If, then, this interpretation, which is historical, be correct, we have not only heaven's approbation to the means employed by Protestants for the conversion of the world, but also in the fall of Babylon we have a celestial oracle assuring us that our missionary efforts shall be crowned with success at last. Babylon shall fall before our untiring efforts, and the bride, the Lamb's wife, be wedded to her Lord. What great encouragement, then, has the church to continue her efforts for the conversion of the world, and never to weary or faint in this matter. "A voice shall yet be heard from the throne saying, Praise God all ye his servants, and ye that fear him, both small and great: a voice as of many waters, a voice as of mighty thunders shall shout, Alleluia! for the Lord God omnipotent reigneth; let us be glad and rejoice and give glory to him, for the marriage of the Lamb is come and his wife has made herself ready."

Thus, with heaven's approving seal to the rectitude and sacredness of their efforts—a holy messenger sent down from heaven with an angel's power and an angel's splendor—will Protestants, or we their brethren, desist, or cease boldly to urge onward and upward the work of the Lord? Never, I answer; and you echo, never; but on the contrary, we will now and always and forever struggle, with life and treasure, to expand the knowledge of the glory of the Lord over all the earth. I say, and you echo, always and for ever.

But one will object, that God has frowned upon our particular enterprise, and slain our missionary, who now lies darkling and dead in yonder savage land, where we hoped to behold him shining for years to come with the power and splendor of the apocalyptic angel.

Let me answer by asking this question: Did the most high frown upon the necessities of a lost world, when he surrendered his Son to the hands of wicked men and to the cross? Or was not that hour the hour of the world's redemption? Did he not deliver him up to death *for us* all? And may not, then, Bro. Cross have been delivered up to death, though in a different sense, for us all? Our profession has suddenly become great and ponderous both in numbers, power, and material wealth. We need training while young; we need all to be better enlightened on the deplorable state of the heathen world. Attention is the condition of knowledge; there is no knowledge without it. But there are important concerns to which we refuse to yield our attention till admonished by heaven; and therefore, till heaven tenders the needed admonition we remain ignorant of them. Perhaps a providence of a peculiar and somewhat astounding character, like the death of Cross, was necessary to awaken our brethren more generally to the real state of heathendom, and Africa in particular. Let us, therefore, regard our brother's death as a blessing in disguise—a heavenly note of attention, designed to put us all in possession of a more enlightened view of our foreign missions and of our duty in regard to them.

Bro. Cross, in the estate and rank of a slave, had yet the feelings and heart of a man—a man of God. Fired with the love of souls, and freed, his godly and lofty spirit impelled him, on being invited, to consent, and go and extend the helping hand to his ancient fatherland—the flowery Africa. Preparatory to embodying his high designs in action, he visited us just one year ago, and in this very house received from us all, amid tears, and sighs, and blessings innumerable, “the right hand of fellowship that he should go to the heathen.” He went, he sickened, he died. Eager to create for himself and family a little home, and to erect a basis of operations for the war which he had gone to wage with savagism and sin, he overtasked his powers in that hot but delightful land, and there fell a victim to his own too ardent zeal for the business he had undertaken in behalf of Christ and his brethren. With his dear son by his side, he now sleeps his last sleep. A widow and children mourn over his grave; but he hears them not, he heeds them not. The sea breeze at eventide steals upon the hour and breathes over his lowly bed, but he tastes not of its refreshing coolness. The tropical sun sheds a flood of glory around his head, but he to glory is forever dead; while the exuberant soil

pours upon his tomb an equatorial affluence of flowers, their fragrance delight him no more. Far, far away In Africa, our brother lies dead and silent in the grave. But, Bro. Cross, the will shall be taken for the deed, and thou hast the honor of being the first of our jewels hid up of the Lord in Africa, to awaken the sympathies of a great people in behalf of the richest continent upon the globe. "Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, for they rest from their labors and their works do follow them."

The ancient, debased, idolatrous, and military empire of the Romans, formed but a sorrowful platform on which to erect the pure and holy kingdom of Christ. Its popular theology and terrific immorality proved at last too powerful for Christianity in its infant and first phase. It terminated in Catholicism—a mixture of Judaism, Heathenism, Isolationism and Christianity. The Most High has, therefore, decided and decreed that His Son's religion shall have a second history, a second phase—a history and a phasis in the bosom of a civilization created mainly by itself. The modern church and the modern civilization shall travel hand in hand the world over—visit all nations, bless all the families of the earth. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, O King of Saints. Who shall not fear and glorify thy name, seeing thou art holy; for all the nations of the earth shall come and worship before thee."

There is an analogy in things; and as God laid the foundation of Christianity in its first and apostolic phase in the blood of his Son and his saints, it may be that he pursues a similar law in founding it a second time. He says of the church, "O thou afflicted, tossed with tempest and not comforted; behold I will lay thy stones with fair colors, and thy foundations with sapphires; and I will make thy windows of agates, and thy gates with carbuncles, and all thy borders with pleasant stones."

Surely the Lord laid his church on a foundation of jewels and precious stones, sapphires and agates, when he set her upon the shoulders of his Son, Stephen, the Apostles and all martyrs. It was hard for the first heroes of the Cross to forsake all for Christ—their homes, their families, cities and countries dear; but for his name's sake they were willing, even with their blood, to trace out the path along which other heroes of the church afterwards might ascend to the conquest of the empire. To quicken the movement, to which his Son had given the first impulse, God buried his martyr jewels in the earth all around from Jerusalem, the center of persecution, to the ends of the earth. The blood of the martyrs was the seed of the church. Shall not, then, the death of our missionaries be to us the source of new vigor

and of new effort? And may we not regard the persecution, which during three hundred years past has been waged by Catholics against Protestants, a reproduction of that law which directed the divine providence in regard to the church in the first ages? "The Lord reigneth, let the earth be silent."

Oh, what a highway of holiness for our Baptist brethren to ascend to the conquest of Siam and Burmah, has the Lord traced out by the Boardmans, Newells, and Judsons! Hath not the Most High said, "I will pave the way to heathen lands with all that my people deem admirable; I will trace out for them a path in jewels; I will set up indices of agate to direct their footsteps and quicken their movements to the heathen world." Let us see how the Lord has completed the missionary connection between the United States and India. First, at the Indian and Eastern terminus, in Burmah, lay buried in the earth the jewels Boardman, and the queenly and devoted Anne Judson. Nearer to us, in the deep, deep ocean, lays her illustrious husband, Adoniram Judson. Nearer still, on the balmy isle of France, sleeps her last sleep, the youthful and tender-hearted Harriet Newell. Nearer to us still, and west of the Cape, on the island of Helena, lies to the resurrection the precious gem, Sarah H. Boardman Judson. And last, but not least, here in the bosom of her native country, the last wife of our great brother waits for the sound of the last trumpet, and the fair resurrection morn.

The missionary movement, which began in the seventeenth century, and was systematized in the eighteenth, has been re-invigorated, shall I say, in the nineteenth century, by the death of many of our noblest missionaries. Yes, I say, re-invigorated; because for the Baptists and others, who look along the path that God has marked out for them to heathen lands, and indulge in indifferentism for missions, would argue a want of all those sublime emotions and finer feelings of humanity which such doings, on the part of God, do necessarily enkindle in the sanctified and converted heart. The Baptists, by all that is great and heroic in missions, all that is sublime and pure in human nature, all that is devoted and devotional in religion, are "one and inseparable, now and forever," committed to missions.

To conclude this paragraph, let me in two words extend the line of missionary connection from Siam to the Chinese sea, where a few years ago a whole missionary family went down to the bottom of the ocean; and to China itself, where lies interred one of the sweetest, most pious, most devoted and devotional beings that, under the blessed Redeemer, ever blessed this earth with their presence—Mrs. Shuck.

Let us gladden and inspire our own souls by a few readings touching these jewels of the Almighty.

The first Mrs. Judson writes, under date of January 17th, 1813, as follows: "Have at last arrived in port; but O, what news, what distressing news! Harriet is dead. Harriet, my dear friend, my earliest associate in the mission, is no more. O, Death, destroyer of domestic felicity, could not this infant mission be shielded from thy shafts! Be still, my heart, and know that God has done it. Just and true are thy ways, O thou King of saints. Bro. Newell has just been on board,—poor, disconsolate, broken-hearted widower! His feelings allowed him to give us only a few hints of Harriet's death. The day before she died, her physician told her she could continue only another day. She lifted up her hands and exclaimed, 'O, glorious intelligence.' She took a formal leave of Mr. Newell; said she never had repented leaving her native country for the cause of Christ. She died in a happy, composed state of mind, without a struggle or a groan. Her body lies solitary and alone, in yonder heathy ground. But angels will watch her dust, even in this benighted land. So may it be."

The devout Boardman, who converted the tribe of the Karens, and who, on the Wednesday before his death, saw thirty-four heathen baptized, requested, the night before his death, Mr. Mason, who had just arrived in Burmah, to read him the 34th Psalm, "I will bless the Lord at all times," &c. He seemed, at the end of the reading, almost spent, and said, "This poor perishing dust will soon be laid in the grave, but God can supply others to perform his will." What a mysterious sublimity is awakened in our hearts on reading of our pious countrymen, who, after laboring to the death in a far-off foreign land, breathe out their spirits amidst the immortal lessons of the Apostles and Prophets, the bards, seers, and legislators of the Bible! Early next morning, says his wife, his funeral was attended, and all the Europeans in the place, with many natives, were present. By his own request, he was interred on the south side of our darling first-born. It is a pleasant circumstance to me, that they sleep *side by side*, but infinitely more so that their glorified spirits have met where sin and death never enter.

Touching Sarah B., second wife of Mr. Judson, she was perhaps, in some things, the superior of her predecessor. About ten years ago she began to decline from day to day, till at last a voyage to America was determined on. O, should she visit her dear Christian America once more! Had it been right, she would have preferred to die in Burmah, but duty demanded the sacrifice. However, when she and the Doctor reached the Isle of France, she grew so strong that her re-

covery became almost a certainty. She was willing that her husband should return to Burmah, and that she should prosecute her journey westward to America alone. After she had formed this resolution she traced with a pencil, on a scrap of paper, the following lines:

We part on this green islet, Love—

Thou for the Eastern, main;

I for the setting sun, Love,

O, when to meet again!

My heart is sad for thee, Love,

For lone thy way will be;

And oft thy tears will fall, Love,

For thy children and for me.

The music of thy daughter's voice

Thou'lt miss for many a year;

And the merry shout of thy elder boys

Thou'lt list in vain to hear.

When we knelt to see our Henry die,

And heard his last faint moan;

Each wiped the tear from other's eye;

Now each must weep alone.

My tears fall fast for thee, Love,

How can I say farewell!

But go:—thy God be with thee, Love,

Thy heart's deep grief to quell.

Yet my spirit clings to thine, Love,

Thy soul remains with me;

And oft we'll hold communion sweet,

O'er the dark and distant sea.

And who can paint our mutual joy,—

When, all our wanderings o'er—

We both shall clasp our infants there,

At home on Burmah's shore.

But higher shall our raptures glow,

On yon celestial plain,

When the loved and parted here below,

Meet ne'er to part again.

Then gird thine armor on, Love,

Nor faint thou by the way:

Till Boodh shall fall and Burmah's sons

Shall own Messiah's sway.

In all the missionary annals, says an editor, "there are few things more affecting than this." They make us think of many a missionary wife among the heathen. Some of the most admirable women that ever lived have laid down their life there. O, great will be their reward in heaven. With the shaded grave of St. Helena, the tale of Sarah B. Judson's life terminates. There we leave, till the resurrection, all of her that could die.

But to conclude with our Jerusalem mission. Jerusalem was the original and natural centre of effort to Christianity. Christianity was born in Jerusalem. There it was first endowed with power from on

high. There, the brethren first received the Holy Spirit. There, the Apostles first preached a risen Saviour. There also fell and were buried, like their great Master, the body of martyrs, Stephen and innumerable others.

There is this singular difference between the Law and the Gospel. The former was created with a fixed centre, but the latter with a moveable one. Jerusalem was the permanent centre of religious effort to the Jews. For a thousand years all their great gatherings legitimately occurred there, the three great annual feasts, &c., obtained there. And hence the nation sang together, "I was glad when they said unto me, Let us go unto the house of the Lord; our feet shall stand within thy walls, O Jerusalem." Napoleon said that God helped the heavy legions. Now it is more certainly true that God is in the midst of the great congregation. The Jews felt this and went up to Jerusalem to seek and find the Lord in the great congregation. Our brethren should improve this fact, and at our three great feasts in Cincinnati, come up and seek and find the Lord our Redeemer in the great congregation.

The centre of Christianity, on the contrary, is a movable one; and has been successively in Jerusalem, Antioch, Alexandria, Carthage, and Rome. Now perhaps it is in London. But it is to return to Jerusalem. The prophet Micah has declared it. Here is his prophecy: "And Thou, O Tower of the flock, the strong hold of the Daughter of Zion. Unto thee shall come, even the first dominion; the kingdom [the government] shall come to the daughter of Jerusalem." The centre of religious effort, therefore, for Christians, will yet be the city of Jerusalem. Then shall this song be heard, "Sing, O! barren, thou that didst not bear; break forth into singing and cry aloud thou that didst not travail with child, for more are the children of the desolate than the children of the married wife, saith the Lord." To help forward the good work of the Lord, we sent to Jerusalem a missionary family, the family of Bro. Barclay. And the audience will justify me, when I say it was a heaven-directed measure—that a nobler, wiser, better, could not have been adopted.

In regard to Bro. Barclay and family, one thing is to be dreaded and avoided—*indifferentism*. Let it never be witnessed by heaven, or said by men on earth, that the Disciples failed to estimate the worth of this grand family—it is a family of jewels, and these jewels are ours.

At a moment when Christianity is knocking at the door of all the kingdoms of the world, or dashing these kingdoms to pieces like a potter's vessel; when the ancient continent from the British isles to China is convulsed, and men's hearts are failing them for fear of the

things that are coming upon the earth, how delightful to know that we have a family, who are both able and willing to take advantage of any future favoring occurrences, and who hold themselves in readiness under Christ to go with all their experience into any part of the world for his name's sake, to preach the gospel! God is moving mysteriously in the nations. Who can explain the political excitement in China, or its co-etaneous religious movement there? Who can account for the tardiness that characterizes the action of the war parties in Europe? Or explain even what has transpired in our own country in the current year? God is moving mysteriously upon individuals also, and stirring them up to great and famous enterprise in regard to religion. The Barclay family has felt and acknowledged this power, and may be regarded by us as an embodiment of all those great and noble opinions and principles which are contained in our religion, and which are springing up in all the world to the astonishment of kings and priests, and the admiration of the lovers of freedom and of God.

Finally, let us remember that our Reformation is eminently syncretical in its aims—re-constructive; and that while home efforts are carried out by town, city, county, district, and state organization, our efforts in behalf of a common humanity call also for a place on which the whole brethren may take their stand. I interpret our Societies, therefore, as being only a stand-point for the Disciples, when they would consult for the general cause, or would discuss great questions involving, in some common duty, the combined powers of the entire profession. Like our county, district, and state conventions, they are collateral and voluntary, yet of excellent use in great measures; and to consult with each other, is itself a great measure.



THE whole number of aliens who arrived at the port of New York, were duly reported, and for whom commutation money was received, during the past year, was 281,942, being 16,074 less than in 1852, and 4,756 less than in 1851, but exceeding the immigration of any other preceding year. The immigration from Germany still goes on increasing, being 1,013 more than in 1852, and doubling the average of the preceding years. That from Ireland has decreased, being 5,447 less than in 1852, and 50,566 less than in 1851.

THE Colonization Society has received the past year \$82,458, the largest sum ever contributed in one year. Nearly 1,000 emigrants have been transported to Africa during the year.

THE GREAT QUESTION FINALLY SETTLED.

[The following discourse, in answer to the question, "What shall I do to be saved?" was pronounced before the Adelpian Society, at its late Anniversary, by T. M. Meng, of Missouri, one of its members. We commend it to such of our readers as have not yet obtained a satisfactory answer to the above question. The method which the speaker adopts in the presentation of the question, is one so short and safe as to be, we conceive, altogether satisfactory to the candid and earnest inquirer after the one thing needful.—A. W. C.]

"And when they heard this they were pierced to their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?"

It is with no little embarrassment that I appear before you this evening, friends and brethren, for the purpose of addressing you for a short time upon the all-important topic of man's salvation; and were I to consult my own feelings, I would be occupying a less conspicuous place, but the duty has been assigned me, and as I cannot find it in my heart to shrink back or be found wanting when duty calls, I will endeavor to meet the responsibility.

I propose, on the present occasion, to answer the question propounded in the passage which I have read, viz: What shall we do to be saved? This is a solemn question, and its solution should be the great concern of every fallen son and daughter of Adam, who is still without the pale of the kingdom of Christ; still an alien from the commonwealth of Israel and a stranger to the covenants of promise, having no hope, and without God in the world.

In order that I may examine this matter carefully, and to the satisfaction of every one who feels disposed to learn his duty, that he may enter upon the discharge of the same, I will imagine myself to have gone back to the time when the Prince of Peace, after having finished his mission here on earth, and being on the eve of ascending to the climes of bliss, to prepare a place for his faithful followers, appeared unto the Eleven as they sat at meat, and said, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." I hear him also saying, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." I hear him tell them to wait in Jerusalem for the promise of the Father. After which they are to be witnesses unto him both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

Desiring to understand this great commission, and to know in what manner his Apostles would proclaim the glad tidings of peace and salvation to a dying world, I go down to Jerusalem on the day of Pentecost; see the disciples "all of one accord, in one place," the Holy Spirit descending upon them, according to the promise of the Father; hear them speaking with other tongues, as the Spirit gave them utterance; see the multitude coming together, and Peter standing up in their midst and convincing the wicked Jews, by arguments incontrovertible, that He, whom they had taken, and with wicked hands had shamefully crucified, was "both Lord and Christ."

When satisfied of this, they are unable to hold out any longer, but exclaim, in the bitter anguish of their hearts, "Men and brethren, what shall we do?" I listen with breathless anxiety, and hear that great Apostle, under the immediate guidance of the Spirit, respond to their interrogatory, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." This strikes me as something very strange, indeed, and I go with the multitude into the porch that is called Solomon's, and there I again hear him charging the murder of Christ upon them, and urging them to repent and be converted, that their sins may be blotted out, and that times of refreshing may come from the presence of the Lord.

Unable to restrain my feelings longer, I approach him and inquire, How is it, Peter, that you tell the people, first of all, and invariably, that they must repent? Did not Christ tell you, just before he left the earth, that you must require of them faith as the first act, and then repentance and baptism? Why have you left faith out of the matter altogether? Is it of so little consequence as not to command your attention?

He replies that it is true, that faith is the first requirement, but that we must consider the circumstances of the people to whom we are speaking, and not act so foolishly as to command them to do what they have already done. Those persons whom I commanded to repent and be baptized, had already believed the facts which I had declared unto them, and then it only remained for them to fulfil the remainder of the requisitions.

Having started out for the purpose of gaining all the information possible on so vital a subject, I now leave Jerusalem and the Apostle Peter, and pursue my journey until I come near Damascus, when I behold a light from heaven shining round about Saul of Tarsus, and hear the Lord saying unto him, "Saul, Saul, why persecutest thou me?" I hear Saul, trembling and astonished, inquiring, "Lord, what

wilt thou have me to do?" And the Lord answering, "Arise and go into Damascus, and it shall be told thee what thou must do?"

Considering this as favorable to my purpose, I go down and hear Ananias tell him, "Why tarriest thou? arise and be baptized, and wash away thy sins, calling upon the name of the Lord." I approach him, and call upon him to explain why it is that he should tell Saul to be baptized alone for the remission of sins? Does he consider this as the only thing essential in the commission, and that all the rest are nugatory? He replies that he does not; but that Saul was then a penitent believer, and, such being the case, all that remained for him to do was to be buried with Christ in baptism, and then he had the promise of the Saviour that his sins would be pardoned.

Wishing to learn all that I can in regard to this matter, so that I may become fully satisfied, I set out again in quest of additional means, by which I may settle it forever. I go down to Philippi, and there see Paul and Silas, with their feet fast in the stocks, cast into prison. I hear them praying and singing praises unto God—a mighty earthquake shaking the foundations of the prison—the doors thereupon open, and their bands loosed. I see the jailor awaking from his slumber and ready to plunge the sword to his heart, thinking that the prisoners had escaped. I hear Paul crying out with a loud voice, "Do thyself no harm, for we are all here." I see the jailor seize a light, spring in, and fall down before them. I also see him bring them out of the prison, and hear him exclaim, "Sirs, what shall I do to be saved?" I hear Paul and Silas reply to him, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

Being struck with astonishment at hearing such a response as this, I once more seek an explanation. I draw near to the great Apostle of the Gentiles, and tell him that I am considerably perplexed at the reply he has given to the jailor—that he must believe on the Lord Jesus and he should be saved, when his co-laborer, Peter, told the Jews, when they asked him the same question, that they must repent and be baptized for the remission of sins; and Ananias, when he came to him at Damascus, said, "Arise and be baptized, and wash away thy sins." Why, I ask, do you differ so widely from both of them? Is it because you are preaching to the Gentiles, and God has a special arrangement for them, consisting of faith alone? which doctrine I understand you to be proclaiming. If this is not it, I pray you to tell me, that my troubled mind may be at ease. Do you not see, he replies, that the circumstances surrounding us here are quite different from those under which Peter gave the answer to those persons on the day of Pentecost?

He had been speaking to them, and had convinced them that they

were the murderers of the Lord of glory; they believed, and were then asking what they should do further for the pardon of their sins. The condition of this man is altogether different. He knows nothing at all of the Saviour, and the means he has instituted for the salvation of rebel man. I must now tell him of that Saviour, who left the glory which he had with the Father before the world was—came down to this sin-polluted earth—took upon himself humanity—endured the agonies of Gethsemane, the crucifixion of Calvary—was buried and rose again the third day for our justification—that he is the only name given under heaven and among men, whereby we can be saved. After I have convinced him of this, then I must tell him to repent of his sins, reform his life, (hitherto devoted to the service of the wicked one,) be baptized into the name of the Father, Son, and Holy Spirit, and then he will obtain the pardon of his sins, and be prepared for a seat in the kingdom of Christ. That his name can then be enrolled under the banner of the Lord as a soldier of the Cross, and a follower of Him who is “the way, the truth, and the life.”

I now am fully satisfied, and pursue the subject no farther. We have found, by this investigation, the proper way to answer the question, whenever it may be propounded to us, “What shall we do to be saved?”

If any one, who believes on the Lord Jesus Christ with all his heart, desires to know the terms of pardon, we tell him to repent and be baptized for the remission of sins. Is he one who believes that Jesus is the Christ, the Son of God, and the Saviour of sinners, has repented of his sins, and firmly resolved that, let others do as they may, as for him he will serve the Lord, then we tell him as Ananias did Saul, “Arise and be baptized and wash away thy sins, calling upon the name of the Lord.” If he knows nothing about the plan of salvation through our once crucified, but now risen and exalted Redeemer, we must tell him as Paul did the Philippian jailor, “Believe on the Lord Jesus Christ and thou shalt be saved.”

The question has now been answered as far as it pertains to the pardon of sins and a preparation for membership in the kingdom of Christ on earth; but when this is done, are we saved? Shall we then take our ease, and glide quietly along the stream of time, regardless of our duties to ourselves, our fellow-travelers through this vale of sorrow, to that God who created and still preserves us, and that Saviour who gave his life a ransom for us, and thus opened up a way whereby man, fallen and sin-polluted as he is, might find access to a throne of mercy?

Alas! too many have thus concluded; and, hugging the delusive phantom to their bosoms, are hurrying on with rapid strides—not to

an entrance into the heavenly Canaan, with that blood-washed throng who shall walk the golden-paved street of the New Jerusalem, to vie with saints and angels in adoration of Him who was, and is, and is to come; but down the broad and beaten road which leads to the dark domain of Satan, where naught can greet their ears save the wailing and fiendish yell of those who have been banished from the presence of the Lord forever, and consigned to that everlasting fire prepared for the Devil and his angels.

To find the duties of the Christian, we now turn from the Acts of the Apostles, which we have just been examining, and go to the Epistles, which contain their teachings to the churches which they have established, and which are designed for the instruction of all those who have taken upon themselves the name of Christ. We are thus taught that the Christian's life is a constant warfare, from the time that he plants himself upon "the foundation of Apostles and Prophets," until he closes his earthly career—lays aside this mortal tenement, and launches forth upon the boundless ocean of eternity.

Does he wish to know how he may contend successfully—overcome the opposition of the world—subdue the appetites and propensities of his nature, and be enabled to shun the snares which the Devil and his co-workers have laid around him for the purpose of dragging him down to the doleful regions of despair? the Apostle tells him that it is by putting on the whole armor of God; having his loins girt about with truth, and having on the breastplate of righteousness; his feet shod with the preparation of the gospel of peace; and, above all, the shield of faith, wherewith he will be able to quench all the fiery darts of the wicked; and the helmet of salvation, and the Sword of the Spirit, which is the word of God; praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Thus panoplied, the Christian soldier can go forth conquering and to conquer; and though foes may assail him on every side, and dangers arise at every step, he will stand unshaken amidst them all, like some giant oak which has weathered the storms and tempests of centuries. If he thus hold out faithful to the end, he can, when he has finished his earthly pilgrimage, and is just about to take his long, his last adieu of all the vanities and frivolities of time, exclaim with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Heaven, with all its joys, will be his; with God for his Father, Jesus Christ for his elder brother, angels and just men made perfect for his constant companions; free access to the tree of life and

the river which issues from the throne of God and the Lamb; where he will need neither a candle nor the light of the sun, but will be forever illuminated by the glory of God.

Who, I would ask, would not strive for such a reward as this? Who would not put forth all his energies to prepare for that great day, when the Lord shall descend with a shout, and when the voice of the archangel and the trump of God shall summon the pale nations of the dead to stand before his bar in judgment, that he may then hear the welcome plaudit, "Well done good and faithful servant, enter thou into the joy of thy Lord."



OUR VISIT TO NASHVILLE.

THE condition of the Church of Christ in Nashville, Tennessee, as reported by friends and foes, had, within a few months past, become so deplorably harassed with the new forms of Necromancy, as to excite the sympathy of every true-hearted Christian in the land.

Instead of holding fast and holding forth "*the form of sound words*" delivered to the Church of Christ, by the inspired Apostles of him who gave himself for it, that he might purify and adorn it with all moral and spiritual beauty and loveliness, it was reported that he that publicly ministered to the congregation in Nashville, was feeding it with the husks of Neology, domestic and foreign, and served up on tables encircled with "peepers and mutterers," through infernal symbols of facile and ambiguous interpretation.

Having ascertained, from sources good and reliable, that such was the fact, I could not resist the conviction, that it was my duty, under all the circumstances, to make a special visit to Nashville, to which I had been prompted and solicited by brethren there from the commencement of Mr. Ferguson's apostacy from the Christian faith, and his adhesion to the Neologies of modern spiritualists.

His newly vamped theory of a posthumous mission to the "spirits in prison," supposed by him to be *hades*, or the separate state of the dead—ycleped "spiritualism"—was most obviously based, so far as it professed to lean upon the Bible, upon a palpable ungrammatical exposition of 1 Peter iii. 19.

No person, of any justifiable pretensions to scholarship, not infatuated by some illusion or delusion, could, for a moment, entertain the notion that an intermediate state of being was indicated by the word *ᾠδὴ*—the word used in the passage, and found in the Christian

Scriptures some forty-seven times—translated by *prison* thirty-six times, by *watch* six times, by *imprisonment* twice, by *ward* once, by *cage* and by *hold* once. A very little learning, and familiarity with the Greek New Testament, would have saved him from this foolish and ridiculous notion.

Mr. Ferguson is said to be a very courteous gentleman—eloquent, too, occasionally magniloquent—of fascinating manners, of easy elocution, pre-eminently “charitable,” of a generous universalism, and quite Bostonian in his Christology—a *beau ideal* of a fine preacher, and, amongst “the more *liberal* minded,” “just as good a man, as eloquent a man, and as orthodox a man, as they want to hear.”

He is, too, as popular amongst the spirits now in *hadees*, as he is in this middle world. It is confidently asserted, and believed by some ladies and gentlemen in Nashville, that he is in frequent receipt of letters or communications from the unseen spirit world.

In his daily, rather nightly, synagogues, he holds parties in Nashville, of ladies and gentlemen of all spheres. At these spiritual levees, he has, indeed, as nocturnal guests, spirits of all ages and nations.

On my arrival in Nashville, he announced that he had received a special communication, in form of a letter, from the late Dr. Wm. E. Channing, formerly of Boston, now in *hadees*—a citizen of the seventh sphere, perhaps, in the Platonic Row, next neighbor to Socrates, and not more than a square distant from Seneca, and Marcus Tullius Cicero, who occupy the same floor with his murderer, Augustus Cæsar, and the Roman orator Marcus Antonius.

In this letter from the elegant and fascinating orator and writer of sermons, Dr. W. E. Channing, Mr. Ferguson received a “*positive command*” not to attend any of my meetings while in Nashville, and also to hold no nocturnal spiritual levees during my sojourn in that city. All of which, I presume, was very punctually acquiesced in. And thus I was denied the pleasure of any intercourse or interview with Mr. Ferguson, through the solicitude of the late Dr. Channing, for his personal and spiritual safety. He was, therefore, truly obedient to the infernal vision.

But to return to this supernal earth for a moment from the nether world, and from the infernal gibberish to our lexicography, we must make an *asterism* at this word *φυλακη*—in *prison*—“the spirits in prison.”

These spirits, defined by Peter as those “who were formerly disobedient, when the patience of God waited, in the days of Noah, while the ark was building,” are philologically and historically defined and located. They are not, as Mr. Ferguson assumes, the spirits of dead

men in *hadees*, but the spirits that were incarnate during the time of the building of the ark, and who were heedless and disobedient to the preaching of Noah.

The prison bounds were not in miles, but in years. The sentence ran in these words, "And the Lord said, My spirit shall not *always* strive with man," for that he is grown wholly fleshly in his inclinations and affections, "*yet his days shall be 120 years.*" This was the time "when the *long suffering* of God waited in the days of Noah, while the ark was preparing;" while he, the "preacher of righteousness," warned them of their doom and destiny. So the most learned Bishops and Doctors of England and America interpret this passage. See quotations and authorities in Dr. Oyly and Mant, under the direction of the Society for promoting Christian Knowledge.* See, also, B. Boothroyd, New Version, London, 1836.

This new form of infidelity, too complimentarily called a Neology, is more insidious, because of its ostentatious respect for the Bible. But since Satan himself, in his personal assault upon the Lord Messiah, as reported by some of the Evangelists, quoted the Scriptures with seeming reverence, we are not to be deluded into the belief that every one who quotes it with seeming respect, either believes it or desires to be led by its authority.

Of all the follies of the current age, we still think that the assumed new mediums of intercourse with the spirit world, unless it be with the spirits that are reserved in chains of darkness until the judgment of the great day, caps the climax of delusions, and demonstrates that judicial blindness has fallen upon many who have so long neglected or despised the light of the life divine, vouchsafed to us in the well authenticated and documented oracles of the true Spirit of the one only Living and True God, and our Saviour Jesus Christ.

But why should any one, believingly immersed into Jesus Christ as the word, the *oracle* of the one only Living and True God—the great Teacher sent from God—the Prophet of prophets—"the *Sun* of Righteousness"—the *Light* of the world—the *Wisdom* of God, by whom, and for whom, all things were created and made—the *Alpha* and the *Om-ga*—the *First* and the *Last*,—I say why, in the name of reason, or in pretence of more light, consult the spirits of dead men, as if *more reliable, more credible, more enlightened, better informed* of the things spiritual, divine, eternal, than were Jesus the Messiah and the Twelve Apostles of the Lamb!!

* See, also, Adam Clarke on *gigantes*—*giants* or *giants*, *earthborns*—wholly animal, sensual, earthly. The Hebrew *gibborim*, *nephelim*, *enachim*, *rephayim*, *emim*, *zanzumim*, are severally rendered *giants* or *earthborns*—men of enormous stature and of enormous wickedness.

Is it not *prima facie* evidence and proof, strong as Holy Writ, that he that seeks familiar spirits—he that practices the arts of Necromancy—is an infidel at heart, as respects the Divine *person*, plenary *inspiration*, and authentic *mission* of Him who is “the Word of God”—the Incarnate Divinity—“the *Light* of the world”—“the *Sun* of Righteousness,” and “the *Resurrection* and the *Life* of man”?—Is it blasphemy against the Son of God? Is it blasphemy against the Father that sent him? I will not say that it is blasphemy against the Holy Spirit. But I do emphatically ask, Is it not a repudiation of the claims of the Bible *as a revelation from God*? Or, if a revelation, Is it not a repudiation of its adequacy, competency, or sufficiency to the wants and the conditions of our fallen, bewildered, and ruined world?

Why consult the spirits of dead men on any subject connected with our duty, our honor, or our happiness? Why interrogate them on any subject which God has not revealed? Do not secret things belong to the Lord, and the revealed things belong to us and to our children?

Saul, the first king of Israel, sought some spirits, but not till God abandoned him to his own obliquities.

There is as much wisdom, as much philanthropy, as much kindness, in concealing some things, we again emphatically assert, as in revealing others. “Secret things belong unto the Lord, but the things revealed belong to us and to our children.” Every attempt, therefore, to derive any knowledge from visitants or messengers from another world, on any question embracing the duty, the honor, or the happiness of any man, here or hereafter, is *prima facie* evidence of the querist’s unbelief in Divine revelation. Who could seek a *spirit* revelation, believing that he had a *Divine* revelation in his hand?—!

Any circle around any table in communion with the spirits of the dead, in quest of such knowledge, while affording convincing evidence of their want of faith in God, are endeavoring to extort from the spirits of the dead what they dare not, or could not, ask from God with any propriety, having no promise of such information as they, in such cases, desire. They are, however, not merely thus dishonoring God, but making themselves an easy prey to the delusions of evil spirits, who might, in their native demoniacal malignity, put on the garb of angels of light, and allure them to the belief of some fatal bewilderment or delusion.

To illustrate this in the case of Mr. Ferguson. He consulted the spirits of the Bostonian Neologists—Unitarian and Universalian—touching the propriety of attending my lectures in the city of Nashville. Dr. William E. Channing responded to him, “By no means;

hearken not to him." Suppose, now, some evil spirit, other than the shade or ghost of Mr. Channing; suppose a malignant demon, seeing the intensity of the neologistic propensities of Mr. Ferguson, had assumed to be W. E. Channing, and in a fiendish mode determining to hold him fast in his delusion, forbade him to listen to the said A. Campbell, or to any one else, touching any doctrine in conflict therewith, in what an unfavorable position might the aforesaid Mr. Ferguson have placed himself!! How could he prove that the letter he received was from W. E. Channing? And if he could, does the fact that he wrote it justify and commend the contents of it?

No one, of sound understanding and of becoming reverence for the Christian revelation, could desire or ask the Holy Spirit, that inspired and guided its writers, to add to it any special revelation concerning any event, person, place or thing, now existing, or to exist, in our age or country.

Am I asked the reason why? I answer, that in the oracles of human experience, to ascend no higher, it is decided to be as philanthropic, as blissful to man, to conceal certain things and certain events, as to reveal others. Now, as the author of the Bible, (admitted to be God himself,) in the manifestations of Father, Son, and Holy Spirit, knows better than man, or angel, what is essential and most expedient to human happiness, what to reveal and what to conceal, during any period or condition of man's existence, an enlightened man should be, and will be, as thankful to God for concealing what he has concealed, as for revealing what he has revealed.

In this rational and philanthropic position—in which, I am sure, every true philosopher and true Christian can and will acquiesce—we find a palpable demonstration of both the sin and the folly of each and every attempt to rap at the door, or to force the lock under which God most mercifully hides from our sight the future of our earthly being and pilgrimage, and also the future of our eternal relations to God and his everlasting universe, so far as they are concealed. How appositely, then, and how beautifully does the prophet Moses say, "Secret things belong to the Lord our God, but those revealed belong to us and to our children for ever, that we may do all the words of this law."*

"Blindness to the future is, therefore, kindly given," that we may not suffer a plurality of evils in fearing one; nor by a long anticipation of prospective pleasures, enervate their power to create pleasure and to afford delight.

We cannot, therefore, deem it to be less a folly than a sin, to lift

* Deut. xxix. 29.

the latch and force the door, that God has so kindly shut, inasmuch as "secret things belong to the Lord, while those revealed belong to us and to our children."

But the folly which we now assail was formerly called Divination, or the science and art of discovering things secret and obscure beyond the ken of mortals; and in one of its forms and schools it was especially called *Necromancy*, or the science and art of holding communications with the dead, for the sake of obtaining forbidden knowledge; that is, a knowledge which God does not intend mortals to have. Hence Divine statutes were enacted against it.*

But the whole system, (or delusion, as some regard it,) of spirit rapping and spirit responding, of moving tables and chairs, is wholly destitute of one argument or evidence, declarative or demonstrative of celestial or divine origin or influence. There has not been *one new truth* developed, not one *new fact* established, not *one idea* communicated of any fact to any human being, so far as the published documents have reached my eye or my ear.

One might offer, with perfect safety, a large premium for one discovery in nature, science, art, religion or morality, offered to mankind by all the spiritual circles, tables, rappings and responses, published under their auspices since the first medium or the first circle was instituted. Their mountains have long been in travail, and yet not even a mouse is born!! Not one new idea is inscribed on the rolls of time, as the contribution of these spiritual circles, tables, movements, and responses from the spirit world!

There is but one service which, in common with all delusions, they render. They reveal one class of professors, which, but for them, might not have been so soon revealed. Those who have hereditary faith in the gospel, and nothing more; those who are not established in the Christian evidences; those who are following the guidance of what they call *reason*; those fond of novelties, and dissatisfied with the details of true Christian piety and Christian humanity—all these are of easy conviction on the subject of Neologies in general, and of this delusion in particular.

Of all the systems of Divination which have come into my area of reading, the last, though more complicated, is quite as air-built, imaginative, and delusive. I can now but name these systems and define them. The first, as alphabetically arranged, is called *Aeromancy*, or the art of divination by the air. The second is well known under the name of *Astrology*, or divination by the heavens. 3d. *Augury*, by the flight and singing of birds. 4th. *Chiromancy*, deciding character by

* Deuteronomy xviii.

inspecting the lines in the inside of the hand. 5th. *Geomancy*, by observing cracks and fissures in the parched earth. 6th. *Haruspicy*, by inspection of the bowels of animals. 7th. *Horoscopy*, by observing the attitude of the heavens at the time of one's birth. 8th. *Hieromancy*, divination by observing the various things offered in sacrifice. 9th. *Hydromancy*, a peculiar method of divination or of prediction of human life by water, invented by the Persians and practised by the Romans. 10th. *Pyromancy*, divination by fire. 11. *Necromancy*, the art of revealing men's fortunes and future events by a pretended communication with the dead. (Deut. xviii.) These eleven new categories of delusion shall suffice for the present.

Having been fully apprised of the alleged defection and apostacy of Mr. J. B. Ferguson, I felt it my duty to visit the beautiful capital of the State of Tennessee, with a determination to survey the premises and to follow the guidance of the hand and word of the Lord.

On the 20th of November I left home, accompanied by Bro. Myers, now of Virginia, formerly of Tennessee, and, via Wheeling and Cincinnati to Louisville, on the railroad, and thence by stage, via Bowling Green, Ky., to Nashville, we safely arrived in that city on the evening of the 25th November.

On arrival at the stage office in Nashville, we immediately found ourselves in the waiting carriage of Bro. John O. Ewing, dear to us at Bethany from many hallowed associations and reminiscences. In a few minutes we found ourselves at home in his hospitable mansion, made most agreeable by the courteous attentions of his accomplished and amiable lady.

After the continuous joltings of more than forty consecutive hours, over not the most level nor the most smooth Appian ways, for some 200 miles, in a coach of nine persons, by no means miniature gentlemen, we were duly prepared to enjoy a profound repose.

After the night had passed into eternity, leaving no disagreeable reminiscences, the morning dawned upon us with its usual pleasing associations. It was Saturday morning, and it behooved me to ascertain the religious pulsations of the city, in which I purposed to spend one entire week, on the crisis or the claims of the new aspects of the Fergusonian Neology. Besides, the old standard-bearers of the cause of Christian reformation had special claims upon my earliest attention.

After breakfast, our first visit was paid to mother Ewing, the grand matron, first of the *Baptist* church, and then of the *Christian* church, of the city of Nashville. She converted her husband (as the tradition was on my first visit to Nashville) and her four eldest sons, two of whom have passed over the Jordan, and two yet remain within the precincts of the Christian Zion.

I found mother Ewing at her sons, the Hon. Andrew Ewing, residing in the suburbs of the city, in fine health and joyful in spirit; for she, according to the Christian paradox, though sometimes sorrowful, is always rejoicing—rejoicing in hope of the glorious coming of the Lord. Her son, Albert Galatin Ewing, from Ohio, then on a visit to Nashville, was also present with her; so that we had a cordial and joyful interview, notwithstanding the lowering cloud, of doubtful portent, that brooded over the church in Cherry street. After a refreshing conversation, long to be remembered, we returned to the city, and, through the day, had pleasing interviews with some of the old standard-bearers of the cause.

It had been a cherished opinion, that Mr. Ferguson would manfully stand up in defence of his teachings at any time, in any place, and against any one who would presume to challenge the truth of his positions. We certainly would have done so in similar circumstances. But so strong was his faith in the ghost of Dr. Channing, and in his chirography, that he obeyed, not to the spirit only, but to the letter, his written message. He was satisfied to learn through his messengers or friends, the discourses delivered to the citizens of Nashville.

Our opening discourse in the city, by the courtesy and liberality of the Methodist Episcopal Church, was delivered in their very capacious and elegant edifice; said to be not only the largest, but the most commodious church edifice, in the State. It was crowded by a most attentive, and, as I learned, a highly intellectual auditory, composed of all denominations; amongst which were Bishop Soule, and other ministers of eminence in that community. It required more than my usual strength and volume of voice to be distinctly heard through its "long drawn aisles and fretted vault, through which the pealing anthem swells the note of praise." *Faith, and not feeling nor imagination, is the Divinely constituted basis of all genuine Christian piety and humanity*, constituted the subject of our morning address. Our text was the commencement of the 11th chapter of Hebrews—"Faith is the confidence of things hoped for, the conviction or assurance of things not seen. By it the ancients obtained renown."

This apostolic affirmation furnished sufficient data to demonstrate and illustrate that "faith," and not imagination, "was the substance of things hoped for, and the evidence or assurance of things not seen." A cloud of witnesses, adduced by Paul, attested this, and gave full demonstration of its transcendent power.

Speaking without notes, from the inspiration of the Christian faith and of the occasion, and in the grandeur, moral and evangelical, of its superlative facts and documents, we endeavored to show that no

foundation was left for the air-built castles of any and every enthusiast who imagines he has heard a voice, or seen a spirit, or was inspired and commissioned to introduce a new era.

The personal grandeur of the Author of the institution, the peerless majesty of his official fulness, and the glorious concomitants of his Divine mission and character, as well as the sacrificial efficacy of his blood, and the rich effusion of his Spirit on Pentecost, furnished ample data for the occasion.

We had no notes, and, consequently, preserved none of this or any other discourse delivered in the city. I state this as an apology to those who desired a miniature of them; and to others, who wished at least their outlines to appear in the Harbinger.

We spoke again in the evening, in the same edifice, to an immense audience; and on every succeeding evening during the week, till Saturday, we occupying the Cherry street meeting-house, erected by our brethren, and latterly occupied by Mr. Ferguson and his disciples, in his new school of Necromancy.*

Our five following lectures, during the five succeeding evenings, were continued in the same house, on the paramount claims of the apostolic spirit, mission, demonstrations, preachings, teachings and exhortations, in bold contrast with the claims, pretensions, call, mission, preachings, teachings, and *spirit* of the Neologies, borrowed from Boston, Germany, Sweden, France, &c., &c. In each of these discourses, the contrast between the doctrine, spirit, mannerism, and results of the primitive preachers and teachers, was placed in as bold relief as was compatible with a *practical* bearing upon the interior and exterior life, state, condition, and character of those within and of those without the Christian Church.

The fugitive scrap memoranda which I made after these discourses were delivered, as my manner sometimes is, was fortunately, or unfortunately, as some on either side may opine, lost by the way.

In these discourses two great objects were proposed and kept continually before the mind of speaker and hearer. These were *faith*, *hope* and *love*, in their origin, proximate causes, reasons, and results. Their contrast with the theories, both orthodox and heterodox, was made as conspicuous as was practicable under all the circumstances. *Faith* having transcendently grand *facts*, divine oracles and deeds for

* I use the word *Necromancy* in perfect good keeping with all our best lexicographers. This is only a new form of an old art, or of a pretended science. It is the science and art of intercommunicating with the spirits of the dead, touching themes and things beyond the unaided ken of mortals. Do they not communicate with, and receive communications from, the spirits of men, either recently or long since dead? This is, it seems, a conceded fact or pretence of this new art.

its appropriate object; *hope* having for its object and nourishment the richest and most blissful *promises*; and *love* having for its admiration, development and perfection, the most beautiful and lovely character in the universe—the chief amongst all the ten thousands of the heavens—give to the Christian aims, motives, energies, power and character, as far superior to the products of these sunless, moonless, starless circles, that nightly meet around their dim tapers, to confer with spirits or spectres of their own imagination, as ignorant and benighted as themselves.

Immediately after our arrival in Nashville, the well known, the indefatigable, and much beloved evangelist, John T. Johnson, appeared in that city, as full of energy, activity, zeal and industry, (although in his sixty-sixth year,) as in his most palmy days. During the week he held several meetings in the old church edifice, where I frequently preached and taught, and introduced a few into the church some quarter of a century ago. At night he was generally present with us in Cherry street.

On Saturday evening, importuned by the President, Students and Professors, we visited and addressed the students of Franklin College. There were also present on the occasion, the young ladies of two Female Seminaries—one presided over by Mrs. Fanning; and one, called Minerva College, presided over by Mrs. Jones. These accomplished Christian ladies are doing good service to their sex, in educating so many young ladies to fulfil their grand mission into this world in the last half of the nineteenth century. We felt ourselves peculiarly honored and happy, in addressing two colleges of young ladies and one college of young gentlemen, at the same time, assembled, too, in the common hall of Franklin College.

Our address being extemporaneous, and our auditory so inspiring, we chose the theme of *Man as he was, man as he is, and man as he will and must hereafter be*; and, more especially, *ransomed and renovated man*.* We were very attentively listened to for some hour and a quarter;—a number of the citizens from the vicinity being also in attendance. One prominent position in this lecture was, *That which is first in intention, is last in execution*.

Before the first fiat was uttered, man in his whole being—origin, progress and destiny, was present in the Divine vision. “Known to God are all his works from the foundation of the world.” The earth was spread out and carpeted; the vault of heaven was garnished with its galaxy of glories; the beds of oceans, seas, lakes and rivers, were delineated; mountains and valleys, with their metes and boundaries,

* *Man*, in this address, of course represented both sexes.

their heights and depths, were settled, located, and adjusted in the scales of Infinite Wisdom and Benevolence, before one living creature breathed.

Man's ear was moulded and fashioned for music; for all the harmonies and melodies of the material universe, soon "as the morning stars sang together, and all the sons of God shouted for joy." It was to cultivate and perfect a taste for the beautiful, that God adorned the lily and the rose, robed the bird of paradise, the peacock and the ostrich, in heaven dyed attire, penciled the rainbow, and with pearly dew-drops spangled the verdant lawns, the buds and the blossoms of the opening spring.

These perennial fountains of pleasure and enjoyment, were generously opened to man in reference to his capacity, as preparatory to his full development and perfection in higher spheres of beauty, excellence and happiness, than ever ancient Paradise, with all its beauty, riches and grandeur, could bestow. Suffice it to say, that the object and scope of this extemporaneous address was to inspire my youthful auditory with just conceptions of their origin, relations and destiny, and to stimulate them to such a course of study, self-government, intellectual and moral culture and discipline, as would accomplish them for the duties, the toils, the trials, and the pleasures of life.

Having enjoyed the hospitalities of these institutions during the evening, next morning after breakfast we hasted to Nashville, to fill our appointments for the day.

Having disposed of the Neologies of *animal spiritualism* to the evident satisfaction of our Christian hearers, we consecrated the Lord's day to the proclamation of the gospel as, itself, not only the refutation of all such pretensions, but an antidote against them. These palpable mysticisms exhibit, in a still more attractive form, the superlative claims of the original gospel in its sublime facts, precepts and promises, as Divinely originated and propounded through positive miracles and prophecies, to the conviction, acceptance, and aggrandizement of man.

In the afternoon the church met for the communion. We again delivered an address on the occasion of this most solemn and sublime institution, emphasising on its *monumental* character, as indicative of the central fact of the Christian system. Baptism embodies the death, burial, and resurrection of the Lord Jesus Christ, but, most emphatically, his burial and resurrection; the Lord's supper specially records his death; the Lord's day his resurrection. Thus he is made the Alpha and the Omega of the Christian institution.

In the evening we delivered a third address to a most interested and attentive auditory. The practical results of the day was the im-

mediate, voluntary, and cheerful submission of a few first fruits; amongst whom was Francis M'Gavock, Esq., a grandson of the much esteemed and beloved father Harding, and his lady, whom I immersed in a very commodious baptistery in the church. At the close of the evening discourse, a very distinguished lawyer and politician, Mr. Turney, also gave in his submission to the great Lawgiver and Monarch of the Universe; with him some others, two of whom were the sons of Elder M'Wherren, also made the good confession. Brother M'Wherren made some very appropriate remarks at the close.

While in this city we had not much time to enjoy the Christian hospitalities so kindly tendered us, laboring, as we did, night and day. We dined out but twice during our sojourn of eight days—once with father Eichbaum and once with Bro. Dr. Hall. At the house of the latter, we met with our Bro. Ryan, formerly of Kentucky, to whose residence we made a visit in the evening, and, while there, walked into his garden with him, to the recent sepulchre of his most excellent and amiable wife. What a melancholy, yet pleasing association of ideas, in a moment awakened within me! Scenes of the past—more than thirty years' distant—immediately stood before me. I saw her with her basket of fruits and sweet-meats, extended to me at the door of the tent, at the close of my responses to the speeches of the Rev. Wm. L. M'Calla, of Kentucky, read at Washington, Mason county, during the debate of October, 1823.

No one could have been more interested in that discussion than herself. It was the beginning of a protracted acquaintance through many exciting scenes in Kentucky, connected with the early progress of the Reformation, in which she was always intensely interested, and of which she was, in all the relations and duties of life, an ornament. We could not, with these early reminiscences of her early and life-long devotion to her Redeemer, his cause and people, but rejoice in the assurance, that, absent from the body and from all the loved ones on earth, she was present with the Lord and with the spirits of the just made perfect. May her example long continue to be, as it now is, a strong attraction to all she left behind her, to follow her example, and to cultivate and display all the graces and excellencies which gave to her so much honor, usefulness, and happiness in the circle of her acquaintance, both in Kentucky and Tennessee!

Thus ended the labors of eight consecutive days in Nashville. The prospects were full of promise; but our duties and obligations in other quarters, compelled us to take the parting hand, and bid a solemn adieu to many kind hearts, whom I cannot expect again to see till the great convention of all the elite and choice nobility of the universe, "where congregations ne'er break up, and Sabbaths never end." Courteous reader, let us labor for a happy meeting there. A. C.

LETTER FROM A TENNESSEE BAPTIST.

[As Mr. Graves, we understand,—for we have not, for several weeks, read a column of his writings—has been berating his brother Smith; not exactly in the style of Horace, commanding him “to stick to his last,” we are happy to see that respectable Baptists—men that fear God and love righteousness—are incensed at his gothic rudeness, and disposed to lift up their voice against his abusive style, and in behalf of Christian courtesy.—A. C.]

St. Louis, Mo., November 11, 1854.

BROTHER CAMPBELL—*Sir*: I find in the November No. of the Harbinger a letter from Bro. Henry O. Smith, of Denmark, West Tennessee. I have known Bro. Smith personally and intimately for sixteen years, and he is well known all over West Tennessee, as a liberal, kind-hearted, hospitable Christian brother. I settled in West Tennessee nearly simultaneously with Bro. Gayle, and have a right to know who and what Tennessee Baptists are, at least up to last fall, having, at that time, settled in this city. And I know Bro. Smith's letter utters the truth, and nothing but the truth, on the subject it professes to set forth. There is possibly a numerical majority in favor of a stereotyped orthodoxy, or the old Baptist metaphysical theory of spiritual influences, regeneration, and the like. But, sir, the bone and sinew of the denominations in West Tennessee, rely on it, think and feel as Bro. Smith represents, and I am really glad Bro. Graves declined publishing the letter. It is written in a delightfully Christian spirit, and sets forth sentiments and views perfectly in harmony with the Bible, and in strict accordance with the privileges and duties of man in reference to the great plan and purposes of God in the salvation of the human race. How a letter so scriptural, written in a spirit so benignant and conciliatory, could do Bro. Smith hurt, I am utterly at a loss, I must confess, to divine.

Have we not all the inherent right to worship God with a free conscience, according to our best views of the Bible? Or is the demon of inquisitorial horrors to be revoked from the gulph of buried centuries, and again let loose on the people of God, who dare think for themselves? No; this is impossible. What then? Bro. Smith must be hurt, then, in a sort of metaphysical, speculative direction. In other words, the scorpion lash of scholastic orthodoxy, shall be denominationally applied to him, or he must endure the scourge of Gillism, Fullerism, Hallism, or some other ism, equally objectionable. Bro. Smith is right. I glory in his frankness; I admire his magnanimity and independence. The day that the Baptists cut off

from their church fellowship all their brethren who hold to the views set forth by Bro. Smith, will never be forgotten. Such a separation would take from the Baptists much that constitutes the strength, pride, and power of the denomination. May the Lord in his mercy graciously prevent such a suicidal result! The day of blustering religious demagoguism has passed away; the sun of its glory, thank God, has forever gone down amid the shadows of departed years; and we live in an age that teems with intellectual vitality, blessed with the largest measure of mental freedom ever vouchsafed to man; and, like Bro. Smith, we are determined to acknowledge no theological master. I wish you to send me a package of your Tract, for gratuitous distribution. I am gratified that circumstances have forced them into existence.

Yours fraternally,

J. H. HIGH, a Tennessee Baptist.

P. S.—I was raised in Tennessee, received my theological education at Richmond, Va., was ordained to the work of the ministry in the fall of '33, and am now senior editor of the "True Shepherd of the Valley."

J. H. H.

THE BISHOP OF VIRGINIA.

"A CORRESPONDENT of the Church Journal has the following: 'On Monday, 20th, the Bishop made a visit to Wellsburg, the county seat of Brooke, within seven miles of Bethany, the residence of the arch heretic, Alexander Campbell. Christ Church at Wellsburg, once a flourishing congregation, has been reduced to a mere handful. The town is the hot-bed of heresy and schism, and but few are left in Sardis who have not defiled their garments. Divine service was held in the church; there were but fifteen persons present in the morning, and but twenty-four in the evening. The Bishop, in a deeply feeling address, encouraged the few faithful ones to perseverance.'"

[The above lamentation is copied from the New York Observer. It is a good example of the sophism called *non causa pro causa*. English Episcopacy cannot thrive in America. It needs a Royal Henry to smile upon it. It has no claim whatever, either upon the Bible or upon the State. It cannot grow in America. Its disease is of the species of the dry rot; and for this the Bishop of Virginia has no remedy. His lamentation is indicative of bad temper, rather than of Christian suavity or good manners. It is too moodish and dolorous to call for a reply. We give it as an evidence of the imbecility of Prelacy in an enlightened community. It cannot exist without courtly favors. I have never made a remark on the Episcopal church

of Wellsburg. It is only necessary to commend the Christian Scriptures to the people, and such institutions will exhibit their own imbecility, and wither, and languish, and die, without any violence from without.—A. C.]

[From the Methodist Protestant.]

LETTER FROM DR. FULLER, OF BALTIMORE, ON THE REVISION QUESTION.

MR. EDITOR—In reference to a late communication of your correspondent "Menno," it may be proper for me to make an observation or two.

I know not who was your "good authority," nor who was Mr. Williams' authority, but you were both correct. Until within a few weeks I have refused to have any sort of connection with the Bible Union and its proceedings.

But affinity with the Bible Union, and a desire to see our noble English Bible expurgated of all known defects, are very different things. Your correspondent "does not believe" what is affirmed as to these defects. His unbelief will vanish if he will examine the subject. Nor would his discovery of inaccuracies lead him to "burn his Bible, and study only natural religion," nor take "the Talmud or Koran," &c. This would be as if a man, because he detects imperfections in an only and beloved and beautiful child, should adopt a monkey. I presume both "Menno" and myself would cherish our child, and seek to correct these blemishes.

But are there inaccuracies in our received version? Let the following distinguished men, not Baptists, testify:

Dr. Adam Clarke, in his commentary upon the 12th chapter of the 2d book of Samuel, says: "Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which our unbelievers have over certain passages of Scripture, have arisen from an inaccurate or false translation of the terms in the original, and an appeal to this has generally silenced the gainsayers. But in the time in which our translation was made, biblical criticism was in its infancy, if, indeed, it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better."

Bishop Lowth, a name high in honor among scholars, testifies in these words: "To confirm and illustrate the Holy Scriptures, to evince their truth, to show their consistency, to explain their meaning, to make them more generally known and studied, more easily and perfectly understood by all; to remove the difficulties that discourage the honest endeavors of the unlearned, and provoke the malicious cavils of the half-learned; this is the most worthy subject that can engage our attention, the most important end to which our labors in the search of truth can be directed. And here I cannot but mention, that nothing would more effectually conduce to this end than the exhibiting of the

Holy Scriptures themselves to the people, in a more advantageous and just light, by an accurate revisal of our vulgar translations, by public authority."

Dr. Doddridge says, in the preface to his *Family Expositor*, that "the Old Testament has suffered more than the New, in our translation."

Prof. Symond, D. D., whom Dr. Newcome pronounces "a writer of real judgment and taste," published a work in 1789, on the "Expediency of Revising the present English Version," in which he says: "Whoever examines our version in present use, will find that it is ambiguous and incorrect, even in matters of the highest importance."

Anthony Blackwall, A. M., author of a celebrated work on "The Sacred Classics Defended and Illustrated," speaking of King James' version, makes the following remarks: "Innumerable instances might be given of faulty translation of the divine original. An accurate translation, proved and supported by sacred criticism, would quash and silence most of the objections of pert and profane cavillers."

Daniel Waterland, D. D., a distinguished minister and scholar of the last century, says: "Our last English version is undoubtedly capable of very great improvements."

Archbishop Newcome, D. D., in his "Historical Views of the present English Biblical Translations, and expediency of revising by authority our present translation, and the means of executing such a revision," a work published at Dublin in a judicious and able manner, in one place, after speaking of the change which our language has undergone since 1611, the date of King James' version, the numerous faults of that version, and of the additional light which has been shed on the sources of sacred learning, and the science of biblical criticism, he says: "With such an accession of helps, with light poured in from every part of the literary world, with such important principles, and with the advancement of critical skill to apply them, it is natural to conclude that many mistakes and obscurities may be removed from the present version, and that the precision, beauty and emphasis of the original, may be communicated to it in various places." p. 240.

Archdeacon Hare, than whom no one is at present more distinguished in the Church of England, says: (see *Mission of the Comforter*, p. 234,) "When our church has the courage to undertake the task of revising the authorized version of the Bible, the account of the work of the Comforter, given in the 13th verse of our chapter, will be corrected, along with a number of other inaccuracies arising from inattention to the force of the Greek article. The neglect of this force is one among the many proofs that our version of the New Testament is too dependent on a Latin translation, probably that of Erasmus."

Now, if such inaccuracies exist, why should not all Christians unite in correcting them? God who gave the Scriptures, yet guards and preserves them; and in spite of erroneous translations here and there, we still have His holy Word. But if a single mistranslation is admitted, it will prejudice the cause of the Bible by casting "ominous conjecture" on the whole.

In conversation, not long since, with one of our most esteemed and prominent citizens, our attention was directed to Acts xii. 4. Here

all admit a false and prejudiced translation. The original is *Pascha* (Passover;) the translation is "Easter!" Even Dr. Scott says, (see Comm.) "it is therefore surprising that the venerable translators of the Bible should have used that word instead of 'the Passover,' in this connection." When this was shown, the gentleman remarked, "How can I be sure that there are not other errors? and why are they not removed?" This fear will insinuate itself wherever a single error is acknowledged.

Our Society is organized to aid any competent body—Baptists or Pedobaptists—in purging any errors from the version we have; but not to supplant this version, which is most dear to us. As no other body is engaged in this work, we are willing to try the "Bible Union." We are assured that they have enlisted, at great expense, able men of six evangelical denominations, to perform the task, to work under no sort of restriction; but faithfully to give the mind of the Holy Spirit. Their emendation we, and all men, can examine for ourselves; for they give in notes the reasons of any changes. And now, I ask, why should any one object to this?

Your correspondent wrongs me, when he affirms that "Dr. Fuller (by his own authority) took the chair." Mr. Kelly made a motion, and the body voted, and the chair was taken in obedience to the call. This, however, is a small matter. The other objection of your correspondent is not a small matter. It is, that so many Baptists are officers. I have regretted this, and wish now that some Pedobaptist pastor would take the Presidency. But as none such were present, what could have been done? Must we defer this discharge of duty because others will not co-operate?

R. FULLER.

CHRISTIANITY IN ENGLAND.

[The following letter from our much esteemed and beloved Bro. King, of London, one of the evangelists of our brethren in England, will be read with much interest by our brethren.—A. C.]

14 MORETON TERRACE, KENTISH TOWN, }
LONDON, England, Dec. 5, 1854. }

DEAR BROTHER CAMPBELL—It is often one thing to undertake a work, and another to accomplish it. In consenting to keep you posted in things important, relative to this city, I perhaps did not sufficiently consider the difficult nature of the undertaking. What can we have to say, who are without large churches, without aggregate and protracted meetings, nearly without evangelists, with only *one* publication, and that circulated nearly exclusively amongst the brethren; with a population notorious for its immorality, and deeming law, physic and christianity, altogether spurious, unless obtained from

State authorized functionaries. We "don't grow pumpkins," was your remark when in London, and as you produce them in full size, our advances will appear flat and inconsiderable. One redeeming feature, however, gives me pleasure—What we do, is done; if we put down our Queen and elect a President, depend upon it we shall not, in a year or two, have an Emperor. In all our weakness we have, as you know, weapons which are mighty to the pulling down of the strongholds of sin and Satan; and if Christianity is distinct from established churchism, Congregationalism and Methodism, these, with us, are the strongholds of the adversary; and though in Great Britain we have only about one hundred congregations contending for the faith once for all delivered to the saints, but few of them large, and many very small, yet light has penetrated the dark places of sectarianism, and its churches, to some extent, are doing our work—contending for the restorations we plead, not as a whole, but here a part and there a part. As instances: near this town there are three Congregational churches; the pastor of one of them has read our tracts, &c., conversed with us, and published far and wide that we are verily Jesuits, but he has abandoned seat letting and adopted the weekly contribution; the second has attended our public conferences, and from a sermon recently preached in his own chapel, and since printed, I select the following: "Do not wait for high wrought feelings—you believe in Jesus, confess his name, for with the mouth confession is made unto salvation; delay not, but arise, be baptized every one of you, into the name of the Lord Jesus, for the remission of sins;" while the third says, mutual teaching ought to have a place in the churches. Our Established Church is (self-declared) in a dangerous state—its physicians shake their heads in alarm, but are thoroughly divided upon remedial measures. They know what is coming, so do we, and they have no means to prevent it.

The Rev. Dr. Lisfeld, Rev. T. Binney, and Ed. Mial, M. P., with other stars of Congregationalism, declare "our existing denominations to be dead or dying;" "that changes will come, because they must;" and that "a second reformation is very much needed;" "that they must give way for better and worthier successors." Methodism, through the Conference organ, (the Watchman,) gives the following account of itself: "There has been this year a *net decrease of 7,600 members*. The flood of worldliness, for many years past, has made sad havoc in our families. 'Too many of our 'respectable families,' as they are distinctively called, have miserably conformed to the customs of the world, giving proof that they are already under the influence of a worldly spirit. Costly entertainments, dancing, novel reading, concerts, bagatelle, and other trifling games,

luxury and extravagance, godless company, and every mark that distinguishes the worldling from the Christian, short only of those grosser immoralities that the world itself would not approve. All this has broken in upon wide circles of Wesleyan Methodists, prevented the conversion of their children, and made the piety of thousands melt away and perish. Of course prayer meetings, class meetings, and other means of grace, have been neglected, and the influence that ought to have been given for the conversion of the world, have been wasted in the deterioration of the church."

Twelve years back, in an obscure part of London, seventeen disciples held a school-room, in which to worship God after the apostolic order, without a human creed, and holding the "one Lord, one faith, one baptism, one God and Father of all," being unable to reach another congregation willing to co-operate with them, within 40 miles, in any direction, of our wonderful metropolis. Since then we have struggled on, having but little money, little talent, and a very small portion of any thing deemed requisite to progress, with the exception of *Truth*; and now, all praise to our heavenly Father, we have, within a circumference embracing the same ground, eleven churches, not large, but having in all some 500 members. Several of these congregations I have been instrumental in planting, with all of them I am *intimately* acquainted, with most of them I have this year spent some time, and certainly hope for progress.

In my next you will, I expect, find a few more facts concerning ourselves and the denominations. Till then I bid you adieu, praying for your present and eternal well being, and remaining

Yours in the one glorious hope,

DAVID KING.

THE CHURCH IN AUGUSTA, GEORGIA.

AUGUSTA, Ga., December 4, 1854.

DEAR BROTHER CAMPBELL—Presuming that a line from me might not be uninteresting, I send you the latest news from this part of the field. But however interesting it may be, I am sorry to say it will not be very cheering.

The church here has been closed so long, and is so unpopular at best, that our congregations are, as yet, quite small. I am pleased to see, however, a gradual increase every meeting, and hope, ere long, to have sufficient material to work upon, whether they can be built into the Christian temple or not. Our position and principles are not

well understood, even by those who have been accustomed to attend. They have listened to eloquent discourses and beautiful theories, on a great diffusive or universal charity, falsely so called, and have admired the man who presented them, but are, unfortunately, ignorant of Christ and of the symmetry of his institution. I trust, however, that I shall be able to show them gradually, as they are able to bear it, that *He* is "the chiefest among ten thousand."

But my particular object in writing to you is to communicate what, I fear, will make you think the soil of the South not adapted to maturing the Christian fruit. *Samuel J. Pinkerton has joined the Episcopalians! Mirabile dictu!* A letter to his father-in-law in this city, declaring the fact, leaves it beyond doubt. What reasons he may assign for it, I cannot imagine, unless that his feeling of "charity" was so strong, that he could not stand upon a rock himself, while others were perishing in the tide of error. Ah me, that a man who has enjoyed the freedom of the gospel, should voluntarily entangle himself with long robes and cumbersome prayer-books!—that one who was prominent and beloved in the Church of Christ, should submit to the dictation of diocesan bishops, and swallow the pretension to apostolic succession! And here is infant baptism, with all its train of evils, and the Thirty-Nine Articles, with all the accumulated weight of Fathers and Tradition, to be carried along! Better and more *charitable*, methinks, to have remained in the ark, and called upon men, with warning voice, to *come out of her*.

He is expected here to-day, to remain a month, perhaps to spend the winter. Whether he will turn the weight of his influence against us, and endeavor to destroy all that he has done for five years past, or be content to leave us in our error, I cannot say. At any rate, we are not afraid of his injuring us otherwise than he has already done, by producing the feeling in the minds of those friendly to us, that there is nothing steadfast. Ferguson and Pinkerton—both given to indulgence in a kind of metaphysical benevolence. What a caution to those who would learn the plain matter-of-fact of the gospel! Whenever we cherish a sort of milk-and-water charity—a kind of philanthropy different from that of God's—a desire that men who hear the gospel may be saved without obeying it, we soon persuade ourselves that it will be so, and become subtle Universalists, or run recklessly and fearlessly from the Christian system to an institution essentially human. But I fear I shall weary you.

With renewed expressions of gratitude for the lessons of gospel truth you have given me, I remain

Your affectionate pupil and brother,

J. S. LAMAR.

QUERY.

What does John the Revelator mean by the *earth* helping the *woman*?]

Answer.—Some understand, in the above connection, the earth to have reference to political governments, and the woman to represent the Church of Christ. But it may be objected, that political governments, so far from helping, have generally persecuted the church. This objection, however, predicates what is not true of political governments, as such, but it affirms what has always been true of politico-ecclesiastic governments. No merely political government since the days of Pagan Rome, has ever unsheathed the civil sword against the Christian church, till it had permitted itself to be tampered with by a corrupt hierarchy. It was then, but not till then, that the government laid hold of the sword in defence of a corrupt religion.

It is not, then, the unholy alliance of church and State, that is here intended to be represented by the earth. But it is a political government like that of the United States, which, while it repudiates all connection with the church, as a constituent element thereof, possesses the mild, liberal, and tolerant spirit of a religion which, while it has taught the politician the true principles of religious toleration, asks nothing in return but that it be permitted to live and flourish by its own inherent power. This is all the help and protection that the Christian church has asked, or ever can legitimately ask, at the hand of this or any other government. And all that any political government can justly ask of the church, is that she render unto Cæsar the things that are Cæsar's. Our political government, while it wisely interferes with no religious controversies, leaving every man to determine for himself "the things that are God's," will never permit that glorious instrument, the Constitution, that Magna Charta of political and religious liberty, to be infringed by any hierarch, either of the Old or New World.

A. W. C.

SUBSCRIPTIONS TO THE HARBINGER, CLUBS, &c.

It will, no doubt, be agreeable to our constant readers to know, that the clubs for the year 1855 are generally coming in with a considerable increase on last year's subscriptions, and yet there is room for many more. We have made provision for the supply of new clubs for weeks to come.

It is now generally conceded, so far as we know any thing of our contemporary magazines, that the *Millennial Harbinger* is, in point of size, material and execution, the cheapest monthly in our country. It requires, indeed, a very

large subscription to sustain it at its present prices. We have been making provision for a large increase of readers; for, apart from all personal interest in the establishment, we cannot but associate with the extended circulation of the Harbinger the extension of the principles it advocates. It is, as we conceive, a very short-sighted policy on the part of any preacher or editor, from local feelings or interests, to endeavor to curtail our readers, to further private interests or particular localities. New clubs may still be formed and supplied for months to come. Will our Evangelists still continue, in their labors, to increase our readers, as at least an auxiliary in extending their influence amongst the people?

A. C.

CHRISTIAN BANNER.

BROTHER CAMPBELL—Permit me to say through your paper, that I have not yet given up the *Christian Banner*, but have only suspended it awhile. If I cannot recover my health and procure funds so as to go on again with it in a few weeks more, as soon as the winter breaks I intend to procure a horse, and canvass the country, and try to obtain the necessary means to carry it on, and place it on a sure foundation for the future, the Lord willing.

Yours in hope,

JNO. R. HOWARD.

Paducah, Ky., December 25, 1854.

NEWS FROM THE CHURCHES.

PENNSYLVANIA.—Bro. F. Apperson, under date of November 29th, reports 19 additions (16 by baptism, 3 by letter) to the church at East Smithfield. Bro. A. was assisted by Bro. Grimm, late of London, and Bro. M'Dougall, pastor of the church in Canton, Bradford county. "My prayer is that these all may daily and increasingly show their faith by their works; that they may be studious, pious, and courageous for the truth."

OREGON.—Bro. Amos Harvey, of Spring Valley, under date of October 8th, reports a protracted meeting, which resulted in 16 additions by immersion, 29 by letter, 1 reclaimed, and 1 from the Baptists; all of which were added to two congregations of said Valley. Bros. Murphy, Burnet and M'Bride, are laboring with good effect in the region of these congregations.

Bro. M'Bride, writing from Lafayette, November 6th, reports 12 additions to the church at said place; at South Fork church 17 additions, all by immersion. At Pleasant Hill, during a protracted meeting, 18 additions; at Bethel 30 additions, some by confession, others by immersion. Bro. Hendrix some 30 additions in the vicinity of Hillsborough, and 2 more at Gehalem.

Upon the whole, we may regard the good cause as steadily advancing in that great Territory. Bro. Burnet, some three weeks ago, met a Mr. Cornwall in

debate. The latter affirmed that Rom. vi. 4, and Col. ii. 12, taught spiritual baptism. Bro. B., of course, denied. The apparent result was 5 additions to the cause of truth by immersion.

- MISSOURI.—Bro. J. Creath, writing from Columbus, under date of December 7th, says: "Since last June, Bro. Spear, a student of Bethany College, and Bro. Ziba Brown, have added to the congregations 268 persons. Bro. Henderson and myself have added, in the States of Iowa, Missouri and Illinois, nearly 500 persons, in fourteen months. The gospel is not failing here. It is triumphing gloriously. And it would accomplish yet still more, if brethren were to manifest more of that Christian charity that covers the frailties and failings of each other; for want of which the peace and harmony of the church and family are often disturbed, and the cause of truth retarded in its onward progress."

[Our Bro. C. has our best wishes for continued success in his unwearied diligence in the work of faith and labors of love, being assured, that in due time he shall reap if he faint not.—A. W. C.]

OHIO.—Bro. J. J. M. Dickey, of Mount Ephraim, under date of October 12th, reports 8 additions by immersion.

N. B. As. Bro. Dickey is now engaged in the State Mission, to travel over the S. E. District, his address for the future will be, Mt. Ephraim, Noble Co., O.

KENTUCKY.—Bro. J. H. Hickman, of Lawrenceburg, under date of November 15th, thus writes: "We closed a meeting here on last Lord's day night, which had been protracted for some three weeks or more; during which time there was added to the church 61 individuals, 43 by confession and immersion, 8 took membership, 7 from the Baptists, and 3 reclaimed. The brethren were made greatly to rejoice in seeing their neighbors and friends submitting to the gospel. Great good to this community will result from the efforts of our brethren during this meeting. Much prejudice and misrepresentation has been removed, and the cause for which we plead has been firmly established. The proclaimers were Bros. R. C. Rice, Josiah Waller, and M. Yowel; all of whom deserve the enduring thanks of the brethren for their able efforts, and may the good Lord continue to bless their labors of love!"

Bro. J. H. M'Kay, late a student of Bethany College, under date of October 30th, writes, informing us "that while on his way through Kentucky to Missouri, he had the pleasure of witnessing some 30 additions, 18 of whom was added to the church at Hopkinsville."

[We understand that Bro. M'Kay has left Missouri for Mississippi, to fill the place of the much lamented Bro. Risley, in a seminary of learning under the superintendence of Dr. D. L. Phares. We wish him all success in his laudable undertaking.—A. W. C.]

Bro. G. E. Sweeney, of Columbia, under date of December 22d, reports 284 additions since November, 1852. The field of his labors included Russell, Adair, Cumberland, Clinton and Monroe counties. Organized three churches; one in Russell, of 60 members; one in Cumberland, of 45 members; one at Centre Point, Monroe county, of 50 members. The field of labor for the ensuing year, Bro. S. informs us, will be the valley of the Cumberland Mountains.

[Will not the brethren unite with us in our prayers in behalf of our Bro. Sweeney, that the Lord may command his blessing upon the efforts of our

brother and upon the field of his operations, that much of the good seed sown may fall into honest hearts, and that an abundant harvest may be gathered unto eternal life?—A. W. C.]

Bro. L. Marrett, of Duncansville, Mercer county, says: "I have spoken 27 times in October, and received 15 additions to the good cause."

[Will not some of our brethren report the success of their private preaching, from house to house? It has been found oftentimes to be the most effective preaching. Many difficulties in honest minds have, in an evening's talk, been met and removed, which years of preaching would not have touched. Let us beware, then, that we pronounce impenitency of heart upon no community till we have thus tested the hearts of the people. In a sectarian age like the present, the public mind has been misinformed and abused, and the pulpit is not always the best place, by any means, of disabusing it. But those who have a good share of the *suaviter in modo* and the *fortiter in re*, will succeed best in the family-circle way of preaching.—A. W. C.]

Bro. J. T. Johnson writes from Hopkinsville, October 17th: "I reached this place ten days ago, in time for the District Co-operation. The brethren here seem alive to the cause, and they are resolved to act much more vigorously in the promulgation of the gospel, in connection with the State enterprise. We have had a most glorious meeting, with some 23 additions. It has been a time of rejoicing. We had the assistance of brethren Day and Stout, and Bro. Enos Campbell, resident here, and who is a host in himself. They have a fine female institute, conducted by Bros. Trice and Campbell. The congregation is one of vast influence in society. They seem resolved to raise \$600 for the Orphan Girl School."

From Macedonia, November 10th, Bro. Johnson writes as follows: "I have been here a few days, with Bros. Day and Mulky, evangelists of the right mould, trustworthy in all respects, making an effort in behalf of the cause. The results have been most cheering. We had a fine hearing from first to last, day and night. We have had 9 additions of the right sort, greatly encouraging the congregation. And we are assured that more good has been done than appears on the surface. It requires hard work in this region to regain what had been jeopardized and lost by Spirit Rappings and Universalism. We have to battle for life and death, in exposing such humbugs, and the sinister means that have been resorted to to destroy all reverence for the Bible. Perhaps we ought to thank God, rather than despond, that we are put to the proof, and that we are called upon to defend the very sheet-anchor of our hopes. I commenced my labors at Hopkinsville, and gained 22 additions; at Harmony Grove, 5; at Eurgesia, 4; at Clarksville, 12; and at this place, as previously stated, 9. The brethren are true-hearted and loyal."

MISSISSIPPI.—Bro. Kirkland Baxter, of Newtonia, under date of December 1st, writes: "I am happy to inform you that the cause of truth is onward in this part of the State. We closed a very interesting Co-operation meeting at this place, two or three weeks since. I preached some five or six discourses, and four persons, in the bloom of youth, were added to the Army of the Faithful. I have been laboring, for the last year, under the direction of the Wilkinson Co-operation, and, within the last four months, have baptized between 60 and 70 persons. The great difficulty here is to get laborers. The harvest

truly is plenteous, but the laborers are few. We need twenty preachers here where we have one. An incalculable amount of good could be done, had we the laborers to do it. Let us, however, who are engaged in the work, not be weary in well doing, for in due season we shall reap if we faint not."

OBITUARY NOTICES.

It is with deep sorrow, that we are called to announce the sudden departure from our midst of Sister PRUDENCE BONBALL, in her 57th year. She died at Bethany, of apoplexy, after a few hours illness, on the morning of the 2d inst. She was smitten at once with death, on the first evening of the new year, but continued to breathe until 8 o'clock the following morning. She had been indisposed for sometime previous, but not so much as to apprehend her immediate departure. But although thus suddenly summoned by her Master to go hence, we have not the least doubt that she was prepared for her heavenly home—her mansion in the skies. She was immersed by Elder A. Campbell, in her 17th year, with a number of others, in the Ohio river, now forty years ago. It was then truly a trial of faith, to make the confession publicly, and to take up the Cross and follow the Saviour. Well, she has gone to her reward, and we are truly happy to bear our testimony to her most consistent and exemplary deportment for the many years that we enjoyed her acquaintance. Indeed, she was eminently esteemed and beloved by all who knew her. It was her happiness to visit the sick and the afflicted, and speak words of consolation to them. And as a pattern to others, she possessed, in an eminent degree, the "ornament of a meek and quiet spirit, which is, in the sight of God, of priceless value." Such considerations should be a solace to the beloved friends she has left behind. May the sad bereavement be sanctified to them, to quicken their aspirations to attain to that happy country whither she has gone before them.

"There pains, and groans, and griefs, and fears,
And death itself shall die."

Bethany, January 8, 1855.

S. H. C.

Died, on Wednesday, January 10th, 1855, Sister REBECCA NICHOL, consort of Brother Samuel Nichol, near Washington Pa., aged about 71 years. This venerable mother in Israel has left a large circle of devoted relations to mourn her departure to the better land. Her life was an exemplification of what it is to follow closely the teachings of the Master. Her end was peace; and may her bright example while in the flesh, be followed by her attached relations, who are left to continue the warfare of life.

On the 1st of December, 1851, at his residence in Wooster, O., an esteemed and venerable father in Israel, SAMUEL ZIMMERMAN, in the 77th year of his age. He was one among the first of those who embraced the principles of the Reformation in that region, and has been ever since a consistent and devoted member of the congregation meeting in that place. "Blessed are the dead that die in the Lord."

Thus star by star declines,
Till all are passed away;
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

Want of room compels us to omit a portion of the Church News intended for this No.; also, several Obituaries.

THE MILLENNIAL HARBINGER:

FOURTH SERIES

VOL. V.] BETHANY, VA., MARCH, 1855. [No. III.

THE REVIEWERS REVIEWED.

For many years we have been oppressed with the calumnies of comparatively ignorant and uneducated men, who happened, by the force of their own assumptions and pretensions, and through the prejudices of persons more ignorant and uneducated than themselves, to place themselves in chairs editorial, under the patronage of a few popular preachers or elders; and these friends, sometimes, too, with a covenanted understanding that they were not only to make war, but to carry on a war against the Editor of the Christian Baptist and Millennial Harbinger, and that, too, under the clamor of his heterodoxy, neology, and soul-ruining heresy. They have succeeded, however, only in part, and that wholly by deceiving the people into a belief that I was Arian, Sabellian, Sandemanian, Unitarian, Humanitarian, or a sort of encyclopædia of error. Strange to tell, rumor says, the very men that have copied most of my peculiar errors, heresies and vagaries, are those who have profited most from them, yet under false flags or pretences. "All men have not faith." Not even all who preach it. And several men, the same rumor says, that owe me most, most abuse me. But, despite of all this strategy and meanness, the cause I am honored to plead is growing every hour in its conquests and triumphs, and they can no more retard it than they can the rising sun of to-morrow. But enough of this at this moment. I am called to other duties, and will now present to my readers a few remarks upon a new power brought into the field.

SERIES IV.—VOL. V.

11

The Christian Review, now in its twentieth volume, published in New York, has been on my shelf for several years. It is quite a respectable Review, having the endorsement of some forty-five Reverend Baptist clergymen, of whom thirty-seven are titled D. D. or L.L. D., and eighteen are Professors of Universities or Theological Institutions, and it is even published by the Rev. J. Woolsley, New York. It is, therefore, a highly respectable Quarterly. They are all actual contributors, or engaged to contribute to its pages.

They have chosen a very large field; for they not only review original works, but they also review the reviews of other reviewers. Hence, it seems that Elder Jeremiah B. Jeter's review of something called "Campbellism," is not merely announced and commended as a statement of what "Campbellism" is, in its inception, growth, doctrines, discipline and tendencies; but it is also a clear and able examination of its unscriptural dogmas. It virtually, on a full review of Mr. Jeter's review, endorses it as an *authentic* and compendious exhibition of "the movement which Mr. Campbell originated;" and assumes that "Dr. Jeter has furnished the very thing needed." "We think," say they, "that it leaves nothing further to be desired either for the unfolding or refutation of Campbellism." (p. 146. "We propose," say they, "to give Dr. Jeter's summary of Mr. Campbell's leading principles. And we will say here, that every statement which our author makes, is abundantly sustained by quotations from Mr. Campbell's writings." Just, we will say in passing, as every Arminian sustains his allegata against Calvinism, and every Calvinist his allegata against Arminianism!—"by quotations," too from their respective writings; but, too often, garbled and distorted quotations.

This review reminds me of a "Review of Alexander Carson's Reasons for declining the authority of the Synod of Ulster," Ireland, which appeared early in the present century, perhaps in an Edinburgh, or some Baptist Review, and to which Mr. Carson responded in a tract called, "The Reviewers Reviewed." To which, indeed, they deemed it most prudent not to reply; which, perchance, may, in the present case, also be judged most expedient.

Touching the Holy Spirit's influence in the conversion and sanctification of man, no one believes or teaches it with more confidence than I have always done. But not in the clumsy and unscriptural jargon of a certain self-clept orthodoxy.

Bible truth in Bible terms, fairly or contextually interpreted, has long been our favorite position. But it is assumed and asserted by certain ecclesiastics, that their terminology is just the perfection and envelop of orthodoxy; and that to question their phraseology, is to deny the

facts of revelation! To this we have for many years demurred, and still demur.

Mr. Jeter and his reviewers, perhaps, are honest in their convictions, and zealous for what they call *orthodoxy*; but this is not the orthodoxy of Bible words, phrases or ideas. Take, for example, the jargon of the creeds.

"Elect infants dying in infancy, are *regenerated* and *saved by Christ*, through the Spirit, who worketh *when, where, and how* he pleases; *so are all other elect persons, who are incapable of being outwardly called by the ministry of the word.*" (Baptist Confession, page 19, 20.) "Effectual calling." (Philadelphia Baptist Confession, 9th Ed., p. 10.) Regeneration without knowledge, faith or repentance, is the confessed doctrine of the Baptist Confession of Faith, and of all the "orthodox Baptists" in the United States, as declared by the Baptists in London, and adopted by the Baptist Associations of America, as saith the 9th Edition, published in Philadelphia 1798. To such a purely *physical*, or *metaphysical* regeneration, we do, indeed, object.

Need we assume, that whatever constitutes *regeneration* in any case—infant or adult, Jew or Gentile—constitutes it in all cases! Are not conception and birth the same in all ages of the world, and in all cases? This being admitted, it will follow, that if infants are regenerated antecedent to hearing, believing, or knowing the word of God—the gospel of human salvation—any person may be regenerated antecedent to faith, and independent of it, and of even reading or hearing the word of God. Have they got too orthodox on regeneration?

Indeed, I care not from what stand-point we contemplate metaphysically orthodox regeneration, as taught in certain creeds of Congregationalists, Presbyterians and Baptists, it amounts to neither more nor less than the impact of Spirit upon spirit—of the naked Spirit of God upon the naked spirit of man, without argument, reason, or motive; and, therefore, it is literally a *new creation*, or *transformation*, which can happen in the case of infants or adults, Jews or Pagans, without the necessity of preacher, teacher, or gospel.

Were it not that the term *physical*, in contrast with *moral* and *spiritual*, has so much to do with matter and its laws, we might call it physical regeneration. But we merely seek to be understood in the case submitted. We know that God is spirit, and not matter—yet he created matter, and moulded and animated portions of it, by mere volition. He physically created man, and will physically raise him from the dead. But how spirit acts on spirit, or mind upon mind, otherwise than by arguments, reasons, or motives, we have never met with the man or the book that could explain or demonstrate, by any species of argument, analogy, or proof.

It is no arbitrary law or enactment, that "faith comes by hearing;" that hearing implies language; that language implies ideas, and that ideas and volitions imply mind and will in action.

Hence, the Scriptures of truth present God as speaking to man, before man spake to God. And equally obvious it is, that man heard God speak to him before he spoke either to God or to man. Where no voice is heard, no words or articulate sounds uttered, we can, while in the body, have neither hearing nor faith, neither moral nor spiritual feeling, neither religious sentiment nor emotion. But in the regions of fancy and imagination, men will assume any position which their hereditary notions make either necessary or agreeable.

Hence came the theory of metaphysical regeneration—a regeneration as positive and as absolute as the first fiat that broke the awful silence of eternity. Hence, in this school man is as dead and passive as a stone, until there is a positive new creative fiat, or indescribable impact of Spirit upon spirit, regenerating or new creating it, as Adam was created out of the dust of the earth and out of the breath of the Almighty, with this difference only, that the spirit of man was first created by natural generation, and is now re-created by spiritual generation. Such is the gibberish of some of the ancient and modern theological schools.

But some of our contemporaries are content to be ignorant of this "mystery," as they call it, and simply, though dogmatically, to affirm, that infants and adults are similarly regenerated by impact of the Holy Spirit; and if they die not in infancy, will, in virtue of such impact, under favorable circumstances—such as a protracted meeting—be quickened by the Spirit of God, through the breath of the speaker, into a new life. I shall name no party, because I find the Supralapsarian and the Sublapsarian Calvinist, the old Arminian and the more evangelical Methodist, alike concurring in such conversions and regenerations, with some non-essential discrepancies.

At present I merely allude to these theories, to give to my candid and reflecting readers a reason or two, not so much to justify myself from the imputation of preaching and teaching a spiritless Christianity—for this I have never done, and, therefore, to the charge I solemnly plead not guilty—but I am in duty bound to remonstrate against such an imputation, and to affirm that it is because there is so little of the *true Holy Spirit* preached among my reviewers, that I have been obliged to incur, or to hazard this risk, that I may present Christianity as it was, and as it is, alike exposed to a cold formality or to a species of licentious enthusiasm.

In the Christian Scriptures of Truth, neither justification nor salvation is, exclusively, ascribed to any one cause. We are said to be

justified by "*grace*," by "*faith*," by "*knowledge*," by "*works*," by "*the blood of Christ*," by "*calling upon the name of the Lord*," by *looking* to God. "*Look to me all ye ends of the earth and be saved; for I am God, and there is none else.*" "*By the knowledge of him shall my righteous servant justify many, for he shall bear their iniquities;*" or, "*whose iniquities he shall have borne.*" "*Whosoever calleth upon the name of the Lord shall be saved.*" Here are *grace*, *blood*, *faith*, *knowledge*, *calling on the Lord*, *looking*, *works*; in all, *seven causes or instrumentalities of salvation*. We may call one an *originating cause*, another a *meritorious cause*, another an *instrumental cause*; but *causes*, *means*, or *instrumentalities*, they all are.

We have somewhere illustrated this by reference to a man in the act of drowning, being saved by a person standing on the bank of the river throwing to him a rope, which the drowning man, seizing by one hand and working by the other, finally gains the shore and safely escapes to land. The spectators on the bank, on returning to their homes, report the fact—one ascribes his salvation to the man upon the shore; another to a rope; another to his seizing it, and another to his swimming to land, &c. An infidel, on hearing it, says they are liars, and will not believe one of them. It requires only a moment's reflection, on the part of an honest common sense, to understand and believe them all.

The efforts to make me a simpleton, or a heretic, on the part of such men as many of my reviewers and would-be orthodox judges, if it were not for the immorality of it, for the foolish pride of intellect, of superior perspicacity, or of wisdom and learning, which they so unambiguously display to men of candor and good common sense, would provoke either the derision or the grave condemnation of all intelligent and honorable men.

If my views and teachings are of so much importance to the community as my calumniators, critics, and judges assume, the better way, as it seems to me, to stay their progress, would be to select their champion, and elect their stenographers, and meet us face to face, day after day, on all these alleged heresies; then publish the work jointly, and circulate it from North to South, from East to West, from Dan to Beersheba; then, on hearing or reading it, from Alpha to Omega, let each and every reader judge for himself, and let the proceeds be equally divided between the American and Foreign Bible Society and the Bible Union.

If the war must continue, the sin shall not be at my door. I am willing, on the most equal terms, to meet these doctors on the premises, and, if they please to give the discussion to the people, then let us hang the trumpet in the hall, and study war no more.

That there are differences, important differences, in our views of Christian doctrine, discipline, and administrations of ecclesiastical and associational matters and things, is both possible and probable; and yet, with all this, there may be but one Lord, one faith, one baptism, and one hope. I am not afraid to compare notes on the score of real orthodoxy as to the true condition of man in Adam, and of man in Christ Jesus; on the true grace of God, both sovereign and free; on the real and proper personal Divinity of the Lord Jesus Christ, my Saviour; on the soul-redeeming merit, efficacy, and dignity of his sacrifice, in justifying the throne and character of the Eternal Father, in pardoning whomsoever he will, through *faith in his blood*; on the Divine person, mission, character, and work of the Holy Spirit; on the value of the church institution and all its ordinances, in its interior and exterior relations—in all its duties to itself and to the world.

I have already seen such an advance and progress in the Baptist denomination, that I think fairly warrants the conclusion, that they will certainly still go on towards perfection; and that wrangle, and war, and complain as they may, their better judgment, their love of truth, their consistency and self-respect, will triumph over their former self complacency and self-gratulation; and that they will not merely pray for the prosperity of Zion, and for the union, harmony, and co-operation of all God's dear children, but that they will work and labor for it until their "righteousness shall go forth as brightness, and their salvation as a lamp that burneth." For such a union and co-operation, much as I might desire it, I would not sacrifice one of the real characteristics of our hitherto proposed and professed reformation. This politic *fama clamosa*, about dangerous, soul-ruining doctrine, of which Elder B. Jeter dreams, and for which the loyal Baptist press at St. Louis, the Christian Review, of New York, and the redoubtable Mr. Graves, of Nashville, will give him a vote of thanks, is altogether a domestic manufacture, for which, in due time, they will find few purchasers.

Dr. Babcock, much as he may be opposed to the Bible Union, will not endorse them. He has endorsed my real Christian orthodoxy. So will Dr. M'Clay, who is quite as orthodox as any of them. But I never went a begging for certificates in all my life. I ask none. If I was orthodox in Scotland, in England, and amongst the good old-fashioned Baptists of Virginia and Kentucky, I am so still. But I wear no corsets—I subscribe no creeds. I write none—I endorse none. I have, however, given to the age some forty volumes; from not one of these can any living man prove me unsound in any one article of the true and real saving faith and orthodoxy of the 19th century. But perhaps I may have stepped one or two paces beyond

the last line in the last programme of the 18th century; and several short paces beyond a few Baptist preachers of Old Virginia, Kentucky, Massachusetts, New York and Ohio, who, without the learning or the means of interpreting any one chapter in the Bible *hermeneutically*, as Moses Stuart would have said,* were, nevertheless, the oracles of both Virginia and Kentucky Baptists to their last breath. As Paul one said, in his foolish way of boasting, I will say—I am not a whit behind any one of them in orthodoxy, though I am nothir g.

No Christian man, of any intelligence, has presumed to take one step in advance of his contemporaries, but at the risk of character or of life, ever since the man of sin was a weaned child.

The Baptists thought, when they had espoused immersion, and Christian experience, as prerequisite to it, they had almost reached the goal of Christian perfection. Congregationalism, and immersion “in the name of the Father, Son, and Holy Ghost,” *in order to church membership*, with a spice of cisalpine or transalpine Calvinism, constitute their claims to the front rank in the Protestant camp of dissidents from Papal supremacy over body, soul, and spirit.

Content with this, they were zealous and indefatigable in their efforts to maintain “the subject and the mode of baptism,” according to the Christian Scriptures. But the true meaning, design, and benefit of the institution, seem to have created no special inquiry on their part. It was, they alleged, “a scriptural way of making the Christian profession and of coming into the church, on the individual faith of the candidate, on one’s own personal responsibility.”

As to its being “a *sign* or *seal* of the covenant of grace,” and of “remission of sins,” while affirmed from the pulpit and enrolled in the creed, it does not seem to have arrested the attention, or, if it did, not to have commanded the acquiescence of the candidates, else they could not have been so excited at the proclamation of “baptism for the remission of sins.”

Even Rev. J. Newton Brown, in his *Encyclopædia of Religious Knowledge*, besides its typical design of exhibiting a death, burial, and resurrection, and other particulars, adds, “We are taught to regard it as THE PUBLIC PLEDGE OF THE RENUNCIATION AND REMISSION OF SINS.” He cites Mark i. 45; Acts ii. 38, xxii. 16; Rom. vi. 4. In this he but confirms the faith of the *primitive*, and also of that called the *ancient church*, in holding “one baptism for the remission of sins.” So taught the Hebrew, Greek, Roman, and the Pro-

* Moses Stuart and myself exchanged all that we had severally written and published, proposed by one of his special friends, down to my debate with Mr. Owen. I had the pleasure of his friendship and esteem, very kindly expressed, not as an endorsement of my views, but on broad catholic grounds.

testant church, each in its own day, and so decide the laws of hermeneutics.

We differ in one point from Mr. Jeter, and some others of the same school, in that we fear not to use the words of Peter, "Repent and be immersed every one of you, upon the name of Jesus Christ, in order to the forgiveness of sins." So Professor Hackett renders it, who is as good and as orthodox a Baptist as Mr. Jeter, and quite as learned, too.

Mr. Jeter, from my first introduction to him, displayed a characteristic captiousness bordering on petulancy, from which he has not yet been wholly sanctified. It is the strongest feature in his book, though he endeavors to be as bland and as courteous as possible. He still echoes forth his suspicions about my orthodoxy touching spiritual influence in regeneration, conversion, and sanctification. Could he retire into his own bosom, and entertain himself but one hour in a serious soliloquy as to the *punctum saliens*, the true origin, of this feeling and conduct towards me, I doubt not it would be of some profit to himself, and perhaps to the public, too.

There is no one, I venture to say, believes more sincerely in spiritual influence, both good and evil, than I do. But neither abstract reason nor verbal revelation sanctions that which I oppose, under the name of spiritual influence. Swedenborg, it is alleged, enjoyed open and uninterrupted intercourse with the world of departed spirits, for seven and twenty years, and builded a church upon the assumed fact. This terminated in a new Trinity—the Father constituting the soul, humanity the Son, and the Divine virtue or operation from this union, the Holy Spirit.

Spinoza, an apostate Jew, the head and founder of modern Pantheism, made the universe an immense animal, "whose body Nature is, and God the soul."

Materialism generated spiritualism, by its dogmatism. And spiritualism annihilated materialism, by simply showing that self-existence, eternity, immensity, could not be affirmed of matter. So they created and annihilated one another.

Christianity was dragged into the arena; and although it has not wholly annihilated fanatical materialism and fanatical spiritualism, it holds them both in abeyance, and reveals to us the Supreme Divinity—**JEHOVAH**; manifesting himself in the three sublime personalities that form the sublime outline of Christianity—the Father, the Son, and the Holy Spirit,—one Divinity, one Jehovah, working in Nature, Providence and Redemption, consummated and supremely glorified in the last.

"My Father works hitherto and I, work; for whatsoever the Son

doeth the Father does, and whatsoever the Father does, that likewise does the Son. Yet their respective personalities still continue in all their sublime characteristics. Each works in his own personal character and proprieties, and all work in perfect harmony in Nature, Providence and Redemption. "My Father works in this and I work," said the Lord Jesus; "and whatsoever the Father does the Son does likewise." Still, in the great work of redemption there was a new manifestation of God. Surpassing creation, surpassing providence, and surpassing legislation, Christianity reveals Jehovah. God is now manifest in humanity, and humanity is manifest in Divinity. They are mutually revealed and glorified in each other! The apostacy of angels and the fall of man, are made to create a revenue of glory, honor and felicity, to angels and to man, that but for the peccability of angels and men could not have been. Thus God is,

From seeming evil still educing good,
And better still, and better thence again,
In infinite progression.

It was, as it seemed to me, the low, the inadequate conceptions of Baptists and Methodists, of my special acquaintance, in Virginia, Kentucky, Ohio, &c., and, indeed, of Calvinists and Arminians generally, of the grandeur of the Christian scheme, that ever awakened my soul to review their preachings and teachings on *spiritual influences*.

Men, women and children, in Pennsylvania, Virginia, Kentucky and Ohio, were being knocked down physically, by a spirit assumed to be the Holy Spirit, in the camps and meeting-houses of public worship. It had been so, it was alleged, under the preachings of Whitfield and the Wesleys, and this was a reason, good and convincing, why it should be so amongst Presbyterians and Methodists, in this New World, some sixty years ago, as it had been in Cambuslang, in Scotland, some sixty years before that date.

A paralytic condition generally ensues on all such occasions, and the last state of many such converts is incomparably worse than the first. We appeared on the theatre at the close of what was, long after, and even yet is by many, regarded as "a glorious *revival*." More generally it now is called the "Falling work." And truly so it was; for that generation never recovered from it.

They *felt* the Spirit fall upon them; and, according to their conceptions, they were shaken over the yawning gulf of everlasting destruction, and felt the horrors of the damned, before they could lift their eyes or their hearts to heaven. And this was not the worst of it; for no one was converted or regenerated, according to their preaching and teaching, who had not thus been shaken over the bottomless pit;

whose eyes had not seen the corruscations, and whose ears had not heard, the pealing thunders of Mount Sinai, and felt the earth quaking under his feet. In those days there was no way to Mount Zion but through the wilderness of sin, and close by the base of Mount Sinai, while over their heads the thunder clouds were pealing, and under their feet the earth was trembling, and themselves reeling like a drunken man.

I found the contagion and delusion amongst even the Virginia Baptists, so late as the year 1825. And just at this point, I congratulate myself, that Elder Jeter will remember, with me, what an excitement and tumult of feeling Elder Carr got up at the Dover Association, to which he has alluded as the commencement of our acquaintance, after I had sat down from a calm and deliberate address on the first principles of the gospel. It is only thirty years since, or, rather, will be thirty years since on the 7th of October next. It was equal to Wesleyan Methodism in its palmiest days. What a shaking there was in the camp! What a hugging of men with men! What weeping of females! What screaming of negroes! I thought I had got into a Methodist camp-meeting, and began to apprehend that it would find its way into the preacher's tent. I looked round, and saw the muscles begin to work, in grotesque forms, in the cheeks of even Bishop Semple. It spread throughout our whole tent, with the exception, perhaps, of Elder Broaddus and myself. There we sat in solemn contemplation. I listened, with unusual attention, to ascertain the connection between the ideas of the speaker and the emotions of the hearers; between the sympathies and movements of the congregation and what he said. I began to wish that I, too, could weep and sought to hear something that might touch my sympathies. But apart from the *action*, the *vociferations*, and the *intonations* of the ascending and the descending climax of passion, I could not hear one word, or appreciate one idea, as the worthy parent of what I saw and heard in the great congregation. I confess it awakened more painful than pleasurable associations, because indicating a condition of the pulpit, and of the public taste, that depressed my spirit, and saddened my heart with many a painful association and anticipation as likely to arise from my new connection.

Elder Carr preceded me on Monday morning, but did not equal himself before the congregation. On Tuesday, at some point on our way to Richmond, he and I both addressed an attentive congregation, I preceding him. There was not the same amount of enthusiasm in these discourses as in the first I heard from him. There was, however, more *heat* than *life*, and more of the merely intellectual or animal than of the spiritual man. There was much said of the Spirit, some-

thing to the Spirit, but little of Christ. Indeed the Virginia Baptist ministry, and much of the Kentucky Baptist ministry, in those days, preached more about the Spirit than about the Saviour, and more about *getting* religion, than *living* it. I am glad to think and to say, that the Baptists, while opposing reformation, have reformed, and are reforming more than any community within the entire precincts of the kingdom of the clergy, known to me, at home or abroad. And I may add, that my prayer to God is, that they may enjoy more of the Holy Spirit, and grow in grace, in fruitfulness, in zeal, and that the good work of the Lord may prosper in their hands!

Elder Jeter occasionally tries his hand at metaphysics, but I presume not entirely to his own satisfaction, and certainly as little to that of his readers. No one, of any attention and perspicacity of mind, can read his strictures on my positions, and not perceive how palpably he fails to sustain his own, as well as to assail mine. He either cannot, or will not, make the proper issue. Take an example or two:

“Mr. Campbell maintains, *or did maintain*, that all the *converting power of the Holy Spirit is in the arguments or motives which he presents to the mind in the written Word*. On this point I take issue with him. I maintain that *there is an influence of the Spirit, internal, mighty, and efficacious, differing from moral suasion, but ordinarily exerted through the inspired Word, in the conversion of sinners*. Whether this influence shall be called *moral*, from the effect which it produces, *physical*, from the energy which is put forth in it, or *spiritual*, from the nature of the agent who exerts it, I have no wish to decide. It is for the reality and importance of this influence, not for its name, that I contend.” p. 125.

Now, with what argument does he assail or refute what he assumes and affirms I *did*, or I *do* maintain, concerning the *converting power*? He makes an issue, but what does he prove? What arguments? What is the first, the second, the third? I ask what is the *first*? I cannot find it, unless it be the quotation of “the wind bloweth where it pleases;” and “*so is every one that is born of the Spirit*.” So what? Like the wind blowing?—! I again ask—How is every one *so like the wind blowing*, &c.? If Mr. Jeter’s salvation depended on it, I question if he could explain the word *so* in this case. How is he *so* as the wind?—! He had better send this question to Boston.

Mr. Jeter has here taken issue. He states what I did maintain, or do now maintain. Well, to save him of taking new ground, and to save him, as far as I can, from his own sophistry, I will say that I do yet maintain, that all the *converting power* of the Holy Spirit is *displayed*, or, if any one prefers, *is in the arguments or motives which he presents to the mind in the written word*. We accept his issue, and now demand from him the proof. He proposes to prove “that there is

an influence of the Spirit *internal, mighty, and efficacious, differing from moral suasion, but ordinarily exerted through the inspired word in the conversion of sinners.*" Ordinarily; yes, *ordinarily*. We say *always*; he says *ordinarily*; therefore, the controversy is narrowed down to the *extraordinary* cases. He assumes them. Now for his specifications. *Where are they?* He has not given one, and the fair presumption is that he cannot give one, for he shows a willing mind. His not giving one, nor the semblance of one, is rather a suspicious matter. To try him, I will say, *he cannot give one.*

He farther assails my position, leaving his proof wholly to be inferred from his bold and bald assertion.

He says my principal argument is *metaphysical*. I have, he says, "deduced an unwarrantable conclusion from his [my] own ignorance." His first argument in proof of his position is, that "he that made, can certainly renew the spirit of man, with means or without them." His second is, that "God created man holy, and Christ was created holy." His theory of Satanic influence requires it.

Let us try, for a moment, his first argument. It is, that I have "deduced an unwarrantable conclusion from my own argument." This is, indeed, a bald assertion. But he calls it an *argument*. Therefore, his first argument is assertion number one.

Let us next try his second argument. "God created man holy, and Christ was created holy." According to this philosophy, generation and regeneration are identical. "Things that are equal to the same, are equal to one another." Therefore, Mr. Jeter is quite a mathematical theologian. It also follows, that in regeneration, the subject is as passive as a stone in the hand of a mason. It does not suffice to say, that the potter's power over the clay is that of a sovereign, but that God actually works the Christian out of the soil of fallen Adam by a volition, as when he said, "Let there be light, and light was." I have before seen a little of this antique fatalism peering through the crevices of Mr. Jeter's mind. And charity hopes that he wrote this from a similar blind necessity. And such is the necessary cause of his necessary and unavoidable regeneration! A man can no more, of himself, become, or avoid becoming, a Christian, than a stone can become, or avoid becoming, marble or granite. It is sheer bald blind physical momentum, or magnetism, of which the will, the heart, or the conscience, has no more to do than a China or an earthen cup has to do with its own glazing or adorning.

But he has prudently left for himself one cellar door open. He says, "God can work, and does work, with means and without them." I will charge myself and credit Mr. Jeter for a proof, even one proof, of the proposition, that "*God works without means,*" in creation,

providence or redemption! Moses forgot to name any of those things which God created without means!! But my friend Mr. Jeter is the man to set him right, or, at least, to fill up that chasm in his account of creation!!

Paul says that "by faith we understand that the worlds were framed by the word of God." This statement is fatal to Elder Jeter's speculation. If God *did not*, for reasons good and valid, create any thing *without his word*, or without means, what shall we say of the wisdom or the presumption of the affirmation, that "*God who made man without means, can renew him without means.*"

But from this general notice of my reviewers, I must turn my attention more especially to Elder Jeter; and with all candor and consideration, I shall honor him with my special attention, both for his own sake and that of many conscientious and candid Baptists, who are equally interested, and disposed to give to me an attentive and candid hearing. I ask no more, and they, in reason and honor, can give no less.

A. C.



THE RELIGIOUS HERALD.

[From the Christian Intelligencer, Richmond, Va.]

MR. SANDS' notice of our remarks, and his response to our proposal to discuss, in a Christian spirit, some matters of difference between us, are confirmatory of our opinion of his tact, ingenuity and adroitness; but we are sorry we cannot say that Mr. Sands is ingenuous, fair and liberal. We are sorry that we are compelled to regard his course as that of a partizan—one laboring to build up a party. The question, it seems to us, should not be, How shall we increase our numbers? how shall we render ourselves popular? how shall we best succeed in putting down those that differ with us? But how shall we please the Lord? how shall we promote the cause of truth and righteousness? how shall we persuade persons to be *Christians*? The Master, whom we both profess to serve, is a *holy* Being—He abhors that which is contrary to His nature. His eyes are as a flame of fire, and they are everywhere beholding the evil and the good, and to Him we shall have to give an account; and we may rest assured that no amount of zeal for religion nor success in advocating it, will secure His approbation, unless we have been influenced by *love to Him*, and a desire to promote *His* glory.

We do think that the Editor of the Religious Herald has, in his last notice of us, and the reformation, done us great injustice; and what renders his conduct exceedingly reprehensible, after writing three or four columns against us, he lets us know that we are to have no opportunity of replying. Very well; we are not laboring to promote our own interests—our object is to elicit truth and promote the

interests of the Redeemer's kingdom. We, therefore, shall not fret at it, but endeavor to do the best we can under the circumstances, and leave results with the Lord.

Mr. S. informs us that it is useless to discuss matters of difference between us; that our views have been weighed in the balance and found wanting; that they have been sufficiently exposed already, and that we have modified our views, and that there is a probability that we will continue to modify them until we shall approximate so near to the Baptist church as to leave nothing really worth contending for. This reminds us of the Roman Bishop, Purcell, with reference to the debate between himself and Mr. Campbell. He informed his people that it was useless for them to read it—that he had fully exposed Mr. Campbell's arguments; and we have no doubt that many of Mr. S.'s readers feel as much edified by his articles as a certain Presbyterian lady did by reading Mr. Rice's speeches in the debate between him and Mr. Campbell. She expressed herself as delighted with them, and when asked what she thought of Mr. Campbell's speeches, she replied she did not read them. Mr. S. intends for his readers to see but one side. Mr. S. is a cautious man—he knows that it would be dangerous for his readers to see both sides, and Mr. S. is so prudent that he has no idea of fighting unless he is certain that he will make by it. He has no penchant for any kind of warfare in which he is not to reap advantage. He is decidedly in favor of standing behind a tree and shooting at his adversary, and not giving his adversary any chance to shoot at him. Now we are not like the Irishman who was so fond of fighting, that he would fight though he knew he would be whipped; but sooner than pursue the course that Mr. S. pursues, we would either throw away our arms or appear in the open field, though we were sure that we would be covered with wounds. But we find that it is useless to attempt to provoke Mr. S. to a discussion. We must, therefore, try to reach as many as we can by our own paper. Will not our friends exert themselves to extend the circulation of the *Intelligencer*? Will they not try to procure subscribers among our Baptist friends? Surely there are many among them who have magnanimity enough to let us show them what we have to say in reply to charges so grave as those which Mr. S. has preferred against us.

We are greatly astonished that the Editor of the *Religious Herald* should have charged us with misrepresenting the views of the Baptists. We can assure him, if he can convince us that we were mistaken in supposing that Baptist preachers taught that *faith alone* brings one into the enjoyment of a present salvation, we will take much pleasure in making the correction. But is it so? Can it be possible that we are mistaken with reference to this matter? Does Mr. S. mean to say that Baptist preachers generally teach that obedience, as well as faith, is necessary to bring one into the enjoyment of a present salvation? If so, why have they opposed us with reference to the design of baptism? Does not Mr. S. admit that baptism is obedience—not the whole of obedience—but the first act of obedience after faith and repentance? Now we desire to call particular attention to this matter. We were very careful in the use of language. We knew what we were saying. We did not affirm that all the Baptist preachers taught that faith alone brought one into the enjoyment of the present salvation; for we knew that some of them believed and

taught, more or less explicitly, that baptism was connected with the enjoyment of the present salvation; but we were certain that many of them taught that faith alone was necessary. And are we mistaken? Is it true that all the Baptist preachers have abandoned that erroneous doctrine? Is it true that all the Baptist preachers have determined to regard the commission of the Saviour, where he says to the Apostles, "*Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved!*" We were aware that many had concluded that it was more safe to be governed by the words of the Redeemer, and to follow the example of Peter on the day of Pentecost, when he spoke under the inspiration of the Holy Spirit, and commanded inquirers who had already believed with their hearts in the Lord Messiah, to repent and be baptized, in the name of Jesus Christ, for the remission of sins; but really we did not know that all had arrived at that conclusion. We are still afraid that it is not so. We fear that Mr. Sands is mistaken. If he will convince us that he is not, we shall feel disposed to discontinue the publication of the Christian Intelligencer, and advise our subscribers to take the Religious Herald; for we have regarded this as the most important difference between us and the Baptists. Dr. Waller admitted that we were sound on every doctrine except this, and Mr. S. now in effect admits that we are sound on this doctrine; for if faith alone does not bring one into the enjoyment of the present salvation, certainly baptism must be necessary, for baptism immediately succeeds faith.

This is the way that we are coming over to the Baptists. This shows which is moving—the boat or the wharf. Who ever saw in the Religious Herald, before November 23, 1851, a denial that Baptist preachers taught that faith alone brought one into the enjoyment of a present salvation? Mr. Sands says he has no knowledge of such a class of Baptist ministers. Does not Dr. Jeter teach it? Does not Dr. Howell teach it? Dr. Howell did teach that faith alone brought one into the enjoyment of a present salvation. Has Dr. Howell changed? Has he come over on this important point? Are you sure, Mr. Sands, that he has? We would rejoice to be satisfied that he had; but if he has, let him, as an honest man, admit that he has changed. Do you agree with us, Mr. S., that the enjoyment of the present salvation consists, in part, in the enjoyment of pardon? Do you not understand the passage, "*he that believeth and is baptized shall be saved,*" to consist in remission of sins and the gift of the Holy Spirit? And do you not admit that Peter understood the commission under which he was preaching, and that on the day of Pentecost he taught the inquiring multitude in harmony with that commission? The Lord Jesus came into the world to save His people from their sins; therefore, his name was Jesus. After He had died for their sins, and when about to ascend to the heavens, He said to His Apostles, "*go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved*"—of course from their sins. Now Peter, who was appointed first to preach the gospel both to Jews and Gentiles, and who was instructed to commence at Jerusalem, after he had convinced three thousand persons that Jesus was the Christ, in answer to the question what must we do, said, "*repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the*

gift of the Holy Spirit;" remission of sins, then, with the gift of the Holy Spirit, and salvation, amounted to the same thing in the judgment of Peter. You admit, Mr. S., that one who is pardoned is saved, and one that is saved is pardoned. We suppose that Dr. Howell would admit that. Now we do not wish to lie under the charge of misrepresenting, especially when that charge is made by so respectable a man as the Editor of the Religious Herald. We have to submit to abuse from some irresponsible men, but we cannot consent to remain quiet under such a charge, coming from so respectable a source.

We would inquire of Mr. S., if Dr. R. B. C. Howell is not a respectable member of a large class of Baptist ministers? Is he not also a good exponent of their views? Are not his works endorsed by the Baptist denomination? Satisfied that the Editor of the Religious Herald will respond to these inquiries in the affirmative, we proceed to quote from Dr. R. B. C. Howell's book, entitled "The Way of Salvation," on page 190, in lines 19 and 20 from the top of the page, the following query and answer, "What is the true medium of the pardon of sins? I reply, it is *faith alone*." What say you to that, Mr. S.? We insist upon it, Mr. S., that you must retract the charge you made against us, or you must inform the people that Dr. Robert Boyle C. Howell, and all that class of ministers to which he belongs, have given up as false, the doctrine that one is brought into the enjoyment of the present salvation by *faith alone*.

We should be happy to find that we had been mistaken in supposing that the Baptist ministers generally taught that faith alone brought one into the enjoyment of the present salvation. We should certainly be in favor of a union with the Baptists. We could, in harmony, co-operate with them if they have changed upon this point, and if they are willing to preach the gospel according to the commission as Peter preached it; and really, after struggling so long and suffering so much, on account of our sincere attachment to the gospel as preached by Peter, it would be exceedingly gratifying to find ourselves at home again with our Baptist brethren, whom we loved most ardently, and to separate from whom was to us very distressing. But we will continue to bear obloquy and scorn, rather than admit that one is brought into the enjoyment of the present salvation by *faith alone*.

The gospel, as preached by Peter and all the Apostles, is dear to our heart. We know the miseries of seeking religion at anxious benches and altars, by faith alone; for years were we kept mourning and disconsolate. And even though we did not fully understand the gospel as preached to the convicted Pentecostians, yet it was in obeying the Lord in baptism, that we were brought into the enjoyment of the present salvation; and when we came clearly to understand that gospel, we appreciated it too highly to suffer ourselves to be driven from it by all that opposers could say or do. And our heart's desire and prayer to God is, that all who undertake to preach the gospel, may be induced to preach it as did the heaven inspired Apostles.

HAPPINESS is not in a cottage nor a palace, nor in riches, nor in poverty, nor in learning, nor in ignorance, nor in passive life; but in doing right from right motives.

debted to his extravagance for the removal of many extravagances from our own churches. In this portion of the work, the *chaos* of Campbellism, the writer does not take into view as fully as he might have done, the *popular* evils in our own borders constituting the extreme on one side, and the extravagances of Mr. Campbell constituting the extreme on the other side. It would have added much to the value of the work, if the evils existing in our churches, in many parts of the country, at the time, had been pointed out, as it would have aided us in tracing out more clearly the consecutive stages of the reformatory process.

The subsequent parts of the work are much more satisfactory, especially in the exhibition of the principles of Campbellism. Numerous quotations are introduced, showing the views of Mr. Campbell, at least formerly, upon the subject of spiritual influence, remission of sins in baptism, and the identity of regeneration, conversion and baptism, with other points of less importance. It is clearly shown by the quotations that Mr. Campbell's views certainly destroyed the *agency* of the Holy Spirit in regeneration, and the doctrine of justification by faith alone. These doctrines are held dear by Baptists, and hence the necessity of a separation. With his views as formerly expressed, we could not sympathize, but, as expressed recently, they are in conformity with our own views. The concluding remarks of the writer have our hearty approbation. They are expressed in kindness, and no doubt kindly conceived.

This work will have a large sale, and be productive of great good. It will tend to soften asperities of feeling on both sides. It will tend to confirm the Baptists in the fundamental principles of the gospel. It may have a great influence also in producing an ultimate union upon correct grounds. We trust the day is not distant when all the pious among the Campbellites will, with us, see eye to eye. While, however, in the meantime, many Baptists co-operate with them in securing a revision of our common English version, they are not, by any means, to be understood as fraternizing on doctrinal views. Any attempt to make such an impression upon the public mind, is not only unworthy of Christianity, but unworthy of manhood. S. W. L.

I cannot but thank the author of this brief review of Elder Jeter's book, for the perspicuous presentation of one of its capital defects and imperfections, as an expose of my views in reference to the attitudes in which I have been placed by the violence and prejudice of a community, in the aggregate, so imperfectly educated, as its ministry was in those days to which Mr. Jeter alludes.

-We shall select, for the present occasion, but one topic on which principally to dwell, and one, on account of which, we have been more misrepresented and traduced than on account of any other; because, in the esteem of those called "evangelical," the most vital and the most fundamental of all others;—and that is, the *modus operandi* of the Holy Spirit in the great work of regeneration.

We have, I presume to say, the same faith in the personality and

mission of the Holy Spirit, but not the same knowledge of either. Is not this a conceivable case?

Again, we might ask, was there not a chaotic condition of the Baptist mind, some thirty years ago? Was there not a perpetual pulpit agony about the new birth?

"Getting religion" and "being born again," were, with a very few exceptions, the standing bill of pulpit fare on all the Virginia, Kentucky, and Tennessee Baptist tables, so far as I remember. As reported, too, it was pretty much the same in other States and Territories.

Elders A. Judson and L. Rice, when enlightened on the subject of Christian baptism, became much concerned on the subject of a more thorough literary and theological education amongst the Baptist ministry. For this Luther Rice became almost a martyr, in raising up Columbia College. These good and great men had, in raising up a more learned evangelical ministry, no idea of dispensing with the aids and consolations of the Holy Spirit.

Dr. Staughton, too, in whose Sansom street church I repeatedly spoke, in Philadelphia, in those days, complained as much as I ever did, of the want of biblical, scientific, and literary knowledge amongst the Baptist ministry of that day. He had frequently some young men under his care.

When I first spoke in the New York churches, Elder Parkinson, Elder White, Elder Williams, and Elder M'Clay, were in all their glory. Of these churches, Elder M'Clay's was then the most intelligent in the aggregate, because, as I then presumed, he had been, if not in literature, in Christianity, better educated than any other Baptist minister in that city. He was much the better of the Haldane education, which he received in Scotland early in the present century. But in the interior of the country it was, indeed, a rare thing to hear a sermon without a dissertation about the new birth; and the wind blowing "*where it pleases*," and "*when it pleases*."

The most revolting and startling enunciations about the Spirit entering into the sinner's heart, and driving out the evil spirit that was in him, were portions of the Christian bills of fare in all the Baptist churches I knew any thing of, East or West, North or South, some forty years ago.

My first speech in Pennsylvania was upon the conclusion of the Lord's Sermon on the Mount, beginning with the 24th and ending with the 27th verse of the 7th chapter of Matthew—"Whosoever hears my sayings and does them, I will compare him to a wise man, who built his house upon a rock," &c. Blessed is not the mere "hearer of the word, but the doer of the word," &c., &c.

Amongst the Baptists of South and West, I was sickened with their cut and dried narratives in the pulpit and out of it—of their day-dreams, strange sights, strange voices, wonderful impressions, horrific dreams and visions, with numerous speculations upon the “shaking of the dry bones in the Valley of Vision,” and their fearful rattling when they began to seek their kindred joints and ligaments! A few essays “on the chaos” of Baptistism, from the graphic pen of Elder Jeter, would have been a fine back ground for his Baptistism in Richmond, Va., in the earlier days of Elder John Carr’s ministry, and some other good Old Virginia models, in the days of the Reverend Oyster Man, of whom we took some notes not more than thirty years ago, in the earlier days of the Christian Baptist.

The chaos of Mr. Jeter’s caricature of Campbellism, will throw at least a flickering ray of light into the bosom of that black, dark cloud that once hovered over the Dover Association, and yet lowers in some sections of Virginia, the Carolinas, and in a few counties of Mr. Graves’ diocese, in East and West Tennessee.

Some of the experiences narrated before Baptist churches, as proof of conversion—demonstrations of the Holy Spirit working irresistibly in dreams, visions, and new revelations, may yet be expedient by way of illustration of what were the Christian experiences before baptism, reported in that golden age that preceded our day and generation. A volume of this sort, as large as Mr. Jeter’s, would find a good market, and would, no doubt, be of great good service to the cause we plead. I have some of the materials for it.

Something of this sort may yet be called for, by way of defence against the unfortunate sallies of such men as my too easy to be entreated friend, Elder Jeter, who was a sprightly youth in those days.

But we do not chose to be compelled into such an easy task, which could be of no other service than to justify our positions in every year’s progress, from the first number of the Christian Baptist. I do not allow myself to condemn any man’s person, talents, education or profession, much less any professed minister of the gospel. But we may be compelled, by the violence of party spirit, to do that which, although made necessary by our slanderers, must be as grievous to us as it would be mortifying to them.

As to our views and teachings upon spiritual influence, we are sure to gain in every presentation of them in contrast with those we have been opposing, and that, too, with all sensible and well educated Baptists, who will lend a candid and attentive ear.

I would even offer to Mr. Jeter page for page with me in any discussion of the matter, in one and the same volume, to be equally distributed amongst the Baptists and our brethren.

Mr. Jeter is as candid as truthful in his opinion, when he says, "That a reformation was needed by the Christian sects of that time, none who possess a tolerable acquaintance with the condition and the claims of the gospel, will deny." (p. 25.) Well, have we done the work? If so, why complain? If we have not, why does not Mr. Jeter himself attempt it?—!

But has not Mr. Jeter himself become a reformer, in the fair import of the term? Does he now baptize *upon* or *into* an experience? Does he require every candidate to relate his Christian experience before he will dispense to him the ordinance? Does he bring him before the church and take a vote upon his experience before he baptizes him? Does he immerse him into a faith or into an experience? Does he immerse *into the name*, or "*in the name of the Father*," &c. Does he still have a monthly or a quarterly sacrament? Or does he, on the first day of every week, unite with his church to show forth the Lord's death till he come! &c., &c.

It seems that I have committed a great error in even questioning whether the Holy Spirit operated on the human heart but through the word. Mr. Jeter says, "*Mr. Campbell taught what was almost universally admitted, that the Spirit in conversion operates through the word.*" Mr. Jeter, it would seem, is much better read in regeneration than I am. He says, "*it was almost universally admitted that the Spirit, in conversion, operates through the word.*" (p. 189.) Then are there two processes of regeneration!—one *with the word*, and one *without it*?—! In all generation any where known to man, there is but one form, and only one. And does not Mr. Jeter, on his own concession, annihilate two forms of regeneration—one through faith, and one not through it!! We take the philosophic and the scriptural law of all God's works, and of all Divine institutions. It is an *uniform law*. If so in this case, then the controversy is ended. He admits *it is sometimes through the word*. We only ask one case in the Bible *without it*! Produce it, and then we have settled one of the greatest points in modern piebald Christianity. It will afford me great pleasure to learn, or to be assured, that Mr. Jeter believes that there is but one act of regeneration.

Are there two species of regeneration taught in the Bible—one before faith, and one after it? One with the knowledge of the person and mission of Christ, and one without it? Is there not yet a portion of that general chaos, of which Mr. Jeter speaks, even yet incubating his own theory?

Myriads of the Baptists are yet in a transition state, and that, too, on some very important matters; as relating to their own position, duties, privileges and honors, at the present crisis.

These new works, and other projects, indicate some shaking among the dry bones in the Valley of Vision. We trust Mr. Jeter will not lay down his pen until he have achieved some trophy that will inure to the advancement of his own denomination. We cherish for him and the Baptists a portion of that evangelical benevolence which original Christianity inspires.

A. C.

OUR VISIT TO NASHVILLE.

[Continued from page 107.]

On Monday evening, accompanied by Bro. Fanning, of Franklin College, and Bro. Carnes, of Burrit College, we made a visit to Murfresboro', 36 miles distant from Nashville. The occasion of which was a very polite and urgent request tendered to us from the Students and Faculty of the Baptist University, located at that place; to which was also added the request of a portion of the citizens of that place. On our arrival (at 7 o'clock) we found in attendance a very crowded house, patiently awaiting our appearance. Citizens, Faculty and Students, being convened, and having no time to prepare an address, we gave them an extemporaneous speech *on all things in general, on some things in particular, and certain other things*—all, however, bearing upon man as he was, man as he is, and man as he must hereafter be. We were more suggestive than demonstrative, more rhetorical than logical, more catholic than sectarian, and more liberal than finical. As to the fruit, or the impression, we learned nothing, returning early next morning to Nashville.

After several pleasant visits in Nashville, on my return, we bade a tender farewell to many of our friends and brethren of the city, feeling a strong impression that we should not see many of them again on this side of Jordan.

Accompanied with our beloved brother Johnson, via the Cumberland River, we made an agreeable voyage to Clarksville, Te., distant some 50 miles from Nashville. While there, we enjoyed the Christian hospitalities of Bro. Eddings. On the next day, being Lord's day, we delivered two addresses in town—one in the morning, to our brethren in their own church, and one in the evening to the citizens, assembled in the Methodist meeting-house. On Monday, bidding an adieu to our brethren there, accompanied by Bro. Johnson and Bro. B. S. Campbell, of Hopkinsville, we made our way to that flourishing town.

Oppressed with the importunities of our brethren and the citizens of Hopkinsville, we spent among them about six days, delivering, in that time, in their large, commodious, and elegant meeting-house, some eight addresses. This being the Athens of the Green River section of Kentucky, having in it numerous schools, especially those devoted to female education, I was compelled to yield to their importunities. We had a fine hearing during the evenings of the week, which produced some fruit; and on our last evening there, at the special request of the Hopkinsville Female Institute, under the presidency of my cousin, Enos Campbell, I was compelled to deliver a special address to the young ladies of that flourishing institution, to which its President tendered a special invitation to the young ladies of the other seminaries in town. We had a grand assembly of the female youth and beauty of the country, and, of course, we had a few young gentlemen also. The patrons and matrons of Hopkinsville were fully represented; and under the inspiration of the scene, we delivered them a few extemporizings on Woman, her mission and destiny. From a few notes on a single leaf of paper, furnished me by one of the audience, I am enabled to gather up the skeleton of my address, of which I can now furnish but a meagre outline; which I here submit, at the urgent request of the young ladies and their friends.

YOUNG LADIES—God, our Creator, has a use for every member of the human family. For man he made this planet, and all the tenantry thereof. And for him he has promised to create a new earth out of this earth, and a new heaven out of this heaven, and to replenish them with each and every thing that can enrich, ennoble, and beatify him. First in intention and last in execution, he was the *primum mobile*—the originating impulse of every fiat pronounced in the whole creative drama of six consecutive days.

To this Bible, which God, too, has created, are we wholly indebted for all the real knowledge we have of any thing and every thing connected with man as he was at first, as he is now, and as he shall hereafter be, through the interminable ages of an infinite eternity.

Self-knowledge is, therefore, the first science in order, in nature, and in importance. This no one, uneducated in Bible literature, can ever attain. The mere deist, theist, or atheist, never can, by any possibility, know himself. The eye cannot see itself, the ear cannot hear itself. No more can the deistical, theistical, or atheistical philosopher, know either his origin, his relations to the universe, or his destiny in it.

Man, indeed, is the only being we ever saw capable of knowing, or

of even desiring to know, that infinite Mind, that eternal Spirit, from which he is demonstrably descended. And strange though it may appear to you, there is in man an inward longing—an ardent and insatiable, though a nameless thirst, after the knowledge of his own beginning; and although he knows it not, and ponders not upon it, this thirst is, in fact, though not in form, an inward and instinctive craving after the knowledge of God, our Father and our Creator.

A human body is a splendid palace for a heaven-descended spirit to dwell in, while learning its first lessons of its Father and its God. Philosophy, in all its towering pretensions; science, in all its grand achievements, only suggest and teach the relations that man sustains to the universe and that it sustains to him, as a transient sojourner or a pilgrim, wandering he knows not where, and after an object he knows not what, unless inspired from above.

Paradise, in all its primeval charms, richly furnished with all that could please the eye or captivate the ear; with its ever verdant groves and alcoves, its crystal fountains, its translucent brooks, bordered with all the bloom of unfading flowers, of every hue, pouring forth in rich supply their sweetest perfumes on every breath of man, were all created for him, as pledges of a Father's love.

There, too, the sweet songsters of every plume, and of every song, poured forth their morning and evening melodies in concerts of grateful praise to heaven, and of rapturous delight in ministering to man.

But all these sensitive delights—all these luxuries of Paradise, had Adam been a monk, a solitary recluse, without the knowledge and society of woman, he would have sighed, and longed, and moaned, although for what, or for whom, he knew not, nor could divine.

Society is of sublime origin. Deists, Theists and Unitarians, cannot comprehend it. The reason is, their God is a mere solitary personality, without any thing kindred in him or beyond him. He is the mere GREAT SPIRIT of the North American savage. But the God of the Bible has society in his very nature, developed, too, in three distinct personalities. Society is not possible in absolute unity. Society is possible, but not perfect, in a mere duality. There must be I, Thou, and He, in the essential idea of society. I and Thou are without a subject; but I, Thou, and He, engross all the constituents of society. Hence, there are three that bear witness to the contemplation of God, both in heaven and in the Bible.

THE FATHER, the WORD, and the HOLY SPIRIT. These do not appear in the first five days of the drama of creation. God said let this and let that be, and so it was. But on the sixth day, when the heavens and the earth were finished, beautified, adorned, and tenanted with all the varieties of life save one, God said, Let us make MAN in

our image, and after our likeness. *And Adam answered, Amen.* But he soon fell asleep, for want of society. Indeed, God laid a deep, mysterious, momentous sleep upon him. He pierced, by his *will*, Adam's side, and out stepped Evah, Life*—the mother of all living humanities. Such, young ladies, is the beautiful drama of your creation and mine.

Now, as God had from old—from everlasting—society in himself, so has he given to man to have society in himself. It only requires three persons in Divinity or Humanity to have perfect society. *I*, the speaker, *thou*, the addressed, and *he*, the object or the subject of the address. And hence, in all the grammars of universal speech and language, you will find but three persons. And you will also find, that all true Theology, Christology and Pneumatology, are involved in this most rudimental conception of the drama of creation.

All the beauties, and splendors, and riches of ancient Paradise, could not, you are assured from this solid data, have made man happy without woman. She was made for him; and that he might be loving and affectionate to her, she was made out of him. Man, too, in this respect, is supremely honored; for as there are three persons in the Divinity, our Creator has given to us the same personal relations, and no more.

No young lady, with these splendid premises before her, ought ever to give her ear, her hand, or her heart, to a man, as a husband, who has not already given his heart and his hand, his body, soul and spirit, to the Lord.

Woman, it is said, and with propriety in a certain respect it may be said, is weaker than man. But however true this may be physically contemplated, morally and religiously it is not so. Religiously and morally, in the aggregate, she is stronger than man. She is stronger in her affections to God and man, than man is. Constitutionally she is sometimes timid as a deer or a lamb; but in her faith, and love, and moral courage in adherence to her Redeemer, she is more constant, more firm, more heroic, than her lord.

In times of persecution that try men's souls, she has often been distinguished for her superior constancy, firmness, and devotion to her Lord. In Bible history she has, in all dispensations, been distinguished. We need not go so far back in sacred history as to the times of the Judges that avenged Israel, to illustrate and confirm her moral heroism. The New Testament suffices to show her constancy, her zeal, her courage, and her real moral grandeur. Who stood firm—

* *Eve* is simply the Hebrew representative of *Life*. Without *Eve*, our race, or humanity, would, of course, have been unimaginable—indeed, impossible.

east and longest by the Saviour's Cross? Who first visited his sepulchre, guarded by Roman soldiery? To whom, after his resurrection, did he first show himself alive, in honor of their unwavering devotion to him and to his cause?

But the proper theatre of action for woman is not the field of war, the cabals of courts, nor the halls of legislation. The family is her province, her kingdom; the faithful administration of whose affairs consummates her true dignity, honor, and happiness. She makes the men that constitute a nation's greatness, happiness, and glory. God has given to woman the *affections* of the world. She is sovereign in her husband's heart, and sovereign in the affections of her sons and daughters. And do not these fill the church and fill the world? The mother's influence, in the aggregate, in church and state, in the family, the school, and the empire, is really superior to that of the stronger sex. The great moral heroes of the Bible, from the days of Eve to the conversion of Saul of Tarsus, and from that to the present time, in the history of the reformers of church and of state, when properly contemplated, will appear to have been women, in their influence, direct and indirect.

It remained to the present age of progress—to the ultraists of the last half of the 19th century, in the extravagances of a moodish and fitful paroxysm for what they call equal rights, to perpetrate an inextinguishable wrong and outrage against the dignity, the honor, and the happiness of woman, by alluring or dragging her from the nursery and the cradle, from the domestic hearth and the family altar, from the queenship of the festive board, to legislative halls and political cabals, to wrangle, and quarrel, and brawl about political rights and wrongs, and that, too, not with her own sex, but with the wool-dyed knaves and demagogues who, under the exactions of an exorbitant political ambition, have sold themselves to men and measures, to secure, in return, their own personal and political aggrandizement. *Is this the sphere of lovely woman?*

"Tell it not in Gath,
Publish it not in the streets of Askelon,
Lest the daughters of the Philistines rejoice;
Lest the daughters of the uncircumcised triumph."*

The seduction of our species from their allegiance to the sovereign of angels and of men, is one of the darkest paragraphs in the yet unwritten history of our universe. It, however, is an illustrious proof of the grandeur, the dignity, and the felicity of man, in the day of his presentation to the bowers of Paradise.

* The preceding paragraph was not spoken in the address, it not having occurred at the proper time and place.

A fallen seraph machinated the plot, and, in an evil hour, finding Eve, our mother, in solemn solitude, presented himself in angelic robes of heavenly innocence.

He artfully and ingeniously suggested a *doubt* as to our mother's proper interpretation of the Divine oracle, which to her was the seal of Paradise. She, gazing on his heavenly robes, charmed by the richness and the beauty of his apparel, was ready to welcome to her heart every word that fell from his glowing lips. She listened, alas! until bewitched by the artful tempter. She suddenly, impulsively, and thoughtlessly grasped the golden apple, (shall we call it?) and instantly presented it to her exacerbated appetite for a new idea. A taste of pleasure promised, but what an agony ensued!

What a moment this! Alas, the simple taste of forbidden pleasure, and that pleasure, too, animal and sensuous, "brought death into the world and all our woe." What a lesson to the universe! What a monument to be contemplated in its infinite details! But we must read and study the judgment pronounced upon all the parties in this momentous scene.

The Creator of the universe, now in the character of a Moral Governor, assumes the judgment. He appears first as a *Creator*, then as *Proprietor*, then as *Lawgiver*, and now as *Judge*.

The parties are all arrayed before him. It is not a promiscuous judgment. Each one appears in his own position, isolated and alone. First Adam, then Eve, then the Serpent. Justice and judgment are awarded to each, according to his works. This is the first and the best lesson in the history of man, on the whole subject of judgment. Each one has a separate trial; his cause is heard, and judgment, according to works, pronounced. There was the sin of Adam, the condemnation of Adam, and the punishment of Adam. There was the sin of Eve, the condemnation of Eve, and the punishment of Eve. And there was the sin of the Serpent, merely, however, as an *instrument*. He was but the incarnation of Satan. The reptile here called *the Serpent*, was formerly not only the most companionable and man-like of all the brutal creation, but in powers of speech greatly excelled the parrot or the mocking-bird, in their powers of acquiring and using language. Hence, the fallen Spirit now officially called the Devil, and Satan, became incarnate, and *deceived* our lovely mother, whose name and nature was LIFE. Had she not been *deceived* in an evil hour, the fortunes, *alias*, the present and future conditions of our race, no philosopher, orator, or Rabbi, could yet divine. But this fact rendered a remedial interposition possible, honorable, just, and righteous. "And mercy," hallelujah! "rejoiced against judgment."

He pronounced a sentence of death upon all concerned in this sad

catastrophe, as a common judgment, with certain specialities annexed in every case. These show the eternal discriminations in the conditions of the moral universe. Adam had his fortunes made dependent upon bodily and mental toil. Eve was doomed to labor and toil, and sore travail. The seraph seducer was metamorphosed into a reptile, and made not merely to crawl upon, but sometimes to lick the dust.

What a voluminous lesson! What an instructive moral is here furnished us on the very first leaf of human history! It is a text pregnant with a thousand thoughts, to which no man can give a full and distinct utterance. But in passing, let us improve the occasion by a few reflections on the Second Adam, and our condition under him.

Under a remedial system our first parents were now immediately placed. And as in the first charter of life there was a limit assigned to human liberty, and one tree prospectively, and, in truth, called the "Tree of Knowledge of good and evil," so is there now another tree withheld from man, and a flaming cherub, with eternal vigilance, placed to guard it from his presumptuous touch.

This Tree of Life was the wise and philanthropic provision under the original constitution of our world, to preserve and perpetuate human life in undecaying youth and unfading beauty. But while permitted to occupy its proper position in the garden, after man's sad apostacy and fall, as a memento of the past and a type of another Tree of Life, God, alike justly and mercifully, placed a guard around it, which, till transplanted to a more genial clime, prevented the touch of human hand, and only reminded man of what he had lost and was to seek in another life.

The remedial dispensation is in good taste and keeping with man's first estate. There had been two incarnations in the past, and one in promise, still more ineffably sublime. We shall, then, young ladies, to interest you in this sublime theme, present it in a style somewhat new, that you may be still more enamored and charmed with its beauty.

The first incarnation, as we shall presume to call it, was that of Divinity in a human body, in the person of Adam the first.

According to Moses, after God had builded the body of our father Adam out of the qualities of the virgin earth, he inspired him with an afflatus from himself—"breathing into his nostrils the breath of lives."

The fact that man thus became "a living soul," or a living person, immediately from an inspiration from his Father Creator, gave him the title of "a son of God." So Luke, in his genealogy reports.

Seth was the son of Adam, who was "a son of God"—not *the* son of God.

The second *incarnation* was that of a fallen spirit or a fallen seraph, who assumed the body of one of the most subtle creatures in Paradise, with envy and malice prepense against God and his son Adam. This was, we presume, the first creative spirit incarnation, and the first and the last of this class.

Still, there have been many other well authenticated *incarnations*, in other, too, than human bodies. We read, in the times of the Messiah, of numerous incarnations. Once of a legion in one wretched Gadarene. When dispossessed of him they possessed some two thousand swine, and hurried them headlong into the sea of Galilee.

In our mere passing allusion to this awful fact, we would not institute a comparison between it and that possession of a serpent on the part of Satan, by which our first parents being by him envied, were seduced into rebellion and apostacy from God.

There may be, and I am one that thinks there certainly has been, such incarnations of fallen spirits as justified, or made necessary, the incarnation of him formerly known as the "WORD OF GOD." He became incarnate, and dwelt amongst us, that he might, in our fallen humanity, bruise under his heel the serpent's head, and deliver from sin and death all of human kind who put their trust in him and submit to him as Emmanuel—our Prophet, our High Priest, and our King—all human, all Divine. God in us, God with us, and we in him. Glory infinite, ineffable, inconceivable!

Wherever we view thee new glories arise,
The man that's God's fellow, who rides on the skies;
Made flesh, dwelt amongst us, brought God near our eyes,
In grace and truth showing his glory.
Thou spak'st to existence the heavens and their hosts,
The earth and its fullness, the seas and their coasts;
Time hangs on thy word, and Eternity boasts,
To crown and adorn thee with glory.
Worthiness dwells in thee, excellent dignity,
Splendor and majesty, glory environs thee,
Power, honor, dominion and life, rest on thee,
Thou chiefest amongst the ten thousands!!

Christianity, blessed be God! has worked itself into the whole frame-work of creation, into the whole course of nature, because its Author assumed our humanity, became one of us, that God might dwell with us and in us, and we with him, and in him, for ever and ever.

Young ladies, as I shall never see you all again—as we shall never all meet till in the great convention of the universe, I have thought it expedient to throw broadcast a few of the immortal seeds of an eter-

nal harvest into the genial soul of your yet tender hearts, that they may yield, in your coming years, a rich and a large harvest.*

I cannot but congratulate you, young ladies, that you live in an age of the world in which female education is highly appreciated, and in which it can be obtained with so much facility, and after the best models. I can speak with much assurance when I say, that, in no country that I have visited in the Old World, is general education, especially female education, so highly appreciated, so much sought after, so generally diffused, and so easily obtained, as in these United States.

Moral and religious culture, in combination with literature and science, are annually growing in public favor in very many schools, free from sectarian peculiarities. The Bible as the only text-book of true religion and true morality, I presume to say, is more generally regarded by us as a people, (I will not say in Kentucky alone,) wherever found, from North to South, from East to West.

We are *Protestants* in a higher sense than was the distinguished Chillingworth, in the first half of the 17th century, who exclaimed in his remonstrances against Popery, "The Bible, the Bible alone, is the religion of Protestants." Literature and Protestantism, twin-sisters of the noble family of Religious Liberty, are no where more appreciated by religionists of any name, than by us here called Reformers.

Need I more than say to you, my fellow-citizens around me, Look over your own State, and here especially to your own Green River country, and to Hopkinsville, its literary centre.

Where can you find more devotion, more liberality, more generosity, vouchsafed to female education, or a more generous patronage to schools, especially to female schools, than just at this distinguished centre of the Green River civilization? Here we have a large, a very large representation, of some three or four female seminaries assembled in this single sanctuary; eyes sparkling with intellect and intelligence, and hearts throbbing with generous impulses and emotions. What a pledge, what a guaranty have we, have the coming age? Who can compute or imagine the influences radiating, and to radiate,

* In copying from the minutes furnished me by one who heard with attention, and of a large mind, I may have added and subtracted, after so long an interval, sundry thoughts and illustrations, which may, in some degree, give a new phase to two or three topics. Still, there is no new idea, or change affecting the spirit, the character, or the scope of my address. I am, on such occasions, more sensitive of the truth, the pertinency, and the appropriateness of an address, on any of these transcendent themes which involve so much of human destiny, both in the present and the future life of man, than of its mere verbiage or arrangement.

from the assembled female youth now in this mint of literature, science, morality and religion, here before me! Enviably citizens you are, on whose beloved offspring such a constellation of genius, science, art, religion, virtue, truth, pour their combined influences upon those dear to you as life itself; awakening in them every noble sentiment, every high and holy aspiration after wisdom, virtue, truth and goodness, filling their and your extended future with many pleasing, cheering, transporting visions of coming good, to be extended, carried, borne on the swelling waves of future population, yet to break with blessings, large and rich, on the Rocky Mountains, and on their yonder side spreading on all the streams that carry their golden sands to the shores of the Pacific.

But even imagination, with its ever outspreading wings, fails to transport us to the last pulsation of the influences of that literature, science and religion, which, in indissoluble alliance, strong as matrimony itself, are annually issuing forth from these teeming fountains of Christian-civilization. But we must close.

That my anticipations, by no means romantic, and that the fond wishes of parents, guardians, teachers and pupils, may all be realized to their utmost amplitude, is to us alike, speaker and auditory, a consummation most devoutly to be wished and prayed for; and, without any exaggerated poetic fondness or enthusiasm, a consummation most confidently and joyfully to be anticipated.

I must, then, young ladies and fellow-citizens, bid you an adieu—long adieu, perhaps. But we shall all meet again. Yes, we shall all meet *once* again, before the last and awful separation, which fixes an everlasting limit to all intercommunication between those in everlasting covenant with God and those in an eternal league with that fallen foe of God and man, whose sad catastrophe will constitute the eternal shade, and the only shade in all the visions of an eternal paradise.

Our meetings in Hopkinsville commenced on Monday evening and terminated on Lord's day evening, the 11th December. We had, to our eight discourses there, a very attentive, as well as a large attendance. Our brethren here have a very comfortable and tastefully finished and furnished meeting-house, at the expense of some \$7,000 or \$8,000. I believe it is the most capacious in town. I found, in good keeping with its furniture, a very elegantly finished Bible, presented, however, "to the Christian Church in Hopkinsville, Ky., by Caleb Cope & Co., of Philadelphia," as indicated by a splendid golden inscription on its cover.

During my continuance of six days in Hopkinsville, besides sundry visits abroad, my abode was with my friend Dr. Gish and his amiable lady, formerly of Bethany, Va. The church and female schools of Hopkinsville, owe not a little to my kinsman, Enos Campbell, whose preachings and teachings I everywhere heard well reported of through the Green River country.

Bro. Johnson, so full of energy, did not long continue with me at Hopkinsville. He thought he could not afford himself a few days rest, and went in advance of me to Russellville.

On Monday morning, accompanied by Bros. Poindexter and Burnet, of Hopkinsville, I was safely and comfortably carried in a carriage, via Elkton, to Russellville, and thence to Bowling Green. At Russellville we found Bro. J. T. Johnson at work, and had a pleasant evening with him and other brethren at our Bro. Edwards', with whom I had sojourned near thirty years ago. I found him and lady no less ardent, to say no more, in the cause, than when I last enjoyed their Christian hospitalities.

I had, after the fatigues of the day, to address a large audience in the Methodist meeting-house during the evening. Bro. Johnson having been successful in bringing some of his hearers to confess the Lord before my arrival, we found some disposed to follow their example; and I presume, from all the indications, good would result from his labors there.

While at Russellville, I met with some of my good old Baptist brethren in attendance, whose names have long been on my list of readers. They are intelligent and excellent citizens, and pillars in the Baptist church. They were rather disposed to apologize for Mr. Graves' uncouth manners to me, but I frankly told them that I could not, with my premises, regard him with any favor as a *Christian* man. Adding, that I had many excellent brethren amongst the Baptists, whose dissenting from me detracted nothing from my estimate of their *moral* worth; but they were *truthful* and *honorable* men.

Such was not my esteem of Elder Graves. It might be his *head*, or it might be his *heart*, or it might be *both*. But of these it was not my province to judge. And while I could not, in any view of the premises, find any apology for his want of common civilization—of common good manners—I might admit that he might have a zeal of God, without either piety or humanity, as Saul of Tarsus once had, and many myriads since, of less fame. Malignity and zeal may be as closely leagued as ever were piety, humanity and zeal. But "the sins of some men are manifest," as Paul says, "going before them to condemnation; and they that are otherwise cannot long be concealed."

At Bowling Green, next evening, we took the stage for Louisville,

accompanied by Bro. Myers, and Bro. Trabue, of Louisville. We had a crowded coach of nine persons, a cold night, and a rough, muddy road to Louisville, where we safely arrived next evening. We enjoyed the hospitalities of Bro. Bledsoe in Louisville; and next day, having an appointment in New Albany, Indiana, we crossed the Ohio, and in that flourishing city we delivered two lectures to large and attentive audiences. While there, we enjoyed the Christian hospitalities of the excellent family of our old friend Bro. Hazlett. Next day we started for Indianapolis, the capital of the State, and the centre of Indiana railroads. While there, we enjoyed the hospitalities of Bros. Matthes, Jameson, and Butler. Reserving the particulars of our visit to Indianapolis till our next issue, we shall here lay down our pen for the present.

A. C.

COVINGTON MALE ORPHAN ASYLUM.

BRO. CAMPBELL—*Very Dear Sir:* Health and peace to you through Jesus Christ our Lord!

Please let me speak a few sentiments on *progress*, in order to introduce, with greater effect, the main subject of this communication. Great systems of art, nature, science, education, society, and so forth, are startling, delighting, enriching, and glorifying man, by their progress, novelties, and new phases. Progress is the doctrine of all these systems, but not the same in all. It is one thing in government, and another in religion. It is *this* in science, and *that* in society. It is one thing in nature, and a different thing in art. Hence, while progress obtains in one of these systems, it may have come to a halt in another. There may be a grand movement—though every movement is not progress, in the grand elements of the civilization of the age—in science, government, agriculture, manufactures, commerce, and none in religion. Hence, it behooves religious men to understand what constitutes progress in every system, and in the religious, in particular, lest it should form an exception to the grand forward movement of the age; lest it should come to a halt, and be seen to stand still while all things around it are moving. No order of things should be satisfied merely to exist; energy, activity, usefulness, must obtain.

Perfection is not found in the mere progression of first principles. Religion must, therefore, like other systems, turn these principles to account, and, by virtue of such energies, display a history of touch-

ing incidents, great and striking events, startling novelties, and new phases. If we contrast Protestantism and Catholicism, we may say that the former has brought down to us from our fathers, only faith alone; of the latter, we may affirm it has brought down to us nothing worthy of our ambition and imitation, but its institutions of mercy and charity. The one has faith; the other works. A movement quickened by great and powerful first principles, and intending to embody all religious truth, would doubtless unite in itself both faith and works. Neither Protestantism nor Catholicism, therefore, is to be rigidly copied by any movement that would improve society—the religion of society.

Protestantism, consisting of an assemblage of independent sects, without a common bond of union, a common system, a common creed and aim, is still not less remarkable for this—that while it has anxiously filled its pulpits with learned men, it has forgotten to embody in eleemosynary institutions its mercy and charity for the poor. Protestant sects own very few Orphan Asylums and homes for widows. The statistics of partyism are very bare on this point; and if true religion and undefiled before God, even the Father, is this—“to take care of widows and orphans in their afflictions”—then it must have very little pure and undefiled religion, indeed. Its motto seems to be, Millions for the clergy—cents for the poor. I am inclined to think, that the reason why Protestantism has so long wrought in a circle, and been distracted by intro-ecclesiastical feuds, commotions, oppositions and counteractions, is its being, as such, unblest of God. It has not justified its faith by its works. It beholds the land filled with orphans and widows; but even the judgments of God in the earth—war, famine and pestilence, oceanic disasters, conflagrations, tornadoes, storms, earthquakes, disease and death, which create these orphans and widows—fail to move its mercy and charity for the poor and distressed, or cause these sects to embody their benevolence in great and popular institutions. This is one of the results of partyism. It deprives the professing world of the necessary means to embody, in charitable works, their funds and property. The doctrine of Protestants, touching faith alone, is made a reality in this point.

It may be offered in objection to what I have stated, that though sects, as such, own but few eleemosynary establishments, they have indirectly produced many—that some of our cities are eminent for them. It will be found, however, that these we owe to the blessed influence of a common Christianity, and not to partyism. These benevolent institutions exist, not by sects, but in spite of them. So that in this point, the world is more worthy, as an example to be copied, than they.

Far be it from me to derogate from Protestantism. I count it an excellent provision—all that could be expected—all that men and the times could attain and bear, in the moral effort of divine Providence to rescue his Son's religion from blasphemous, incorrigible Catholicism, and to inaugurate its second and modern phase. Let us, however, in our efforts to restore, literally, Apostolic Christianity, not copy defects, but avoid them. Let us transfer, from Protestantism into the Reformation, all that is estimable, and make up its defects by an appeal to the Scriptures, reducing their maxims of justice, mercy, and love of God, to realities. Let our care for practical religion—our regard for the orphan and the widow—be such as to compel those who interrogate the movement in regard to the *cui bono*, or good to be achieved, to say, "If this people are heterodox in faith, they are orthodox in practice." Let our zeal for good works be such, that should the brethren at any time become cool—and the sun does not always shine—they may never become churlish.

The Disciples have reapt the first-fruits of that practical religious liberty, that has sprung from the fact of taking the Bible alone in religion; they may pay to the succeeding age, the debt of gratitude which they owe, but cannot pay to the age from which they received the benefit. Let us discharge this debt in acts of mercy to their poor, and by sending down to posterity our benevolence, embodied in tangible, visible institutions, teach them to reverence their ancestors, and to do good to their successors, as we have done. Let our monuments of literature and charity—knowledge and duty—colleges and asylums—walk the wide world around, hand in hand, with the gospel of Christ.

Then our sons and daughters shall have it in their power to point to these—the symbols of our piety and learning—and, with proud satisfaction, say to all men, "Read the character of our forerunners, for light and love, in these bold monuments."

Do not our very consciences vindicate the rectitude of this procedure? Do not our consciences feel that in merely listening to the laws and maxims of Scripture, we are but assimilated to the man who "beholds his natural face in a glass, and goeth away, and straightway forgetteth what manner of man he was." It is only by reducing these maxims to practice, and making them a reality, that we ascend into "a pure and undefiled" profession of Christianity.

We must remember, also, the general law of taxation in God's kingdom—that it is required of us according to what we have. This is a most reasonable ratio of taxation for the brotherhood of Christ, and, when universally understood and adopted, will cause all nations,

where the gospel is preached, to effloresce with the material symbols of our learning and goodness.

The Holy Scriptures show that we must all stand at the dread tribunal of Christ, and be tried there; and what is singular, and striking as it is singular, we shall be rejected, degraded, and doomed to eternal deterioration and condemnation, not because we have done evil, but because we refused to do good.

Yes, this of refusing to do good, when it is in our power, is the *acme* of wickedness, the sin of sins, the very image of the Devil himself. The Apostle says, in Titus, that Christ "has redeemed and purified us as a peculiar people, zealous of good works," for the very end and design of our being. Yet oftentimes, when the most striking opportunity is presented, men, with all means necessary to doing good, instead of displaying zeal on the occasion, avert their faces, and hide their very eyes from mercy to the poor. I challenge the world to show, in the history of the race, that there ever was, antecedently to Christianity, a Nation, State, or Empire, organized for the simple purpose of doing good, and of being "zealous" of it. Men, then, who refuse to do good, and to be fervent in patronising it, do wholly defeat the end of their calling—the great end of their solemn, high, and holy vocation to life eternal, and it will be said to them at last, not "you have done evil;" but "you have not done good"—"I was hungry, and you fed me not; I was thirsty, and you gave me no drink; naked, and you clothed me not; sick and in prison, and ye visited me not." Let us, then, saint and sinner, one and all, learn our fixed and eternal doom, if we do not do good as God has blessed us.

Very dear brother, it has, in the Divine Providence, been your happy fortune wisely to lay hold of the sons of the brethren for their education, and the precious results of your labors already vindicate the piety and propriety of your course. The entire Reformation rejoice, and congratulate themselves in your success. To the undersigned, your humble fellow-laborer, it has been granted by the same Providence, to initiate an academic and collegiate movement in regard to females, and the brothers' daughters in particular. The propriety of this may be justified by a reference to the position of women in society. In brief, woman is society. She makes and moulds it; and if we would see humanity developed in its highest phase of benevolence and intelligence, she must be educated—supremely educated. The great Corsican affirmed, that "if we would make a nation great, we must first make the mothers great." With you, however, dear sir, I believe that both fathers and mothers can be made great by education—education in knowledge, bathed in duty—and be degraded by

the absence of it. Catholics know and improve this view, as you are perfectly aware. The different tendencies of the male and female mind, warrant fully, I apprehend, that if in the social circle man is the head, woman is the heart; if he is authority, she is influence; if he is knowledge, she is virtue. If in the nation he is the towering eagle, she is the milk-white dove by his side—rather, the retiring nightingale of society.

“Sweet bird, that shuns the noise of folly;
Most musical, most melancholy.”

But, very dear sir, above all this, and superior to it, it is the aspiration and anxious desire of your unworthy brother's poor but feeling heart, to embody in a grand asylum for male orphans, the mercy and munificence of the beloved of God—the pious faithful—the holy brotherhood everywhere. If we look at the judgments of God in the land—pestilence and famine, disasters by sea, land-storms, with the operation of the laws of natural decrease—we shall see that these things have filled society with orphans and afflicted ones, whose unheard tears and cries ascend to God for judgment. Shall we, then, like Protestant sects, stand idle here, while the fields are already white unto the harvest? Shall we, unanimated by these tears and cries, these groans and sighs, claim to be a choice people—the *elite* of the kingdom of God—the sum of all reformation—the paragons of saintship—the comprehension and immortal image of practical Christianity itself? *Forbid it Heaven.* O man, greatly beloved, let us make a commencement, and if we cannot carry the pious enterprise to its termination, God, who always gives the increase to those that sow and labor, will, when we are no more, raise up spirits who shall carry it to the very perfection of perfection.

In regard to the permanent support of the Asylum, Bro. J. T. Johnson, in the goodness of his heart, and the largeness and plenitude of his benevolence and liberality, presents himself as one of a hundred gentlemen to endow it with \$50,000, which will be equal to the permanent support of one hundred orphans; each of these contributors to this fund will, of course, have a right to send to the Asylum one pupil. The management of this part of the business will, in the first instance, devolve upon Bro. Johnson. It will be my duty, in the first instance, to make collections for the payment of the property. I am, therefore, now ready to take the field in behalf of this institution, and to visit any portion of our country, East, West, North or South, in which the beloved of Christ, the holy brethren, feel themselves animated and inspired with the zeal of God's Kingdom—the zeal of the Lord of Hosts—the *zeal of doing good.*

TERMS.—1. All persons subscribing to the payment of the property,

shall have a fee-simple right in the property equal to the amount of their respective subscriptions.

2. Every one subscribing \$500 to the payment of the College, shall have a right to a deduction of 20 per cent. from the College fees of all the students he may enter.

3. Any one paying down \$100 for the purchase of the property, shall have the privilege of sending one pupil to the College, with a reduction of the fees in the ratio of 20 per cent. discount.

4. Each subscriber of \$100, or more or less, will, as has been stated, have an interest in the property equal to the amount of his subscription.

5. Each subscriber of \$500 to the Asylum, to be entitled to send one pupil to the institution always; the subscriber of \$1,000, two pupils, and so on.

Those who make donations to the orphan, bequests, or presents, are referred to God and Christ for their reward at the resurrection of the dead.

With sentiments of great consideration, I have the honor to be, in Christ Jesus, your brother,

WALTER SCOTT.

This is certainly a magnificent scheme of Christian benevolence. It is worthy of the cause we plead, and of the heart that has submitted it to our Christian deliberation and confirmation.

Our beloved Bro. Parish, of Midway, Ky., has labored with the zeal of an Apostle, for the establishment of a Female Orphan Asylum; and after years of efforts and labors, it has now been some years in successful operation. Kentucky and our brotherhood are honored by this grand institution. "With such sacrifices God is well pleased." "Show me," said James the Apostle, "thy faith without thy works, and I will show thee my faith by my works."

Kentucky, the first State in the Union to put in motion the great cause of the current Reformation, which commenced in Virginia, has also taken the lead in the first great Orphan Female Asylum, and is now, at the instance and proposition of our first and most gifted co-operant in what is called "the current Reformation," submitting to the brotherhood there, elsewhere, and every where, another grand enterprise, under the name, title, and honor of the Covington Male Orphan Asylum. Courteous reader, is not this a grand and noble Christian enterprise? The location selected is, indeed, a most beautiful one, in a park in the city of Covington, on the bank of the Ohio, opposite to Cincinnati, and that on the premises, and in the former buildings, of the Baptist Theological School—a site, in my eye, the

most eligible for such a fountain of beneficence. It is in Kentucky, next to Louisville, a grand site, and just where it ought to be, to find a large tenantry of orphan boys.

I would not argue the merits, the claims, the promises of grace and glory in this institution. I have too much respect for the good understanding and the good feelings of our brethren in Kentucky, and elsewhere, to insult head or heart with any arguments on the claims of such an asylum; and, more especially, after their reading and carefully considering the scheme as proposed by our beloved Bro. Scott.

We have, at Bethany, a College in successful and promising operation, with as fine a class of young men, for the number, as I have ever seen assembled in any one institution. Its fruits are now being felt in Kentucky, Missouri, Illinois, Indiana, Ohio, Pennsylvania, Virginia, &c., &c.

We feel that this Male Orphan School, projected by Bro. Scott, is, in this great category of good works, full of promise of a rich harvest of glory to God and happiness to man. Now, these institutions have not oppressed any one in their creation and progress thus far. And yet there is no arithmetician nor mathematician amongst us, can compute the amount of temporal, spiritual, and eternal good, that may yet accrue to society from them when we shall have passed into eternity.

It is true, that Bethany College is, as yet, but partially endowed, and requires a full endowment to place her in possession of the means of making education as accessible as in any College in the country. Our brethren have ample means of enabling her to do as much good in one year as she now can in three or four.

While we gladly commend the liberality of a few, we cannot but feel mortified at the apathy or indifference, or penuriousness, of many who have it in their power to place under our influence an amount of students that could annually double, treble, or quadruple our means of doing good, in the great cause of furnishing men for the important crisis in which we are now living and moving.

A few more Sister Tubman's, Sister M'Clellan's, Sister Taylor's, Sister Dupuy's, Sister Webb's, and a few more Bro. Thomas', Happy's, Morton's, Kanes', Parish's, Curd's, Pendleton's, Crutcher's, Bryant's, Fall's, Pinkerton's, Trabue's, M'Kenny's, Williams', &c., &c., and we could tell a story that would gladden many a heart, and make one of our years tell as much as two or three.

For what may or can be done in the future, we stake the past and the present. But time is short, and is every year, with us all, shortening, *pari passu*, and "*now is the accepted time.*"

Bro. Scott's project is a noble one; one that has an eloquent pleader in the very heart of benevolence and philanthropy. The or-

phan; yes, the orphan! Blessed is the man who dries the orphan's tear. There is no eloquence in heaven more touching than the widow's and the orphan's wail of woe. God himself has consented to be a *husband* to the widow, a *father* to the fatherless, the stranger's *shield*, and the orphan's *stay*, but all these through human and angelic ministrations.

As my wife took some stock in the Female Orphan Asylum at Midway, I feel disposed to be one of fifty to purchase the site, and to give \$500 to endow the Male Orphan Asylum. I will bind myself, or my heirs, when *forty-nine* shares, of \$500 each, are paid, to pay to each \$500. I have here, as Paul once said, written it with my own hand. Now, brethren, I publish this because I wish to stir up your pure minds, and to give you my best and strongest argument in proof of my conception of its value and great importance. We are all stewards of God's manifold bounties, and we have a sufficient assurance that "with such sacrifices God is well pleased." With these remarks we commend this noble enterprise to your highest Christian consideration and practical regard.

A. C.

LETTERS TO YOUNG CHRISTIANS—No. XII.

MY DEAR YOUNG FRIENDS—Be strictly punctual in the discharge of your religious duties. Let your Bible be perused, and your thanksgivings uttered daily. You will thus lay the foundation of permanent serenity of soul, and erect the strongest bulwarks against temptation. Never let your seat in the house of God be vacant, unless for causes beyond your control. Go thither in the spirit of the Psalmist, when he exclaimed, "How amiable are thy tabernacles, O Lord of Hosts!" and worshipping with the heart thus affected, you will never leave it unprofited. The Prayer Meeting, Bible Class, and Social Meetings, for exhortation, praise and prayer, are all admirable means for improvement in the best of all knowledge, and for cherishing in the heart the purest devotion to God, and the most fervent love to the family of God—your Christian brethren; and considered in the light of enjoyments, earth has nothing to compare with them. The pious soul, on such occasions, rises heavenward, on the wings of prayer and praise; and if but two or three have met, there is one in their midst whose presence makes heaven glorious and angels glad.

The mere professor may remain at home, when Christians meet to celebrate the resurrection of the Lord, or with mingled feelings of love

and sorrow, draw near to the silent emblems of his exceeding sorrow and exceeding love, for causes that would not deter the votary of pleasure from seeking the gay and festive throng; but the true follower of Christ never has his mouth filled with weak and vain excuses—excuses to God for neglect of duty, which those who make them would be ashamed to offer to their fellows.

Religion is not a mere episode in life—one of the accidental adjuncts of your existence; but the greatest, the most important of life's concerns. It should never be a changeful thing, to be laid aside at every call of pleasure; whose voice may be disregarded at every prompting of appetite and passion, or which is swayed by the breath of inclination or interest. It should make pleasure subservient to duty; passion and appetite to reason; inclination and interest to stern unbending principle. These are large demands for a system to make, yet none of these exactions are arbitrary; they are essential to our happiness. And never did any one yield to its requisitions without proving its wisdom in sweet experience.

Without religion, life seems meaningless, destitute of any noble end or worthy aim; its beginning, the wail of an infant; its end, the dust which the grave receives. But when religion is made an element of life, the narrow horizon expands into the infinite. We become related to the future, the unseen, the eternal; great aims and glorious ends rise up to the gaze of the soul; the vast results of our short existence give a value and importance to it we never saw before; and instead of striving to kill time by follies, pleasant or solemn, we learn that

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not written of the soul."

Learn, then, my young friends, to practice the religion you have professed. Then will you live not only to be good, but to do good; and thus endeavoring to imitate the example of Him who came from heaven to save lost sinners, you will find that peace of mind that springs from conscious rectitude alone. True, you will meet in your passage through life the trials from which none are exempt. Fortune will not always smile; friends, though dear, cannot remain with you forever. Slander may not pass you in silence, and disease may often visit your dwelling; but your happiness depends not upon your outward surroundings. Though poverty may be your lot, you have in heaven an enduring substance; the friends lost here will be found above; the injustice of earth will all be redressed at the final account; and in the land to which you journey, there is no sickness, no pain, no death. If called to suffer for devotion to the right, suffer and be

strong, for the pains of virtue are more pleasant than the pleasures of sin.

In conclusion, fear God and keep his commandments, for this is the only true road to bliss. With God for your guard, the Bible for your guide, the Saviour for your example, and heaven as your great reward, what has earth or Satan wherewith to tempt you; what power has either to make you fear? May the great Shepherd of Israel ever make you the special objects of his care! And that you may all escape the temptations of earth, and gain a place among the host of the redeemed, is the fervent prayer of your friend,

TIMOTHY.



REVIEW OF REVISED PORTIONS OF THE NEW TESTAMENT—No. 1.

2 PETER—CHAPTER 1.

I HAVE a long cherished and ardent desire to see perfected, in our vernacular, a version of the Holy Oracles worthy of the literature, the science, and the taste of the 19th century, and especially worthy of that Book of books, to which we owe more of our civilization, our taste, and our refinements of thought, of language, and of behavior, than to any library on earth, the mere manufacture of the uninspired mind of man. But having been so deeply engrossed in the discharge of so many, and such various duties, I have not had that leisure which I deem necessary to a work of such transcendent value and importance. But as the time is now drawing near when it shall all be passed into other hands than the original revisers, to be reviewed, I have resolved to contribute my humble mite, and that, too, in small instalments, to call the attention of the Board of Revisers to the subject. I will commence with the first portion of the work laid before the public for examination.

For *learned criticism*, great labor, and much literary merit, this specimen has deservedly obtained a very favorable verdict from both sides of the Atlantic, and from high literary and religious authorities.

Still, in my humble opinion, as well as in that of others, it is susceptible of considerable improvement. At present, I will merely attempt to sustain this opinion by a few specifications. In attempting this, I would, however, assure its highly respected author and my readers, that I entertain a very high opinion, both of his literary attainments, his immense labor, and great mental independence, as

well as of his piety and candor; in all of which he may have few equals, and still fewer superiors. I will, at present, (as, indeed, neither my health nor my other duties will permit more,) give but a few specifications.

I select, as my first illustration or example, the 3d and 4th verses of the 1st chapter of the 1st Epistle of Peter, which, in the common version, reads: "*According as his Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.*"

The revised version of this reads in the following words: "Forasmuch as his Divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him who called us by glory and might. Whereby he hath given unto us the exceeding great and precious promises, that by these ye might become partakers of the Divine nature, having escaped from the corruption that is in the world through lust."

On this revision we remark—1st. "*Unto*," instead of *to*, occurs three times in these two verses. It is redundant and obsolete, at the cost of six letters. For this, *to* is all sufficient, in the educated judgment of the living age.

2. For "*according as*," in the common version, is substituted, "*forasmuch as*." This is equivalent to a *doublet* in printing, having "*as*" twice, with "*for*" as a prefix and "*much*" as a suffix. This is also redundant, at the expense of *nine* letters.

3. There are in these two verses, not making one period in the revision, (though one in the common version,) two *haths*, instead of three in the common version. For these our present currency substitutes *has*, which again saves *two* letters, and is yet quite as perspicuous, except amongst the society of Friends, who *piously* prefer "*he hath*" to *he has*, and "*thou hast*" to *you have*.

4. "*Whereby*," in King James' Version, is also retained in the revised. I opine that "*whereby*," "*whereat*," and "*whereabout*," belong to the Shakspeare age, and ought now to be embalmed amongst the things that were. It is represented in Greek by *κατα τι*, by *εν ω*, and by *εν τω*, and never by *δια ων* in the common version, except in this one case.

Particles, with me, are as the mortar in the wall—the cement of language. They are, indeed, more than this; but this especially. They show the relations and connections of things. Hence, much more usually depends on the proper version of particles than of poly-

syllables. This has long been, amongst translators, a cherished opinion; in the propriety of which, I presume, there is a very general concurrence.

Επιγνωσις and γνωσις are both found in the New Testament; the former twenty, the latter twenty-nine times. They are not synonyms, nor equipollents.

Γνωσις indicates science, and is once so translated. Science and knowledge are, indeed, in our country and age, frequently used as synonyms. But γνωσις and επιγνωσις are not exact synonyms. Επιγνωσις is, by necessity, sometimes rendered, in the common version, "*acknowledgment*" and "*acknowledging*." "By the acknowledging of God." (Dr. A. Clarke.) This is, etymologically, the proper difference between γνωσις and επιγνωσις—γνωσις is mere knowledge or science; whereas, *epignosis* is properly *practical* knowledge, or *acknowledgment*.

I regret that our learned author of the version before me, did not here (2 Peter i. 3) prefer *acknowledgment*. For it is not only its contextual, but its *appropriate* meaning.

The blessings described are tendered to us, and received by us, not through a mere *speculative* knowledge of him, but through the *practical* knowledge, *alias*, *acknowledgment* of him, who has called us to glory and *courage*; or not inappositely called heroism. When the Holy Spirit says *epignosis*, let not the people say *gnosis*.

I thank our heavenly Father that I received a thorough Calvinistic education from my forefathers, of which I can never be divested. But I am not like the Indian's tree—so straight as to lean a little the other way, in a question of criticism on the inspired diction of the Book of Life.

If, then, *epignosis* ever means more than *gnosis*, it is, in my humble opinion, just in this passage. And be it emphatically noted, *that in this Epistle, Peter uses the word epignosis four times, and gnosis three times. Therefore, they are not, with him, synonyms, or equivalents.* And be it again emphatically noted, that, in no case where he uses *gnosis* would *acknowledgment* make good sense. I hold this fact to be a moral demonstration of the propriety of having, in a true version of this epistle, both words in our vernacular, to prevent the confounding of the understanding of a common English reader. If any thing be yet wanting to produce full conviction, I put the question to its learned author—*Ought any one, in translating one epistle from one correspondent, to use one word to represent his correspondent's two, without inculcating the good sense, to say nothing of the education or inspiration of that correspondent?—!*

Another objection to the version of this third verse I most respectfully submit to its learned and judicious author. It is δέδωρημενης, from

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δορεω—*dooreeo*. Besides *dooreeo*, to give, we have also in the New Testament *διδωμι*—to give. The latter term occurs some four hundred and fifty times, while the former occurs but *three* times. Peter, however, uses *διδωμι* only *three times* in his two epistles, and *δορεω* twice—no one else using it but John Mark. It is used by him only in these verses 3d and 4th, 1st chapter. The inequality of this usage is very significant. The former verb, *διδωμι*, indicates every form of giving, and every motive and object of giving; whereas, the latter indicates but one specific form, or motive, or intention in giving. Our translator has made no distinction, no note on this word, and uses it as if it were *διδωμι*. This, according to our *beau ideal*, is not a fair translation. When the Holy Spirit led Peter to use two formulas of expression, we ought not to represent him as using but one. I should not like to be so translated; and therefore, I will render to Peter what I should crave for myself. It ought, in justice to Peter and to the Greek, in this case be translated “*freely given*,” “*gifted*,” “*kindly given*.” Since writing the last sentence, I have opened several versions, and find myself amply sustained in both renderings. Wakefield has “*kindly given*.” Thompson, “*freely granted*.” “*Gifted us*,” Macknight, Dr. Adam Clarke, Benson.

We would farther observe, that Peter in using *διδωμι*, and not *δορεω*, on the three occasions above referred to, and in a case in which no grace was indicated—as in the fact of giving *glory* to the risen Lord, (1 Peter i. 21.) which was a matter of right; and again, in giving *wisdom* to Paul, (2 Peter iii. 15)—clearly indicate that he had in his mind the different motives of giving, to which we call the attention of our translator. When, then, he, in the fulness of his heart, uses *doreeo*, we ought not to put *didoomi* into his mouth.

“Called us by glory and might,” instead of “called us to glory and virtue,” as it appears to us, is not a very appreciable improvement.

Αρετη (used by Paul only once, and by Peter four times) is of limited currency in the Christian Scriptures. It is once rendered *praises*, in the plural form, 1 Peter ii. 9; in all other places *virtue*.

Derived from *Αρης*, Mars, the god of war, because *courage*, with the Greeks, was queen of all virtues; so the Roman *vir* (man) gave the words “*virility*,” “*virtue*,” to our language; as the Gothic “*manna*,” or the Anglo-Saxon “*maegn*,” gave *man* to it, as indicative of *power*.

In the ancient heraldry of language, courage in man was his darling attribute, and became a sort of godfather to all the virtues. Hence the very name *Αρετη*, *virtus*, “quasi *ερατη*, amabilis.” Some think it is derived from *απο τω Αρτος*—a Marte, vel Bello. Leigh’s *Critica Sacra*, p. 40, 3d Ed., London, A. D. 1650.

Ως, verse 3d, is not always indicative of *similitude*, but also of *cer-*

tainty. We say, "Since a person has so done," or, "Seeing he has so done," as indicative of the certainty of the fact. So here. Macknight, Stokii Clavis, &c.

Δια δόξης καὶ ἀρετῆς—"through glory and courage." Δία, with the genitive, is most frequently, in common version and in Greek usage, rendered *by* or *through*; the latter being generally equivalent to the former.

He has called us *through glory and courage*—not *to* them, as an end, but *through* them, as a means.

The capital question, then, is, Through whose glory and courage or virtue—that of Christ or the Christian? We strongly incline to the former. It was through his glorious heroism that he achieved our redemption, and has called us to partake of its fruits. To this I incline, and especially through the marginal reference in Bagster's text, with its selected various readings, on the authority of Griesbach, Scholz, Lachman and Tischendorf, whose marginal reading here is, *ἰδία δόξη καὶ ἀρετῇ*—"through his own glorious heroism;" or, Hebrewistically, "through glory and courage," as the Captain of our salvation, "through which the greatest, the most gracious and honorable promises are graciously given to us." "Pretiosus, honoratus, tam de persona aliqua dicitur, quam de re." *Critica Sacra*, (vide sub τριμύς.) We submit this deferentially, as, in our judgment, more grammatically and doctrinally consonant to the true original than either James' Version or the Revised.

Verse 4—"Through which he has graciously given to us exceeding great and precious promises, that by these you might become partakers of a Divine nature, having escaped from the corruption," &c.

Verse 4, Revised Version—"Whereby he hath given unto us the exceeding great and precious promises, that by these ye might become partakers of the Divine nature, having escaped from the corruption that is in the world through lust."

We would, apart from any criticism on this verse, first modernize the style—"Through which he has given to us the exceeding great and precious promises, that by these you might become partakers of the Divine nature, having escaped from the corruption that is in the world through lust." But to conform more exactly to the original, we should read it thus—"Through which he has graciously given to us the greatest and most precious promises, that through these you might become partakers of a Divine nature, having escaped from the corruption that is in the world through lust."

"Whereby," "hath," and "unto," are not amongst the currency of the educated classes of the living age. *Whereby* is barely tolerable, but not eligible, and especially after a plural antecedent. "The

Divine nature," wants authority, being in the original without the article.

It is enough to be as definite and as indefinite as the original, giving to every reader, in his own tongue, a *transcript* of, and not a *commentary* upon, the words suggested by the Holy Spirit. Believing, as we do, in the plenary inspiration and divine grandeur of the Holy Prophets and Apostles of the Lord Jesus, who have given to us the words of eternal life, I think it becomes us to give to the English reader just what we find in their writings, not one jot or tittle more or less. All of which is most respectfully and deferentially submitted to our co-operants by their fellow-laborer in this great work.

A. C.

CIRCULAR.

BIBLE REVISION ROOMS, Louisville, Ky., }

January 5, 1855. }

To the Friends of a pure Bible, and especially to the Subscribers to the Revision Association.

DEAR BRETHREN—Two hundred and forty-three years ago, James I., and certain bishops and clergy of the Church of England, published their revision of the Bible. The translation which they revised was the best one of the sixteenth century. How they dared to disturb the confidence of the people in the then existing version, by undertaking the revision of it, does not appear. The Government, prompted and encouraged by the clergy, had burnt the author of this very excellent version, Wm. Tindale, at the stake. They had also banished the revisers of it, Miles Coverdale and his associates. These men, Tyn-dale and Coverdale, were the most learned men of their times, and to them we owe nearly all the excellencies of our version of the Bible, and they are many and great. James, who was a profane swearer, with most of his bishops and clergy, persecuted true Christians to the extent of their ability. They revised the Scriptures with a view to perpetuate the hierarchy and to put down the dissenters. They improved it in some respects, and very much darkened and injured it in others. They could not make a bad translation, because the people were too much enlightened. The success of this enterprise has been such as will astonish all future generations. This King and his church, reeking with the blood of the saints, forced their revision on the nation, forbidding the correction of its errors or the printing of more faithful versions, and obliging the people to take that or none; and by the aid of bigotry and ignorance, they have effectually forced it on the vast millions who speak English up to this time. Errors, however absurd—even typographical errors—have been as carefully preserved as though they were the work of angels. For two hundred years the learned has had one text, and the mere English scholar another. The most bitter hostility has been manifested against the

men who would translate the text of the learned into language familiar to the common people. This dead lion, King James, stands directly in the way of any such work.

No one manuscript, of prime value, was known to the world when the authorized version was published. It was finished in 1611. The Alexandrian manuscript was discovered seventeen years after, at Constantinople. From time to time, the Cambridge and Vatican manuscripts and the Codex Ephraim have come to light. The unwearied labors of generations have brought the light of the early translations and of the quotations of the Christian fathers of the first four centuries to bear on the text. One of the best biblical scholars of our day has inquired, "While the learned enjoy the clear light of the present day, by what authority, human or divine, are the common people to be compelled to walk in the twilight of the sixteenth century?" Until the year 1850 there appeared no prospect that the darkness of the sixteenth century would ever be dispelled from the English Bible. That year a small company of men organized with the declared object of giving every nation the Bible in the most faithful translations possible. There was neither king, bishop, nor priest, amongst them. They were merely pastors, deacons, and private members of the churches of Christ. None of them have been burnt or banished, but every form of opposition which the laws would permit, has been manifested against them. Still, from that day to this, they have steadily increased in number and influence. There is now a reasonable prospect that our present good version of the Scriptures may be made the best one on earth—that the Bible may be given in its greatest possible purity to those who read English. It ought to be done; and why not in this free country, if any where? Never before was there so much learning, ability, and piety, united in such a work. Men of high standing and scholarship in eight denominations, are actually employed in the work of revision, viz: Church of England, American Episcopalian, Lutheran, Old School Presbyterian, German Reformed Presbyterian, Baptists, and Disciples. The New Testament has been divided into twenty portions, amongst twenty scholars, or sets of scholars. The whole New Testament has passed through the first revision. Several portions have been submitted to the inspection of a large number of learned men, re-examined, and are in various stages of progress. The last six books of the New Testament are printed for general inspection and circulation, bound in one volume, and for sale at this office at seventy-five cents a copy. John's Gospel is stereotyped, and is expected here in a few weeks. Job is ready for the press, &c., &c. We have gone far enough to know that we are able to tax the learning of the world to perfect this work.

Few, if any of us, had an adequate conception of the magnitude of the undertaking before we commenced. We have had to import, at great expense, books and fac-similies of manuscripts which were not to be found in this country. We already have the best library in America, for the investigation of subjects connected with Biblical interpretation. We are fully resolved that every thing shall be done that can be done, to give the most exact transcript of the Divine Word, that was ever found in a translation.

Our receipts have been fully equal to the wants of this enterprise,

till within the last two months. The pressure of the times is now curtailing our receipts very much. Our revisers have, many of them, resigned lucrative employments to engage in this work, and we must support them or the work will be delayed for years. Besides, our expenses for printing are now very heavy from week to week. Our friends every where wish us to bring out the forthcoming volumes as fast as possible. After a year or two they will, by their sales, aid us much. But we cannot get them out without money to pay for paper and labor every week. Now, my brethren, I ask you, and each of you individually, cannot we make a sacrifice and give more rather than less, while this pressure in the money market continues. Will every brother who sees this circular send immediately what he owes on subscription, if he owes any thing; or if not, send a payment or two in advance, or send a special donation? Will every pastor, evangelist, deacon, and private member, use his influence to get a collection in his church within THIS MONTH OR THE NEXT? All funds may be forwarded to the "Bible Revision Rooms, Louisville, Ky.," and directed to the Treasurer or to the subscriber.

Enclose many of these circulars in copies of the Annual Report of 1853. Any who have received that Report before, may aid us by handing it to some one who has not read it. In this way, the truth and argument it contains will continue to do good. This circular in the Annual Report of 1853, will be sent to every subscriber to a life membership or life directorship. Any who do not receive it, will confer a favor by informing me of his present post office address, that I may have every subscriber's name and post office address right on the books, and thus be enabled, by mail, to send all our publications promptly to every one.

The resignation of the late Secretary, the death of the lamented Waller, who had taken his place, and the vacancy which succeeded, have necessarily thrown the affairs of this office into some confusion. If we can have the indulgence and aid of the subscribers and friends, we shall hope to put every thing in order. Do us the favor, in remitting moneys, to state on what instalment they are to be applied; also, when and to whom the previous instalments were paid. The Annual Report is no doubt imperfect, on account of the changes in the Secretaryship. Any one noticing errors, will oblige us by sending the corrections to this office. Subscribers who have changed their post office address, will please inform us.

Brethren, remember, the great want of three hundred years may be supplied to the millions upon millions who speak English, in a faithful and most reliable translation of the Book of books, by God's blessing upon a few years of diligent, persevering labor.

JAMES EDMUNDS,

Cor. Sec'y of the Bible Revision Association.

THE Christian who is much exercised in the discernment of his own spirit, knows that there is in it a constant gravitation away from God; and that, were it not for an upward and aspiring tendency which grace hath imparted, and which grace alone can uphold, it would instantly lapse into earthliness.—*Chalmers.*

QUERIES.

Is the ordination of Elders and Deacons, should it be done by the laying on of hands? And if so, who are the proper persons?

Answer.—Again we are called upon to answer this oft-repeated question. The church has the bestowment of the gifts of office. Two of these gifts or offices are for her own sake, and the other, (for they are but three,) for the benefit of the community outside. They are elders, deacons, and evangelists. Evangelists, as missionaries, preach the Word, gather believers together, and, by the imposition of hands, ordain elders and deacons, and thus organize churches. Should a church, thus organized, require more elders, then the whole church select suitable persons, and their elders set them apart by the laying on of hands. See Acts xiii. 3, 1 Tim. iv. 14, and v. 22.

Has a majority of a Christian Church a right to let its meeting-house be used for any other than its own ordinary religious purposes? For example, to let it be occupied as a school-house, by a person of another denomination, when there is a minority of its members that strongly oppose such a measure?

INQUIRER.

Answer.—Whatever is right for a church to do that requires the voice of the church, it is to be determined by a majority, when a unanimity is not attainable. If it be right, under any condition, for the church to let its house of worship for any purpose other than that for which it was built, the majority has the right to do so. But, now-a-days, when the generous public are as willing to build school-houses as church edifices, we presume the necessity for using a church building for the purposes of a common school-house, must be very rare. In such very rare circumstances, (if, indeed, they can exist,) the good sense of the brethren meeting in a house requested for aforesaid purpose, would grant the request, rather than that their children should go uneducated. The house would not certainly be desecrated by such a use of it. We are, however, decidedly in favor of using a church building exclusively for the purposes for which it was built, unless some stern necessity should, for a short time, demand some other additional use for it.

A. W. C.

REPENTANCE is not an act, it is a habit; not a duty to be performed once in a man's life, and then to be thought of no more; it is to be our daily work, our hourly employment. Thus, as history tells us, Peter repented; and thus David mourned.—C. Bradlet.

SERIES IV.—VOL. V.

15*

MT. ENTERPRIZE MALE AND FEMALE ACADEMY.

THIS noble institution, in its incipency and progress, has been, and yet is, the *protege* of Bro. Charles Vincent, one of God's noblemen, whose heart is large, and one of God's stewards of the bounties of his rich providence, having given to him large means, as well as a large heart. Its President is one of our best graduates of Bethany College, a brother of indomitable energy, who was recommended by us for that place, and whose talents, industry, and devotion to his duties, have equaled, as we learn, our highest anticipations of his capacity for such a position. We here submit its programme to our Texan readers and friends:

This institution, situated in the Southern part of Rusk county, Texas, will commence its *fifth session* on the second Mouday (8th day) of January, 1855, under the superintendence of T. F. CAMPBELL, A. B., assisted by his lady, Mrs. J. E. CAMPBELL, who has the experience of many years in the art and mystery of teaching. Competent assistants will be employed to meet the necessary demands of the country.

The following rates of tuition, per session of five months, have been established by the Board of Trustees:

First Class—Greek and Latin Languages, Surveying, Analytical and Descriptive Geometry, Philosophy, Chemistry, Astronomy, and use of Globes, \$18.

Second Class—English Grammar, Geography, Arithmetic, Algebra, Geometry, Trigonometry, Rhetoric, Logic, and Political Economy, \$15.

Third Class—Spelling, Reading, Writing, elementary principles of Arithmetic, English Grammar, Geography, Astronomy, and Botany, \$10.

The method of teaching in the first and second classes will be, as far as practicable, by lecturing. Hours of recitation between 8 and 12 o'clock, A. M., and between 2 and 5 P. M. The third class will be taught in the usual way, by frequent recitations from 8 to 12 A. M., and from 2 to 4 P. M.

The Neodelphian Society, organized and conducted successfully by the students for three sessions, will afford young men the very best means of improvement in composition, declamation, debate, and oratory.

Mt. Enterprize Male and Female Academy has received a liberal charter from the State, by which all necessary powers are conferred. The location, noted for good health and morality, is in every respect suited for an institution of learning, while the basis established is sufficiently broad and liberal for all parties. We call attention, particularly, to the following clauses in the charter:

Section 3d gives the Trustees (twelve in number) power to fill vacancies in the Board, "Provided, that if three members of the Board be at the time of filling such vacancy, members of the same (religious) denomination or sect, a fourth shall not be appointed from that denomination or sect."

Section 9th prevents the vending of ardent spirits within one mile of the Academy, under the penalty of one hundred dollars for each and every such offence.

THE REVISER.

THE last number of this periodical is before us, and well sustains the promise of those which preceded it. It is issued monthly, in a convenient form for preservation and reference, and is devoted to the correction of errors in the translation of the Scriptures. Its editor, Dr. Shepard, deserves well of all interested in that important object, for the amount of learning and ability which he has contributed to it in these pages. His views are often bold and indepen-

dent, and do not always coincide with those of revisers; but they are expressed in a candid and truth-loving spirit, and are well worthy of consideration. Of course, in this case, as in that of all other publications not issued by the Board, the responsibility rests with the editor, and not with the American Bible Union. The present number contains a Revision of John ii. 6; Revision of John xix. 34; Revision of John xxi. 1; Diakonos; The Resurrection; Emendation of 2d Tim. 3 chap. 15 and 16 verse; Common Version Phil. i. 1; Common Version Phil. ii. 7; Common Version 2 Peter iii. 11; The Baptist Home Missionary; "The Sacred Style," Jas. iv. 13, v. 1; Common Version Eph. ii. 15; Common Version Col. iii. 9, 10; "The Wind Bloweth where it Listeth," Common Version, "The Saints."

Friends ought to exert themselves to give an extensive circulation to a periodical so well adapted to promote the cause to which it is devoted, as well as increase the taste for a diligent study of the Sacred Scriptures in our churches. Dr. Shepard, at the close of this number, refers to a brief visit which he made to Eastern Virginia, at one of the conventions, in which he made an address upon the subject of Bible Translations, which was listened to with unabated attention, by a crowded auditory, for two hours. He also speaks of the Rev. Mr. Moore, the esteemed agent of the Bible Union, as doing a good work there. —*New York Chronicle*.

The Reviser is doing good service in the cause of revision. We are glad to see the great interest that Bro. Shepard takes in the great work of the age we live in. This periodical deserves a liberal patronage, and will, as it becomes known, be appreciated amongst the friends of the cause. It is not necessary to endorse all its criticisms to recommend it to the public. On this principle, we could not recommend any work, nor any specimen, that we have seen. But it will pay a large per cent. to those interested in this great enterprize, and largely extend the horizon of all who give it a candid and patient reading.

We have just commenced the work of reviewing, in the anticipation of being reviewed. We would have been engaged in it at an earlier date, but for the reason that our time has been so engrossed, and our labor so oppressive, that we have not had time to read a tythe of the works upon our editorial table. But we have some hope of a little more time to review the labors of others, and that, too, in the anticipation of being reviewed.

Candor and impartiality are all-important in a reviser or reviewer, and with what measure we review, we shall, we hope, be reviewed. The Harbinger is about to enter upon the work with earnestness, impartiality, and candor. I know no employment more important or more advantageous to the community, than Bible revision—Bible criticism—and a stern, uncompromising, and impartial review, while this work is in progress.

We hope to be enabled to do some service, and to be benefitted in so doing, in this most beneficial service—beneficial to the reviewer, to the reviewed, to the church, and to the world. The time for it has now arrived, and with all candor, impartiality and devotion, let us go to work. A. C.

PROSPECTUS.

THE American Christian Preacher and Disciples' Miscellany—Jno. T. Walsh, Editor and Publisher, Hookerton, N. C. Corresponding Editors—B. F. Manire, Aberdeen, Miss.; Dr. Jno. H. Howard, Paducah, Ky.; Geo. Joyner, Marlboro',

N. C. Regular Contributors—James A. Butler, Okalona, Miss.; Geo. Plattenburg, Miss.; W. C. Kirkpatrick, Kirkville, Ala.

Volume 3d will commence in July. It will be printed on fine paper, and contain 32 pages to the number. Each number will contain one short, pithy discourse. Subscription price \$1 in advance, or six copies for \$5.

[Our Bro Walsh wields a strong pen, guided by good sense, Christian knowledge and discretion; and with his Corresponding Editors and Contributors, can do good service to the cause of Bible Christianity. A. C.]

NEWS FROM THE CHURCHES.

MISSOURI—Bro. T. M. Allen, writing from Boone county, under date of December 11th, says: "On Saturday, the 11th inst., Bro. Shannon and myself commenced a meeting in Columbia, which continued until last Monday night, the 25th inst. It has been a highly interesting and truly glorious meeting, resulting, as it has, in 90 additions, about 81 of whom 'heard, believed, and were immersed,' the most of them being in the morning of life. Some twenty of them were students of the University, about twenty-five were young ladies, who are pupils of 'Christian Female College;' two or three were reclaimed, and a few united from other churches, on the one faith, one hope, and one immersion; also one gentleman, who I understand was a Roman Catholic, confessed the Saviour and was immersed into the one body, of which Jesus Christ is the Head.

"A few days after the meeting had commenced and assumed a deep interest, Bro. T. M. Gaines came to the help of the Lord, and greatly assisted with his accustomed zeal and ability, for twelve or fourteen days, and had the pleasure of seeing his oldest daughter, a pupil in Christian College, obey the Lord.

"Towards the close of the meeting, Bro. A. Proctor came to participate in the work of faith and labor of love, and, as he always does, showed that he was a workman that needeth not to be ashamed. With the efficient aid of these two brethren, the meeting was conducted by Bro. Shannon and myself. This has been a glorious triumph of truth. There was no unusual animal excitement during the entire progress of the meeting; the gospel was faithfully preached, with the high and holy motives of God, as incentives to obedience; the result was, that 90 of our beloved fellow-citizens, intelligently and calmly, with true hearts and willing minds, responded to the calls of mercy, and are now rejoicing in their obedience to Jesus Christ. The hearts of our sisters and brothers were made to rejoice in seeing their own children submit to the reign of favor, in common with others, whose parents belonged to other churches.

"We, as a people, are blessed in Missouri with some female schools that will doubtless compare favorably with those of any other State. I have, in former communications, spoken of the one at Camden Point, in Platte county. There is another very flourishing one at Palmyra, over which Bro. W. H. Hopson presides with such distinguished ability and usefulness. Bro. A. Grant, a graduate of Missouri University, is also at the head of a prosperous institution in Paris. There are others in the State, under the management of our brethren.

of which I do not speak, because I have not the necessary information. In addition to those mentioned above, is also the prosperous and flourishing female college at Columbia, over which Bro. Jno. A. Williams presides with so much ability and deserved popularity. As a female teacher, it is probable that Pres't Williams has no superior of his age. The rapid rise and astonishing prosperity of Christian College, the general satisfaction of the patrons, and the profound scholarship of the graduates, give ample evidence of the ability and qualifications of the President, and his learned and devoted assistants; and that it is a great auxiliary to Christianity, is apparent from the fact, that some 25 young ladies of the college obeyed the gospel during the meeting. No young lady is permitted to be immersed without the consent of her parent or guardian, unless they are members of the church, or known friends. Each one is left free to attend any meeting, or hear any preacher they prefer; and I need scarcely add, that no undue influence is exerted to induce any one to unite with us. There are now about 130 pupils in Christian College, and about 70 board in the institution, and the number would have been much greater, if there had been accommodations. Many applications were declined for the want of room. An effort is now being made to extend the buildings, so that greater facilities may be enjoyed by those who wish to educate their daughters at Christian College.

"With this meeting, Bro. Campbell, it may be said that my labors as a Christian teacher, in the year A. D. 1854, closes. During the year my labors have been great. I have traveled thousands of miles in my adopted State, have spoken much, and at the different meetings I have attended with other preaching brethren, there have been some 352 additions. Praised be the name of God! to Him belongs the glory and praise. Oh, that I may be humble, faithful, and useful, while I sojourn on earth. During the progress of the meeting, I attended the burial and preached the funeral of Judge Jos. Freeland, of Callaway, who died on the 12th inst., in the 84th year of his age. You will doubtless remember Judge Freeland, with whom we spent a pleasant night, as you were going from Columbia to Fulton. The day following I also preached the funeral of Bro. Jacob Mosely, of this county, who was suddenly cut down in the prime of life. He was truly great in goodness—a Christian—this is his highest eulogy. He has long been a reader of the Harbinger. How many, Bro. C., who started with us in the commencement of 1851, are now in the spirit land! May we be admonished that the night of death will come, when no one can work, and apply our hearts with greater diligence to the ways of wisdom, that we may finish our course with joy."

Bro. H. J. Speed, of Osecola, under date of November 24th, reports 35 additions as the result of the labors of Bro. Wm. L. Fenix, their evangelist, since his last favor.

OHIO—Bro. Belding, as informed by Bro. L. Goodrich, Jr., February 1st, has just closed a meeting in Auburn, the result of which was 70 additions.

Bro. S. S. Doyle, evangelist for the Greenup and Portsmouth Co-operation, reports, February 2d, 35 additions, all by immersion, during a protracted meeting of ten days, at Greenupsburg, Ky. Bros. Moses M'Koy and Doyle were the speakers.

Bro. D. G. Mitchell, of Martinsburg, Knox county, reports, December 27th, 19 additions by immersion, most of whom were young men and women. The

opposition was strong, but it was a glorious triumph of truth over error and darkness. Bro. J. G. Mitchell was the chief laborer.

KENTUCKY—Bro. J. T. Johnson, under date of December 19th, writes as follows from Russellville: "The meeting which was in progress at this place at the time you passed, on your return home, and favored us with a discourse, terminated last night most triumphantly and gloriously. Bro. John N. Mulky, one of the Lord's real noblemen, was with me, and gave evidence of his ability to sustain the cause before any tribunal. And what is better than all, his character is above reproach, and he is respected and beloved by all who know him. The brethren had flagged for several years, and they were wooed and courted to enter the ranks of others; but they had withstood all temptations. They were greatly pained at the state of things amongst them; the crisis of life or death had come. Under this state of feeling, Bro. Geo. T. Edwards, Esq., started in pursuit of us, and found us near Elkton; and before he left, induced us to hold a meeting for their benefit.

"Bro. Mulky and myself met here on Saturday, the 9th, too late for a morning meeting; the people having come in from all quarters to hear you, were greatly disappointed, not having any one to address them. The meeting commenced under this disappointment and a disagreeable rain on Lord's day. The Cumberland Presbyterians kindly and generously tendered us their house of worship for our protracted meeting; and we commenced there on Monday morning and continued till last night. It was a most joyful and edifying meeting for the brethren and sisters. The sterling worth of the brotherhood at this place is not known or appreciated abroad. We had 9 noble accessions by confession and immersion. The Attorney for the Commonwealth, Mr. Harvey, and a Dr. Jones, are of the number of the converts. They banded themselves together again for the mighty conflict, with a determination to live and die in active co-operation in behalf of the best cause on this earth.

"The congregation now numbers 25. They have resolved to obtain, or erect a house of worship immediately, and Bro. Mulky has agreed to visit and aid them at least once a month. It is a strong congregation in talents and influence, male and female, and they will keep up the regular worship as in primitive times. I must not omit to mention, that the Methodists kindly tendered their house of worship also; but we occupied the other, as the most comfortable in cold weather. We can never forget the kindness thus manifested to us by both the above named parties. We crave an opportunity to reciprocate."

ILLINOIS—Bro. W. S. Speer, writes January 5th, from Columbus: "I have just closed a meeting at Mt. Sterling, with 41 additions. I have been preaching in this section five months, and 300 additions have been made to the saved."

TEXAS—Bro. S. B. Giles, of Western Texas, under date of December, reports some 107 additions during the five months previous to November, as the result of the labors of Bro. Jordan, their evangelist for the Western Texas Co-operation. They have now three other evangelists employed in their bounds, from whose labors much success is to be hoped. At their late Co-operation meeting, embracing the 4th Lord's day of October, held in Lockport, there were 9 additions, and much interest manifested.

Bro. H. Thomas, writing from Austin, December 27th, reports 5 additions under the labors of Bro. J. R. M'Call, at San Marcos. Assisted by Bro. M'Call, 22 additions at Lockport, 17 by immersion, 2 from the Baptists, the others by recommendation. At a meeting of ten days, commencing on Friday before the 24 Sunday in December, at San Marcos, assisted by Bro. M'Call five days of the time, 13 additions by immersion. These, with what were there before, made a church of 22 members. Prospect still good.

VIRGINIA—Bro. Edw. R. Coke, of Burnt Ordinary, under date of December 1st, reports 12 additions by immersion, to the church at Olive Branch. Bros. Bullard and Parish addressed the populace on the occasion.

OBITUARY NOTICES.

DIED, on the 24th of December, 1854, of disease of the liver, after an illness of more than six months, Bro. LABAN ROCKWELL, aged 55 years and 8 months, late of Rutland, Tioga county, Pa. The deceased was the sixth son of a family of ten sons and one daughter, most of whom were formerly members of the Baptist church, but all of them, except three, identified themselves with the Reformation: since which time, most of them have occupied a prominent position in the support of the cause in their respective communities. As a working family in the cause of truth and piety, their labors of love will long be remembered by those who enjoyed them. "Bro. R. often expressed his entire confidence in Christ as his righteousness, having no righteousness of his own to plead. He left a most amiable Christian companion and ten children to mourn his loss." Shortly before his departure, he called his family around him, and gave them such advice as the circumstances called for, bade them farewell, exhorting those who had made profession of religion to a life of holiness; and those who had not, to seek an interest in Christ. He then expressed a strong confidence in the Redeemer, and that his exchange of worlds would be to him great gain. He lingered till Lord's day morning 2 o'clock, when he calmly fell asleep in Christ. Let us live the life of the righteous, that our last end may be like his.

At Franklin, Te., Sister SARAH M. CRAIG, consort of Bro. O. T. Craig, on the 11th November, of consumption, aged 25 years, 1 month and 19 days. An ornament to the family circle, useful and devoted to the Church of Christ, the deceased was a person whom to know was to esteem and love. Her illness she bore with Christian fortitude and resignation, and, relying upon the mercy of God and his gracious and faithful promises, she met death without fear, rejoicing in the hope of a glorious resurrection and a happy immortality. Sister C. has left an affectionate husband, an infant child, and many dear friends, to mourn her early departure.

December 15th, 1854, of congestion of the lungs, in her 41st year, sister IRENE, wife of Elder John Cyrenius, of Camden, Lorain county, Ohio. Her sufferings, though great, were without a murmur. The deceased had formerly united with the Baptists; but some twenty years ago, having heard the gospel more clearly and fully stated, she joined the church of Disciples, where, she said, she found what she had felt lacking—a clear understanding of God's grace to man. Her last words to her husband were, "I am going to my reward. I look on the past with pleasure. I have tried to serve the Lord. Wherein I have erred, I know he has forgiven me. I know in whom I have believed. He will keep me. I feel his presence: he is near me." She then addressed some friends who stood by, with great calmness, exhorting them in a most appropriate and impressive manner; then her children, severally to be kind to

one another, to read the Bible, love God, be faithful Christians, and try to meet her in heaven. Afterwards she embraced them all—then gave them her dying benediction; after which she gently turned a little in the bed, and, without a struggle, expired.

“Sweet is the scene when Christians die,
When holy souls retire to rest!
How mildly beams the closing eye!
How gently heaves the expiring breast.
So fades a summer cloud away;
So sinks the gale when storms are o’er;
So gently shuts the eye of day;
So dies a wave along the shore.”

Died, on the 2d of December, 1854, in the 52d year of her age, sister **MARY GARRETT**, consort of Bro. Samuel Garrett, of Short Creek, Ohio county, Va. Some twenty-seven years ago the subject of this obituary publicly confessed the Lord Jesus amidst much opposition, and joined herself to a people which, at that time, were a sect everywhere spoken against. Mindful of the words of her Saviour, that those who love father or mother, sister or brother, more than me, are not worthy of me, she resolutely determined to follow Him through evil as well as through good report; which she accordingly did, and united herself to the Christian Church which met in Wellsturg. Though long afflicted with a nervous disease, she continued to meet with the church and observe the ordinances as often as her strength would enable her, until within some four years of her death, when she became so feeble as to be unable to leave her room. But her faith in the divine promises remained firm, as evinced by the patience and perfect resignation which she continued to manifest, as well as the joyous hope of a happy immortality, in which she finally triumphantly departed. The deceased was survived by her husband, son, and parents, who mourn her loss, not, however, without feeling assured, that in this their bereavement, their loss is her gain. “Those who sleep in Jesus will God bring with Him.”

Fell asleep on the 9th of November, 1864, in the glorious hope of a blissful immortality, sister **EUPHONIA EWING**, wife of John Ewing, of Panther Grove, and daughter of Bro. M. and sister E. Blair, of Stout's Grove, Ill. With them she had been a member of the same church for many years. That unwelcome messenger, though divested of all terror in his approach, did most ruthlessly sunder a most tender tie, which had been formed but ten days previous, with one whom our departed sister had vowed, in the fear of God, to love above all others on earth. Though she was called thus early to give the parting hand to a beloved husband, she meekly bowed her head to the will of her Redeemer. While many dear relatives are left to mourn her loss, they are not left without an example of faith and patience worthy of their imitation.

January 25th, 1854, in the 34th year of his age, of bilious colic, Bro. **JAMES B. GRIFFIN**, of Warren county, Ill. At the age of fifteen, the subject of this notice confessed the Lord. Beloved by all who knew him, he lived and died a Christian.

September 5th, 1854, in the 24th year of his age, of consumption, Bro. **ALEXANDER C. GRIFFIN**, late of Warren county, Ill. He died as he had lived—a Christian.

APOLOGY TO CORRESPONDENTS.

To answer, in my own person, the letters I have received during the last three months, would have required as many hours per diem as a man of my years ought to work. This is my apology to very many correspondents. We do all we can, and more than we ought to do, of this form of labor. We, however, make up by proxy what we fail to do in person.

A. C.

THE MILLENNIAL HARBINGER:

FOURTH SERIES

VOL. V.] BETHANY, VA., APRIL, 1855. [No. IV.

"CAMPBELLISM EXAMINED."—No. III.

"BY JEREMIAH B. JETER, OF RICHMOND, VA.—NEW YORK, 1855."

CONCESSIONS OF MR. JETER.

No. 1—"That a reformation was needed by the Christian sects of that time, no one, who possesses a tolerable acquaintance with their condition and the claims of the gospel, will deny." p. 25. The Baptists are included.

No. 2—"It does not appear to have been the purpose of Mr. Campbell, at least in the commencement of his reformation, to organize a new sect." p. 21.

No. 3—"No intelligent Christian can object to the end which Mr. Campbell proposed to accomplish. The union of all true Christians on the apostolic foundation, is an object most devoutly to be wished. All good men pray for it." p. 22. *But do they work for it?—!*

No. 4—"Amongst the Baptist churches there were some sad evils. In parts of the country the churches were infected with an antinomian spirit, and blighted by a heartless, speculative, hair-splitting orthodoxy." p. 25.

No. 5—"These churches were mostly penurious, opposed to Christian missions, and all enlarged plans and self-denying efforts for promoting the cause of Christ." p. 26.

No. 6—"In general, the careful study of the Scriptures, and the religious education of children, were *too much neglected.*"

SERIES IV.—VOL. V.

16

No. 7—"The proper observance of the Lord's day was *too much neglected*." p. 26.

No. 8—"Scriptural discipline, the reasonable support of pastors and, in fine, devotion to the Redeemer's cause, were *too much neglected*." p. 26.

Had Mr. Jeter defined how much these Christian duties might reasonably or innocently be neglected, we could have appreciated what he means by being "*too much neglected*." As it is, they were only "*too much neglected*"! Has Mr. Jeter in theory, without knowing it, endorsed the Roman casuistry and doctrine of dispensation, accounting some sins "*venal*" and others "*mortal*"! It seems so, at least, in his terminology. It may be, however, only his remissness in the use of language, and, therefore, we shall not hold him responsible. We will give him credit for these *eight arguments*, in vindication of the necessity of a reformation.

But Mr. Jeter, after censuring, in some degree, my attitude to the kingdom of the clergy, ultimately justifies my positions touching their assumptions and presumptions.

He greatly justifies my attitude to the kingdom of the clergy, by four strong arguments—

1. "Some of them were ignorant, conceited, and vain."
2. "Others were proud, haughty, and imperious."
3. "Others still were hypocritical, mercenary, and base."
4. "And not a few were worldly, selfish, and sycophantic."

p. 28.

Here are Mr. Jeter's *twelve* arguments against the kingdom of the clergy. But hear his apology for them—"there was one devil amongst the twelve Apostles"! He finds twelve "devils" in the kingdom of the clergy, and yet thinks I handled them too severely!!

Mr. Jeter is not, perhaps, altogether a *responsible* writer. I would prefer to inculcate his *head* rather than his *heart*. To explain myself: While condemning my opposition to creeds, he uses the following language—"The term creed, in its ecclesiastic sense, denotes a summary of Christian doctrine. There is in Christendom a great variety of creeds; from the so-called 'Apostles' creed' down to the 'Christian System,' composed by Mr. Campbell, as an exhibition of the principles of his Reformation." p. 34.

It is not a historic fact, that a summary of Christian doctrine, is, in the *ecclesiastic* sense, a "*creed*." There are many ancient and modern summaries of Christian doctrine, both in sermons, in speeches, and in printed volumes, that neither are, nor ever will be, ecclesiastic creeds, nor were they ever intended to be such. To make any summary of doctrine a *creed*, in the *ecclesiastic* sense, it must be submitted to a

person, or to a community, for adoption, in order to church fellowship or church organization.

And again, creeds ecclesiastic are *doctrinal* summaries, to be assented to, or to be subscribed by, individuals, as their *understanding* and their adoption of the *doctrines* of a party and people.

"The Apostles' creed," so called, is, indeed, a *creed*, because a declaration of faith; *and it is the only one now extant in Christendom, known to me, which is a declaration of faith.* The modern articles, whether the "thirty-nine" of England or the thirty-three of Scotland, are summaries of doctrine, or philosophies of Christianity, out of the crucible of certain Rabbinical brains—abstract theorems, theses, or speculations. We never wrote, published, printed, or proposed for adoption, such a book, written by myself or by any one else. In this calumny Mr. Jeter is a *false* accuser, *unintentional*, we hope, in charity; but unquestionably a *false* accuser. Our pages are open to his retraction of it, if he pleases, as we do not desire to fix upon him so serious a misrepresentation.

Every speech we make, every essay we write, might, with as much honesty and truth, be called our *creed*, or a part of our creed, as the volume we have given to the public as our views of the doctrinal import of the Christian system. I am happy to say of that volume, that it is a doctrinal refutation of all his calumnies, which, had he studied, I do not think that he could, even at the bar of his own conscience, have so recklessly misrepresented us to the public who read his book. I would commend it to his attention, and to those to whom he ministers, as a full exposition alike of his sophistries and his misrepresentations. I think I may say that I have the acquiescence of a majority of all the Baptists—the most evangelical Baptists in Britain and America—that have ever read it, in the views therein exhibited, of the true apostolic Christianity, doctrinally contemplated. Yet not one church on earth, known to me, has ever proposed it as a term of communion, or as a doctrinal basis of church membership. After this recapitulation of the misrepresentations of Elder Jeter on these topics, we shall proceed to other items of these misrepresentations of our views and positions.

His frequent direct and indirect allusions to Spiritual influence in regeneration, evinces a great mental confusion, or, as he would say, a "chaotic state" of mind. At sundry times and in divers manners, he agonizes to implicate my teachings and expositions of Spiritual influence. In our expositions of the chaotic state of the Baptist mind in Old Virginia, some thirty years ago, we were obliged to investigate exegetically the views and teachings then called orthodox. Since that time there has been a great change in the Baptist ministry,

in Baptist ministerial education, and in Baptist ministrations. Still it seems, according to Mr. Jeter, that they hold *two theories* of regeneration, and when discomfited in one, they retreat to the other. They have one all-potent solution of all difficulties on this question. It is summarily this—"God works with means, and he works without them." "Some things he does in person, and some things he does by proxy." The gospel, it is conceded in debate, is the means that he *generally* uses; and that, too, "the *preached gospel*." Hence, the Spirit, the preacher, and the Word, are co-operant in some cases; the Spirit and the Word in a second class of cases; and in a third class, the Spirit alone, without the Word and the preacher, operates upon the naked spirit of infants, idiots, and pagans. Some will not use these identical words, but they use their equivalents. The Word alone, all agree, in no case sanctifies or saves any one. The preacher, alone, with or without the word, saves or sanctifies no one. But the Spirit, with or without the Word, regenerates all the saved. Such are the dogmata of the different schools of modern Christendom.

Regeneration, as well as generation, is a process, and not an act. There is the Spirit and the Word, on the part of God; and there is hearing and faith, on the part of man. It is the Spirit that quickens, and it is God that creates; but in both cases he uses his Word. The material universe was created through the instrumentality of the Word of God. And it is the Spirit that quickens, by his Word. God breathed into man the breath of life, and he then became a living person. We are born again by "the incorruptible seed" of the Word of God that lives forever. Now, in Calvinian and Arminian phraseology, in the hands of many preachers, man is said to be quickened into a new life by the immediate afflatus, or the descent and naked operation of the naked Spirit of God. And yet the word of God is, in a figure, called "*the incorruptible seed*," which never perishes, but lives and endures forever.

There is a great confusion of metaphors, and a consequent great confusion of mind, on this whole subject. We regard both food and raiment as the gift of God, and thank him for these blessings, as though they had been given to us immediately by his hand. Inasmuch, however, as he gives us the wisdom and the power to work for our daily bread, and the seed and the soil, we thank him for it as if it were a gracious gift. Is it not so in relation to the bread and water of spiritual life? "It is of *faith*, that it might be by *grace*." But it is *our* faith, and not *his* faith. "It is the *work* of God, that we *believe* on him whom he has commissioned." It is the work that he requires of us, according to the tenor and import of the question propounded to him, which elicited this response. (John vi. 28, 29; 1 John iii. 23.)

The Jewish error of being saved by their law, moral and ceremonial, has become the occasion of another extreme on the part of Gentile Christians. Hence, Luther's difficulty with Paul and James has been since revived on many occasions. We avoid all these endless genealogies and strifes of words, by a due respect to contextual positions and circumstances.

It has been with me, and with others of more authority than I claim, always regarded as ominous of some *private* interpretation, or some *special misunderstanding*, when any word found in the Sacred Scriptures but two or three times, became a part and parcel of almost every doctrinal discourse or religious conversation. Such is, and has been the fortune, good or bad, of the word *παλιγγενεσία*—*palingenesia*.

Regeneration is found but *twice* in the whole Bible—Old Testament and New. Once it indicates the resurrection epoch, or the commencement of the reign of Christ, and once Christian baptism. The former is found Matthew xix. 28; the latter, Titus iii. 5. "Through a washing of regeneration, and through a renewing of a Holy Spirit." The definite article, in the common version, is an interpolation! These are *two* operations, and not *one*; a *washing* of regeneration is not a *renewing* of a Holy Spirit; neither is a *renewing* of a Holy Spirit a *washing* of regeneration, or a *washing* of a new birth. This version of the passage is in perfect harmony with the laws of the Greek language, as every one initiated into that tongue knows. If a freer translation be adopted by any one, it is because his system demands it, and neither the lexicon nor the grammar.

The usual license of inserting a definite article on subjects of frequent occurrence, cannot be plead in such a rare and singular case as occurs Titus iii. 5. On this topic we presume enough is said until Mr. Jeter resumes his pen.

To prevent any and every occasion of surmise, we must say, that we have no aversion to the doctrine into whose service they now press, or have formerly pressed, these and some other texts of Holy Scripture. We believe and teach the indispensable necessity of being born both of the Spirit and of the water, in order to enter legally, rightfully, and constitutionally, into the true Christian Church, or the present kingdom of heaven in this world. I have long so thought and so taught, and yet have been most unjustly and groundlessly represented as hostile to the doctrine of a new or a Spiritual birth, in order to the enjoyment of the Christian religion and the Christian church. Baptismal regeneration, as taught in the Roman and English hierarchies, never was a doctrine believed, endorsed, or taught by me. I conscientiously regard any one and every one so representing me, whether knowing or unknowingly, a false accuser and a slanderer.

Since writing the last sentence, I found on my table a new "History of the Baptists," just warm from the press. It is from the pen of William Cecil Duncan, Professor of the Greek and Latin Languages in the University of Louisiana. It is a very respectable volume, from the New York press, 1855. Curious, as a matter of course, I examined its Index Rerum, and finally found the following passage:

"The dogma of baptismal regeneration is incorporated, moreover, in one form or another, into most of the principal Protestant Confessions of Faith; the Confession of Augsburg, (1530,) the Swiss Confession, (1536,) the Geneva Catechism, (1545,) the Confession of the Church of Scotland, (1560,) the Confession of the Reformed Churches of France, (1561,) the Articles of the Church of England, (1562,) the Heidelberg Catechism, (1563,) etc.

"This doctrine is also the distinctive tenet of the 'Disciples' of the present day; but in what precise sense it is so, it is rather difficult to determine. There seems to be among them no fixed and settled view on this point; some of their writers explain the doctrine in one way, and others in another. Their head and most distinguished leader, Mr. Alex. Campbell, appears to have himself materially modified, of late, his former published opinions on this subject. In his last work on 'Christian Baptism,' (1851,) he describes the ordinance as 'a symbol of moral purification—a washing away of sin in a figure, declarative of a true and real remission of sin—a *formal and definite release of the conscience from the feeling of guilt and all its condemnatory power*,' (p. 253.) In another passage, he says that the rite is, 'in one point of view, a *sign* of the burial and resurrection of the Lord Jesus, and of our burial and resurrection in and with him; and, in another point of view, a *seal* of the righteousness of faith, or the remission of all our past sins, through faith in his blood, then, and in that act, publicly expressed and confirmed.' (p. 272.)

"These expressions, however they may be interpreted, do not, it must be admitted, teach baptismal regeneration in the same sense in which it seems to have been formerly advocated by Mr. Campbell; and certainly not in the sense in which it is held and proclaimed by some of his followers. The doctrine, as he now explains it, is not as strongly put as it is in the Articles of the Church of England (Art. XXVII.) It is substantially the same as that taught in the (Presbyterian) Westminster Catechism and Confession of Faith, (1613;) nor is it very materially different, as far as we can see, from the view given in the orthodox Baptist Confession of Faith, published, originally, by the Baptists of Great Britain in 1689, (itself modelled after the Westminster Confession,) and adopted by the Philadelphia Association in 1743. That standard Confession defines the ordinance in the following terms (Ans. to Quest. 97:) 'Baptism is an ordinance of the New Testament, instituted by Jesus Christ, to be unto the party baptized a sign of his fellowship with him, in his death, and burial, and resurrection; of his being engrafted into him; of remission of sins; and of his giving himself up unto God, through Jesus Christ, to live and walk in newness of life.' "

Never having believed or taught "baptismal regeneration," as ex-

plained in those confessions of faith named, I make no farther allusion to it than to say, that in the judgment of Professor Duncan, we do not teach the doctrine. And as to what he says of "the Disciples of the present day," I only remark, that it is quite conceivable that, as amongst Baptist and Pedobaptist sects, there are considerable diversities in setting forth their respective views, both of the doctrine and institutions of Christianity, it is quite possible that there may be some such diversities amongst us. Yet I presume to say, that among a population broad as the United States, and of all schools of early training, Baptist and Pedobaptist, there is almost, if not altogether, as much uniformity as in any other denomination, with all its formulas of faith and doctrine.

And as to the last standard of Protestantdom to which he refers—that of the Philadelphia Confession of 1742, moddled from the Westminster—there is quite as much similarity in its verbiage to our views on this topic—viz: the *action* and design of baptism—as not to make the difference a wall of separation. Still, it is due to ourselves and to the Baptists to state distinctly, that in our judgment, their theological nomenclature and pulpit formulas of expression, in setting forth the Christian doctrine, are, as a whole, too servilely copied from Pedobaptist standards; and, consequently, quite as far removed from the beautiful simplicity and appropriate terminology of the Christian Scriptures, as are the dogmata of those whom they regard and represent as yet under the influence of the papal apostacy, in some of their doctrines and ordinances.

There are, besides these aberrations, others of a more delicate character, which require a more sensitively conscientious discrimination to appreciate, and to which we cannot now allude, that enter into our *beau idéal* of the primitive churches constituted and set in order by the holy Apostles and Prophets of Jesus Christ. These may come more directly under our consideration in another place, and in more appropriate connections.

To return to my friend Mr. Jeter.

He gives me credit for my orthodoxy on the person, mission, sacrifice, and work of the Lord Jesus Christ:

"By some persons Mr. Campbell was suspected, and charged with leaning toward *Unitarianism*. For this impression I have never found any good ground. In his zeal to introduce what he termed 'a pure speech,' he rejected the words 'Trinity,' and 'Trinitarianism,' and also some notions, more or less prevalent, concerning the Trinity; but so far as I can discover, he clearly and uniformly maintained the doctrine of Christ's Godhead, and the vicarious and expiatory nature of his sufferings."

On the work of the Holy Spirit, on whose personality, Divinity

and work, he makes the greatest ado, he labors through some hundred pages to convict me, before his readers, of denying it in the conversion of sinners and in the sanctification of saints. He even represents me as making conversion, if not sanctification also, the effect of something he calls "mere moral suasion"! On this whole subject he labors with the zeal of an Apostle, to convict me of some fatal heresy. And yet occasionally gives proof, and, indeed, almost, if not altogether, acknowledges that he cannot understand me on the premises—meanwhile giving full demonstration that he either cannot, or will not, understand me, and of his own imperfect and unsatisfactory views upon the whole subject of Spiritual influence.

I shall not now write a treatise on this subject for his special benefit. Having so many assurances, from even Baptist ministers, of quite as much perspicacity as Elder Jeter, that I am, in their judgment, on this subject, altogether scriptural, and even, too, quite as orthodox as themselves.

But the fact that Mr. Jeter, and some other Baptist preachers, are themselves very much at sea, or in the dark, upon this subject, wholly disqualifies them from appreciating any other views than the dogmatic assertion, "that the Holy Spirit works *when, where, and how* he pleases."

They have no distinct scriptural view of the subject, so far as I can gather from their sayings or writings. That the Holy Spirit illuminates, sanctifies, and comforts all true Christians, through the word, or gospel of Christ, never has been questioned by me. But the doctrine of regeneration prior to, and independent of, either faith or knowledge, has been, and yet is, regarded by me as a figment of their own brains, or adopted by them on the authority of some one conceded by them to have more perspicacity of mind on the subject than themselves. Some, it would seem, entertain the idea of *naked contact*, or of *naked impact* of the Spirit of God upon the spirit of man, as the hand of the potter upon his clay, moulding it with his fingers upon the wheel, or within the mould which he has cast for it. They assume to understand the subject, but have never been able to make any one, who listens to them, understand it. When pressed upon their own premises and reasonings, they usually quote our Lord's words to Nicodemus—"The wind blows where it pleases, and you hear the sound of it, but cannot tell whence it comes or whither it goes; so is every one born of the Spirit."

John is the only New Testament writer that at all uses the word *gennao*, to beget, or to be born. In preaching the gospel in all the acts and preachings of the Apostles it is never found. Our Lord, in his conversation with Nicodemus, uses it, and no one else, as a figu-

rative representation of the change of heart or of life, which Christianity reveals and declares. John, too, in his first Epistle, uses it ten times—rendered, in common version, seven times *born*, and three *begat*, or *begotten*. I may say the word is not of classic use, and is not found, as a verb, in any classic Greek Lexicon known to me. Therefore, its theological usage has been often and much in debate. It is, however, even then, but a *metaphor*, and is not to be pressed into the *letter* of Christianity.

That there is a new creation, and frequently a re creation, a renewal, or, in the figure, a “*regeneration*,” is conceded by all evangelical Christians. But it has become an ecclesiastic term; and, since the days of the great John Bunyan, an ecclesiastic hobby. That men are created anew and made spiritually alive to God, so that all things in their *spiritual relations* have become new, is as plain a matter of fact as any moral or religious fact in the Bible or in universal history; but that a man’s character or destiny should be presented to himself, or to the world, as wholly or essentially dependent upon his mere *birth*, be it human or divine, is a sad perversion of reason and of religion.

We have seen some of “the sprigs of nobility” in the Old World, and a few of the off-shoots of aristocracy in the New, ever and anon telling the tale of ancestry, or making allusion to their noble families and illustrious birth; claiming, indeed, rights and honors beyond their moral worth, solely on pretext of blood and birth. And yet, had their own history been matter of record, from acts and monuments, it might have been alleged that “their blood had run through scoundrels ever since the flood.” So of the experiences of some professed Christians, when, all told, it would seem that all their virtues, honors and dignities, began and ended simultaneously in their new birth.

Still, there is a new birth—a quickening and a renewal of the spirit and of the heart, or of the affections of a man, by the Holy Spirit—a new creation in Christ Jesus unto good works, as well as, and prior to, the washing of the new birth.

But on this subject we can proceed no farther at present. In conclusion, I can only say, that Mr. Jeter has done himself no honor, in the eyes of an unprejudiced community, in his glaring attempts to place me before his readers as erroneous or heretical in one single doctrine or article of belief exhibited in the Christian Scriptures.

Without writing one new paragraph, I can take his allegata one by one, and place them numerically in one column, and the explicit repudiation of them in the opposite column, and these, too, taken from the Christian Baptist, either written by myself or my correspondents, and endorsed by me. This we shall yet most probably attempt.

Meantime, we have by no means done with this book; and although in one point of view we are sorry, in another we are glad, we are very glad to see it.

Though laboring and pleading for Christian union and communion, on the broad evangelical basis of one Lord, one faith, one immersion, one God and Father of all, one body, one Spirit, and one hope; yet, on witnessing a spirit of plagiarism of not a few of our views and positions on the part of not a few of the Baptist ministry, while denouncing us as doctrinally heretical, it is due to the cause we plead, and to the unequivocal triumph of these grand principles, that we form no entangling alliances. Better die by our post, under our own armorial, with our own banner unbaptized in the font of piebald Congregational Calvinism, or ring-streaked, speckled, and spotted Arminianism, than commence a new cruise around the coast of either a Northern or a Southern New found land. Better to steer right straight forward, according to our present reckoning and log-book, than to follow in the wake of those whose observations and calculations are not made from the Star of Jacob by night, nor from the Sun of Righteousness by day. I think and I say this on the principles of a broad philanthropy and a very catholic Christianity, and while remembering the fact, that we have thousands of the best immersionists in Christendom, not of us, but strongly sympathising with us in our position, and bidding us God speed. We say this not out of any excitement from the indications of Elder Jeter, or any other Elder or Elders in the Baptist ranks, for we have assurances that satisfy us that its misapprehensions and misrepresentations, with all its Northern and Southern endorsement, will affect our position, our influence, or our progress, in no sensible or appreciable way whatever. Upon the whole, we trust it will stimulate and energize the efforts of our brethren to persevere with more diligence, and to be still more unwearied in their endeavors to spread abroad the truth, and to disabuse the masses of society every where from whatever of error, misrepresentation or detraction, is sought to be charged against us or our position. We intend to continue our expositions of its errors and misrepresentations, until we have done Mr. Jeter ample justice. We hope, even against hope, to satisfy Mr. Jeter himself, that he mistook both himself and his theme.

A. C.

Those please God who are pleased with him, and with all that he does, whether immediately by his own hand, or immediately by the agency of provoking, injurious man.—*St. Austin.*

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

ARTICLE ON REGENERATION.

AMERICAN BAPTIST PUBLICATION ROOMS, }
Philadelphia, Feb. 17, 1855. }

REV. AND DEAR SIR—I have the pleasure to acknowledge your kind response to my application for the *Millennial Harbinger* for our Society. The back numbers, complete from January, 1854, to February, 1855, inclusive, have come to hand to-day—a pledge, I trust, of its continuance for the future. May you never have reason to regret this gratuity. If you can suggest any way in which we can gratify you by a like donation of our publications, please do it. I send you, with this, a copy of our last catalogue.

A word now on a subject less pleasant, but not less important. After what I mentioned in my note to you, it was natural that I should turn to the November No., to see what you had there said of the *Encyclopedia of Religious Knowledge*. To my great surprise, I found myself charged, (p. 603,) not, indeed, by name, but as Editor of that work, to which I gave my name, “with bearing false witness” against my neighbors, in the article on “Regeneration.” The charge is made in the reiterated forms of strong indignation, and as it is over your own signature, it brings us before the public face to face, and compels me to speak with the utmost frankness of truth and of Christian love.

Let me, then, declare to you, first of all, that *until this day* I never knew or supposed that you were aggrieved by the statement in question; much less, that you regarded it as made “without reason or authority,” as “false witness,” as “flagrant falsehood.” Truth is too sacred to me, as well as you—the reputation of others, as well as their rights of conscience, too dear—to have allowed me to rest easy under such an accusation from any man—much more, from one so influential and conspicuous as yourself. One object of the *Encyclopedia*, you know, was to secure from all the leading denominations in the United States a *fair representation of their own distinguishing sentiments from accredited writers among themselves*. So far as I know, the plan adopted was *original*, and was designed to establish our impartiality beyond dispute. When I received your account, I saw much in its *general* positions to cordially approve, and only regretted, that on the *differentia*—the points dividing you from others—you had not spoken more explicitly. It did *appear* to me, a personal stranger as I was to you, like a want of courage or candor; but in this I am willing to concede that I was mistaken.

From evidence then before me, I understood that you held the same position as to the use of the word "regeneration," occupied by Justin Martyr, and others of the so-called Fathers of the second century, *before infant baptism was known*. And so I said in the article on regeneration, of which you complain. I had called the usage in question, identifying baptism (even when believers were the subjects) and regeneration, an error—an error followed by most deplorable consequences—and the "*error of the Fathers on this subject*"—neither more nor less, is what I say it is remarkable that you had "*revived*." I did not charge you with the consequences—I only called attention to them as matters of practical warning. When you say, then, that the Editor of the Encyclopedia "*had the assurance to insinuate that we taught baptismal regeneration after the style of the Church of England*," you surely speak without your usual discrimination, and give me just occasion to complain of you, my brother, as (unwittingly) "*bearing false witness*" against me. Far from my thoughts was any such insinuation—far from my heart.

As to what I really affirmed, you may differ from me in thinking the usage in question an "error"—or in connecting it with the greater practical errors of subsequent ages, by the laws of cause and effect; but that is not the question immediately before us. The question is, whether, in saying that this error (*real or supposed*) was revived by you, I was "*bearing false witness*" against you. If not, I am innocent. If it were, I can truly say I *believed* what I said to be an undisputed *fact*; and called attention to it as a thing "*remarkable*"—with kind intentions only to yourself and others. If it were not a fact, I was *mistaken*; and from whom had I a right to expect the correction of the mistake but from you? How is it, then,—I ask in the name of our common Master—that you, on receiving the volume, and finding there what you call a "*flagrant falsehood*" concerning yourself, and pointing it out to others, never, by a single line of communication, pointed it out to me? Was this to fulfil the law of Christ? Had it been done at once, and correction made in 1835, only the first edition of the Encyclopedia would have contained the mistake, whereas, now it is spread in from eighty to one hundred thousand copies. I protest that all this twenty years *I have been unconscious of error or wrong in the matter*. I might ask, if duty to yourself, to your brethren, to the public at large, to the cause of truth, to the word of God, did not demand that you should, before now, have furnished me with the means of conviction and correction? Even now I am indebted wholly to the courtesy of a stranger for the information, which led to my application to you for the Harbinger; in which I am published as guilty of "*flagrant falsehood*," persisted in for twenty years,

till your patience is utterly exhausted! May I not say, "The Lord judge between thee and me!"

But I forbear. Nay more, I forgive. And if it shall appear that I have unconsciously wronged you and your brethren in this matter, I will make all the reparation in my power most cheerfully. Only give me evidence of the fact.

If you inquire what evidence had led me to suppose you had "revived the error of the Fathers on this subject," I can now only refer you to the Christian Baptist, p. 439, compared with the Christian System, pp. 210, 222, and 227, (*et passim*), which being published later, I suppose to contain your mature and deliberate belief. Justin Martyr, in his Apology, used the word "regenerated" to express *the baptism of a penitent believer*. Do you not use the word in the same sense? If so, I ask from you the proof that I was wrong; and I ask it with all the sincerity of a disciple of Jesus Christ.

With real respect and esteem,

I am your brother in Christ,

J. NEWTON BROWN.

P. S.—February 21.—I concluded to withhold this until I could examine your statements of a more recent date, in the Millennial Harbinger you kindly sent us. I have carefully read your remarks on pp. 124-5, 248-9, 417, 508-9, 511-16, 603, and 706, of the last volume. I am happy to find that you distinguish between "regeneration" itself and "the washing of regeneration;" which last you take by allusion to mean "the washing" that follows the new birth of an infant; and concede that the language is here metaphorical. Still more am I gratified to find you disclaiming all belief in "water regeneration." But this rests upon a distinction (if I understand you) between "regeneration" and "the new birth," which I think you did not always make twenty years ago. Bear with me, and help me to do you justice. If you are convinced that you have misapprehended *my meaning* in the Encyclopedia, I do not fear that you will set me right with your readers.

J. N. B.

BETHANY, Va., March 2, 1855.

MY DEAR SIR—As an *oasis* in the desert, or as a crystal fountain, gushing from a flinty rock, to the weary and thirsty traveler, so to me was your kind and fraternal letter of the 17th ultimo, received in due course of mail. Feeble health, and a great pressure of calls and claims upon me, have, indeed, very reluctantly, occasioned delay in acknowledging it, and in thanking you for it. I am always thankful to any one, who has aught against me, to present it at the earliest

date, that if I have at all injured him, I may, as soon as possible, make the "amende honorable." I will, therefore, immediately proceed to the complaint presented in your letter.

On receiving the Encyclopedia, I read the article which I had written for it, and, finding it according to copy, I gave myself no farther concern about it. But, in process of time, on reading the article on *Regeneration*, I discovered that I was presented to the world as having revived the doctrine of "*Baptismal Regeneration*." Of course I was astounded at the annunciation; but whom to address, as the author of that article, I knew not; and seeing the work was owned by Messrs. Fessendorf & Co., I could do no more than, as my manner then was, remonstrate and send them a copy. Besides, as now, I was then very generally misrepresented by those in power with the people, and my appeals to my calumniators were so wholly unavailable, I generally had to bear it with all resignation. Farther than this, I have no recollection of any other reasons or considerations controlling my action on the premises.

But, my dear sir, had I cherished toward you any unkind feeling or unhappy remembrance—of which I have no consciousness nor recollection—your kind letter before me would have wholly eradicated it. Still, it did appear, and, I must say, it yet appears, strange to me, on again reading the article which I furnished for the Encyclopedia, how you could, after the perusal of that article from my own pen, and, under your own editorship, printed in that work, come to the conclusion that I either believed or taught the doctrine of baptismal regeneration;—the word regeneration not being in said article, nor a single allusion to it, indicating any opinion on the subject!

Indeed, on maturely deliberating on the premises exhibited in the article which I wrote for the Encyclopedia, I am more than ever aggrieved at the recklessness of my opponents, in their calumnies against our teachings of what we conceive to be the original gospel and revelation of the Holy Spirit, speaking to us through the holy Apostles and Evangelists of Jesus Christ.

And may I add, that if I was no little aggrieved and mortified at the recent representations—may I not say the *misrepresentations*?—of Elder Jeter, of my views on *Spiritual* influence, and especially on the subject of regeneration, since reading again the views I gave of our prominent positions and teachings in the Encyclopedia, on the subject of the Holy Spirit and Christian baptism, I feel more than ever aggrieved, especially on three accounts—1st. In respect to the work of the Holy Spirit in conversion, before we are baptized; 2d. In the work of the Holy Spirit in our sanctification, after we are baptized. And in the third place, in representing us as having changed our

positions on the subject. Not that I think it an opprobrium, or slander, to be accused of changing from error to truth, or from one degree of Christian knowledge to a higher degree; but as *unlearning*, or *retracting* what we have already taught. This, too, would be commendable, on conviction of error. I can most honestly say, that, on reading and considering with all candor and impartiality the statements made in the article which I forwarded for the Encyclopedia, in the year 1834—more than twenty years ago—there is not one sentence that I would now erase, as being conscious of one error in it. Some I might, perhaps, amplify, to some I might add, but not one word would I now erase.

On the position of Mr. Jeter's book, I quote the following sentences from the Encyclopedia—"They consider immersion into the name of the Father, Son, and Holy Spirit, after a public, sincere, and intelligent confession of their faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge, on the part of Heaven, of the actual remission of all past sins, and of adoption into the family of God."

"The Holy Spirit is *promised* only to those who believe and obey the Saviour. No one is taught to expect the reception of the Heavenly Monitor and Comforter, as a resident in his heart, till he obeys the gospel."*

"Thus, while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission, and the Holy Spirit,† they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed on the glorification of Jesus—"Be immersed every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit."‡

"They teach sinners that God commands all men everywhere to reform, or to turn to God; that the Holy Spirit strives with them so to do, by the Apostles and Prophets; that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and to turn to God." Enc. R. Knowledge.

I thank my God that we were enabled, at that time, to give such an exposition of our views and positions, from which we have not swerved,

* Then he becomes, in *fact*, what he was in *promise*—the *Holy Guest*.

† Not the Holy Spirit *working on them*, through a preached gospel, but *dwelling in them*, as an advocate for them, and a monitor to them; thus being their comforter or advocate.

‡ Hitherto only *working on them* through a preached gospel, but not till immersed as *dwelling in them*, as temples, "whose house are we," said Paul the Apostle of the church.

or seen cause to change, in one jot or tittle, after the experiences, the studies, the oppositions, and the controversies of more than twenty years. There has been no change with us. The change that Mr. Jeter and some others think, or profess to think, has taken place, is wholly in themselves.

No man amongst the Baptists ever wielded a stronger pen against us than did the much-lamented Elder John L. Waller, and yet he had the candor, before his death, to declare to myself and to others, that he had not now an objection to our positions, save that it might be in the *design* of baptism, which he thought some of our brethren presented in a light too strong and startling. In my last letter received from him, he requested me to guard my brethren from extremes, and he would guard his brethren from extremes on pending issues.

It requires a liberal exercise of forbearance on my part, to read from the pen of such men as Elder Jeter, of Richmond, and some two or three others, such unmanly insinuations—nay, such bold and reckless assertions, as that we have materially changed our views. So far from it, we have not a single misgiving on these grand issues; while, at the same time, we may not have always expressed ourselves in the most felicitous terms and phrases in maintaining those issues.

You, my dear sir, very frankly give me a statement of the evidence on which you supposed me to have revived the errors of the Fathers. I thank you for it. I have, therefore, turned over to the passages to which you have referred me, as the basis of your apprehensions. And as I always either do, or endeavor to do, I read those passages with as much cool, dispassionate consideration, as though I had never written them; indeed, as though they had been written by any other person, advocate or opponent of these positions, a practice or a habit which I have cultivated for many years, and which I hold to be due to myself as much as to my opponents or dissidents. And now, sir, allow me to remind you, that in these passages I have simply used, and that I have done no more than simply use, the identical words of the Holy Spirit, as enunciated by those commissioned by the Lord Jesus Christ.

Now, if Jesus said, "He that believeth and is immersed shall be saved;" and if Peter said to the thousands before him, "Repent and be immersed every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit;" and if Ananias said to Saul of Tarsus, "Arise, brother Saul, and be immersed and wash away your sins, calling upon the name of the Lord," may not you and I use the same words without the charge of heresy, of heterodoxy, or of apostacy!

I have never used stronger language than the words of inspiration.

I preach "baptism *for the remission of sins*," because the Apostles of Jesus Christ preached "baptism *for the remission of sins*."

That remission of sins means *remission of sins*, is all that I assume and if I should say it means more or less than remission of sins, then Peter and I should be at issue, notwithstanding he had the keys of the kingdom of heaven!

But, my dear sir, this gives no power to water, or wind, or human breath, for it is only *through these stipulated signs and faith in the atoning blood*, that a *declaration of remission* is thus solemnly announced by the authority of the Lord Jesus Christ. And if the Lord Jesus Christ while on earth, and in the days of his humiliation, said to a sinner, "Thy sins be forgiven thee," may he not now say it through the water of baptism to every one declaring his faith in him, and especially faith in his *blood*?

Now, my dear, sir, I will not insult your good sense, or outrage the proprieties of speech, by instituting a new system of hermeneutics, to show that Jesus Christ did not mean what he said, or that he said what he did not mean; or that he did not give to water, or to the act of immersion in it, the *inherent* power to *take away, to wash away, or to remit sin*, but that he was graciously pleased to make the ordinance of Christian immersion a *sign, a pledge, an assurance*, that every immersed believing penitent was pardoned, justified and sanctified, "*in the name*" or power of the Lord Jesus, and *by the Spirit of our God*. This is the head and front of my offending against the *Spiritualizers* of the 19th century.

And may I not add, that every Protestant confession of faith in Protestant Christendom avows it; and that their authors were obliged to avow it, because it is the oracle of God, although they may have, in other items of their *philosophic orthodoxy*, attempted to neutralize or negative it. Nor will I disparage your good sense by instituting any argument to show that there is no power in water to take away sin, nor in wind, manufactured into words, to shake the throne of grace, and constrain him that sits upon it to forgive a sin confessed by a Christian. It is the faith in the heart that in such cases possesses such power.

I am ashamed, my dear sir, to see such men as Elder Jeremiah B. Jeter, writing a *jeremiad* on my soul-ruining heterodoxy, by my *writing, printing and publishing, the words of the Holy Spirit*—"Arise, brother Saul, and be immersed; and' wash away your sins, calling upon the name of the Lord."

He will just as soon bind the waves of the sea by a cobweb, or stay the lightnings of heaven by the breath of his mouth, as prevent the progress of the mighty truth which has already permeated an outside

mass of the American community almost as large as the inside mass of any Calvinistic community under the banners of mere Congregationalism, Presbyterianism, or Episcopalianism, to say nothing of those who are rejoicing in the liberty which the Lord has vouchsafed to them.

A more recent work than Mr. Jeter's, from the pen of a learned Professor, and a Baptist, too, has, in a few words, refuted Mr. Jeter's book, without noticing it, so far as his misrepresentations of my views on this subject are concerned. William Cecil Duncan, Professor of the Greek and Latin Languages and Literature in the University of Louisiana—New York, 1855. I refer you to a passage noted in the preceding article, p. 186. I have never used stronger terms than those found in the Christian Scriptures, and the Westminster Confession of Faith, which, on this point, is endorsed by the Baptist denomination styled orthodox. To make baptism the *sign* and *seal* of pardon, is pure orthodoxy in Scotland, England, and Protestant America. Now, in the name of reason, should my declaring it, and writing it, and printing it, and administering it, make it a "soul-ruining doctrine and a damnable heresy"?—!

But, my dear sir, this violence and outrage, however unsavory to myself and brethren, has been made, very providentially, an occasion, if not an instrument, of the marvelous spread and prevalence of our cause of Reformation over the most enlightened portions of our fellow-citizens, who have lent a candid ear to our pleadings. For all the elements of civilization, for education, for perspicacity of mind, for talents and worldly respectability, I presume to say, they will favorably compare with the constituency of the Baptist or the Pedobaptist communities, so far as known to me, in the great Valley of the Mississippi, and in such sections of the East in which they have obtained a local habitation and a name. Indeed, we have had the very stamina of our communities from the Baptist ministry and people, as also a fair specimen of the other orthodox denominations in the country.

But why should I thus tax your patience in such a protracted response to your very highly appreciated epistle? Pardon me, my dear sir, for such a large draft on your patience.

I have, for so many years, been so often slandered and misrepresented, that as the saying is, "I am so used to it" that I have measurably become reconciled to it. Why, sir, to-day, my good lady presented me, on returning from my College duties, with almost a column of scraps, cut out of the *Religious Christian* newspapers, (and almost exclusively from our Baptist brethren, too,) representing me as teaching, preaching, and publishing the most loathsome—I will not say *damnable*, but *condemnable* heresies; and that, too, by such good

Christian men as your Bro. Sands, of the Richmond Herald, a man I have much esteemed in former years, and who ought to know, (as he has been reading me, for aught I know, some twenty years,) that he might as truthfully accuse me of preaching the Koran, or believing in the divine mission of Mohammed: Well, sir, I will only say, Let the Lord judge between me and such men.

As I intend (because it is due to you) to lay your letter and this response before my readers, I will also lay those scraps before them, as a monument of the odium I have had to endure in my poor pleadings for Original Christianity, according to my humble measure of knowledge. I am thankful, however, that I have, in my correspondence with the Baptist ministry and people, quite different views of my labors, and I am still encouraged to go forward. They know—and some of them are as familiar with my writings as Mr. Jeter and his endorsers—that I am, *in all that constitutes the person, mission, and teachings of the Lord Messiah*, just as sound, or, as the word goes, just as “*orthodox*,” as any Protestant in America.

I will only add, that it will always afford me pleasure to hear from you. Sincerely, and with all Christian regard and esteem,

Your brother in Christ,

A. CAMPBELL.



REVIEW OF REVISED PORTIONS OF THE NEW TESTAMENT—No. II.

• SECOND EPISTLE OF PETER.

I HAVE one general objection, not so much to the version itself, as to the style of the version of the 2d Epistle of Peter. I have hitherto hesitated to avow it. And nothing but the stern and uncompromising authority, dictates and demands of reason, judgment and taste, could compel me now to avow it. I have rather parried off my convictions, and endeavored to reconcile myself to suggest some emendations affecting the sense of a number of passages, saying nothing of the style, and then leave the matter to the hands of those to whom the last reading of the work should be assigned. But as I proceed, the more difficult do I find it to reconcile my mind to such a course. I, therefore, feel constrained to encounter any consequences that such an avowal may occasion, and shall now proceed to give utterance to these convictions.

May I farther premise, that the labor and learning bestowed on

these books are such as to command the profound respect of all whose judgment is worthy of appreciation. But there is more than industry, labor and learning, requisite to give, in harmony with the original tongues, with our present vernacular, with the living formulas of expression all over Christendom, a version in good keeping with the cultivated taste and the improved models of our mother tongue in the year of grace 1855.

I have hitherto understood that a *revision* of the common version was all that was contemplated, and not a new modelling, a reconstruction of the entire English text, body, soul and spirit. Have I been mistaken all this time? Are not the agents of the Bible Union called *revisers*? Are a reviser and a translator synonyms? And what says Webster constitutes a *reviser*? With him, "a reviser is one that revises or re-examines for correction." And what is a *translator*? "One who renders into another language; one who expresses the sense of words in one language by *equivalent* words in another." A reviser, then, and a translator, are not equivalents, nor synonyms. True, a reviser may make a new version of words or sentences, but this only while preserving the style and the verbiage of the work which he revises. So I have understood, and so have I proceeded. There is, I am aware, a latitudinarianism in revisal, as in translation. But we are not to make the exception the law. With these preliminaries apologetic, I proceed to sustain the views that I have so frankly and so fearlessly expressed. But in the sequel I hope to gain what I may, by some, be supposed to have lost, in so startling an exordium.

In my last Harbinger, I gave a short essay or a critique on the 3d and 4th verses of the 1st chapter of the 2d Epistle of Peter. I shall, with the same freedom, proceed to sustain my present allegata, by examples and illustrations, commencing at the 5th verse of said 1st chapter of 2d Peter.

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

The revised version reads—"But for this very reason also do ye, contributing all diligence, furnish in your faith fortitude; and in fortitude, knowledge; and in knowledge, self-control; and in self-control, patience; and in patience, godliness; and in godliness, brotherly kindness; and in brotherly kindness, love."

To which we make the following objections—

1. *Ye* is obsolete, except amongst the Quakers, *alias*, Friends; with them, it is a part of their religion; with us, it is neither religion nor currency.

2. "Contributing all diligence." Contributing has respect to charities, or indicates copartnery operations; such as collections of money for church, or missionary, or educational purposes; for eleemosynary institutions, or any institution in which a plurality of persons co-operates.

Its metaphorical meanings have no place in the principles or institutions of Apostles, directing the duties of individual Christians in the walks of their individual lives, or in their own self-government or religious duties.

Contributions, according to Webster, are often involuntary; such as in paying taxes and imposts to government, contributing public dues; also in a military sense, "impositions on a country in the power of an enemy." It is, therefore, in this case, too far fetched. Rhetoricians enact, "of tropes far fetched beware." It is, therefore, with me at least, contraband language in such a context.

3. "Furnish in your faith." This is rather poetical. *Furnish* fortitude in your faith. In our pulpits, this would be either too commercial or too military. We *furnish* houses, armies, garrisons, with provisions, garniture, ornaments, &c., &c. "And in fortitude furnish knowledge; and in knowledge, furnish self-control; and in self-control, furnish patience; and in patience, furnish godliness; and in godliness, furnish brotherly kindness; and in brotherly kindness, furnish love." The elipsis supplied, the exhortation grammatically reads as above.

There appears, to my taste, an incongruity in such a collocation of words. *Αγαπη*, in the common version, is always represented by two words—*love* and *charity*. How furnish brotherly kindness with love! We must have something beyond a brother, as the object of the last love. Who can it be! All mankind!

4. *Εν*, in the common version, is translated by the following words—in, with, by, under, at, through, upon, to, unto, into, on, because of, of, throughout, toward—By *to*, in John iii. 35, v. 4; 1 Cor. vii. 15, ix. 15, xiv. 11; 2 Cor. iv. 3, v. 19; Gal. i. 16; Col. i. 23; 1 Thess. iv. 7, v. 23; 1 Tim. iii. 16, iv. 15; 1 John iii. 10; Rev. xiv. 10.

Admitting that these are comparatively a few cases, the question is, whether, in a case which is as strong as any of the fifteen cases above cited, in which the common version has translated *εν* by *into*, *unto*, and *to*, (all equipolents,) it should not have been so in this case, which, in fact, is the strongest case in the New Testament? This, too, would have rendered wholly inexpedient the seemingly awkward formula, "*Furnish in your faith.*"

To add to one's faith, certain Christian virtues is quite conceivable, and is in popular use. The difficulty with the learned author seems

to have been the very common import of the preposition *en*. But any good concordance will show that all translators, the King's included, have been obliged, in order to make good sense, to translate this particle by the following representatives—*in, among, with, within, by, under, at, through, on, upon, to, into, unto, because, toward, about, throughout, by, between, hereby, herein*. In Peter's two short epistles, it is rendered in the common version by the following representatives—*to, through, in, by, among, with, at, for, of, wherein, thereby, whereas, whereto, whereby*. This particle occurs 2850 times in the New Testament, in a great variety of import. It is often rendered by the two letters, *ly*, added to another word, as *speedily, quickly, &c.*

Finally, on this particle, we observe that the context, the scope and the design of the writer, must, in every case, decree its proper representative in our vernacular. And in all cases of *addition*, no preposition in our language can faithfully represent it but *to, into, or unto*. And is not this a clear case of addition? To faith we can add fortitude, courage, knowledge, self-control, patience, godliness, brotherly kindness and benevolence, or love to all mankind.

With such premises as these, we could, therefore, as more in harmony with the original, the evident sense and scope of the passage, have rendered verse 8—"For these things being in you and abounding, will render you not slothful nor unfruitful, as to the knowledge of our Lord Jesus Christ."

Verse 8—*ἄργος* is indicated by our word *idle*; but it is not necessary always to be so exactly rendered. A good man may occasionally be *idle*, or unemployed; but, because of this, he is not necessarily *slothful*. In this case it is *character* that is delineated, and, therefore, *idle* is, in our judgment, *inapposite*, as that which may only casually be its pernicious cause. "In this case *slothful* is better." Mur., Wes., Mack., &c.

Verse 9—For he that lacketh these things is blind, being near-sighted, having forgotten the cleansing away of his old sins.

Lacketh is almost, if not altogether, obsolete. *Wants, or is destitute of* these things, is our currency.

There appears, or may appear, to some minds, a literal incongruity in this version of verse 9. A blind man, and a near-sighted man, are not synonyms, nor equivalents, nor convertible terms. We admit that *ἀόρατος* is properly rendered *nihil procul cerno—I see nothing afar off*; but that is not equivalent to *blind*. A blind man sees nothing near, nor far off, but this man sees things in his hand or upon his person, and, therefore, he is not blind. How shall we escape this incongruity? Only by a supplement, such as, *to them*. If supplements be at all necessary, they are in such cases necessary, when, without them, in our idiom, there must be a manifest contradiction.

"His old sins." His former sins, those committed before he was baptized into Christ. He is, therefore, near, or short-sighted.

In verses 9 and 10, we have only to remonstrate against the obsolete *ye* and the obsolete *unto*.

Verse 12—Instead of "to remind you always," we would prefer, always to remind you. Adverbs stand to verbs as adjectives to nouns, and should be so placed as to define actions with the greatest precision and with the greatest force. I am aware that this, too, is measurably a matter of taste, as well as of propriety.

Verse 14—Almost in the same category we find another item—"The laying off of my tabernacle is speedy." Speedy, quick, and nimble, are of one class. None of them is, we think, in good keeping with laying off our earthly tabernacle. At hand, immediate, or soon to happen, we think in better keeping with such a solemnity. Speedy, with us, is now generally appropriate to bodies in motion, whether animal or mechanical.

We again notice the occurrence of *unto*, in verse 16; "whereunto," also in verse 16; "ye" also appears in verse 19, and "cometh" for comes, verse 20. These are not our *present* currency.

Verse 17—"This is my beloved Son," does not full justice to the original, or to the subject. A full translation of the Divine Oracle in this case would be—"This is my Son, the beloved, in whom I delight." "Well pleased" is not the most felicitous representation of *ὁ ἀγαπῶν*. Why *ὁ υἱός* and *ὁ ἀγαπῶν*, if not to express the superlative dignity, excellence, and glory of him!

Verse 18—A transposition of some words in this verse, it appears to us, would be an improvement; such as—"And this voice, we being with him on the holy mount, heard borne from heaven." The bearing of the message, rather than the message itself, would seem to have been a primary object. Why so fastidiously prefer the Greek order of words, and not conform more to our own in such cases? In our style, and in harmony with the grand fact, would we not rather say—"And this voice, borne from heaven, we heard, being with him in the holy mount!" The bearing of the message, rather than the message itself, should not command our attention.

Verse 19—"And we have more sure the prophetic word whereunto ye do well that ye take heed, as unto a light shining in a dark place, until day dawn and the day star arise in your hearts." For the obsolete *whereunto*, we would prefer *to which*; for *ye*, *you*, in both cases; for *unto*, *to*, and for *the day star*, the morning star; according to its baptized name, else retain the original Phosphorus.

Verse 20—"No prophecy of Scripture cometh from one's own interpretation." "Private interpretation," common version—*ιδίας ἐπιλήσεως*.

Many interpreters, translators and critics, have freely descanted on this word and on this passage. A question with them has been, Whether private interpretation or private impulse? At Apud Latinos verbum explicandi a plicarum evolutione, ita Apud Graecos *Επιλταις*, a vinculorum solutione deductum cum expositis sit velut modi alienijus solutio. Gerh. in Loc. Critica Sacra. Erasmus, on this passage, says—Vox dicta est a solvendo, quod convenit rebus intricatis; vel ab adeundo, quod Mages his quae sequuntur. Hammond and Whitby, on private interpretation, remark—Prophecy came not by the Prophets own excitation of impulse, or of his own private spirit. This negatives the Syriac version, which makes Peter say—No prophecy is an interpretation of its own text; or, it is not its own expositor. The Prophet did not make it known to himself.

“It was not his own invention.” Macknight.

Boothroyd, with many others, endorses this view. His version is—“No prophecy of the Scripture is from a man’s own invention.” “Giveth its own interpretation.” Wakefield. “Private interpretation Penn. Wesley. “One’s own motion.” Geneva and others. “Private interpretation.” Tyndale, Cranmer, Rheims. “No prophecy explaineth itself.” Thompson. “No prophecy is an exposition of its own text.” Murdock.

In a version which I published some twenty-nine years ago, I preferred “private impulse,” for reasons that then appeared to me good and relevant. Since that time, I have been confirmed by many authorities which I cannot now quote. But on a survey of all the arguments, pro and con, based on verbal criticism, I confess I am more confirmed in my conclusion, from Peter’s own explanation. He says, “Prophecy was not uttered, in former days, at the will of man, but the holy men of God spake as they were moved by the Holy Spirit.” That is, by the impulse of the Holy Spirit.

Verse 21—“For not by man’s will was prophecy brought at any time, but the holy men of God spake, being moved by the Holy Spirit.” In this remarkable verse, having no parallel in the Christian Scriptures, we find the strongest argument against enthusiasm and fanaticism, in their bald and bold assumptions. The word *προφητεία*, uniformly *transferred*, never, in technical style, *translated*, occurs, in all, nineteen times in the Christian Scriptures, written, when a substantive, *prophecy*, when a verb; *prophecy*. In the latter form it is found only three times in the Original Scriptures, and once (Rom. xii. 6) as a supplement. It indicates the foretelling of future events, or the uttering of original oracles, by an impulse called a Spiritual gift. But the special point here is found in *φερω*, exhibited in two forms—*ηνεχθη* and *φερομενοι*, and also in verse 18.

In the common version it is twice rendered *came*, and once *moved*—verses 18, 21. In the revision it is rendered by *borne*, *brought*, and *moved*, in the same places. To us it would be desirable, if possible, to have the same word in the original, in such cases, uniformly represented by the same word, in all its conditions and circumstances, in our vernacular. But none of these three, *came*, *brought*, *moved*, has such capacity. A word of such comprehension and capacity we cannot find.

It is, confessedly, more easy to find faults than to amend them. Many men have many minds, and diverse tastes; and, therefore, great candor, as well as talent and learning, are necessary to co-operation. Still, no truth needs to be compromised. The diction, the style, and the taste of individuals, being part and parcel of their several personalities, may and do differ. Hence, these diversities are quite as apparent in the Apostles and Evangelists of Jesus Christ, as amongst us. Even in their narratives of the same facts they do not, in every instance, exactly harmonize in language, in style, or in all the minutiae of particular details.

Our present notices, criticisms, reviews, suggestions, or whatever else they may be called, of course, are, with many similar ones from different quarters, to be submitted merely as suggestions to the committee of final revisal. We have, from the commencement, said, “hasten leisurely.” Much may be lost by precipitancy, and little, comparatively, by delay of months, or even years. For myself, amidst voluminous duties and obligations to society, I can only make small instalments, at considerable intervals. But the more I think and reflect upon the subject—its necessity, importance, and value—my conceptions of its necessity, importance, and prospective advantages and benefits to society at large, and to distracted Christendom, grow at least in the direct ratio of the attention I pay to the subject, and in the satisfaction afforded by the specimens that have fallen under my consideration. But, with my present views and convictions, it is a *revisal*, rather than a new translation, that the public demands and that distracted Christendom requires, and that, too, which it will most generously and gratefully patronize.

A. C.

FRIENDSHIP.—There is a well-known adage, “Prosperity gains friends, adversity tries them.” The friends who have been attracted by prosperity, almost invariably fall away on the approach of adversity; but where friendship is pure, disinterested, and founded on genuine esteem, affliction serves to bring it out more prominently. Like the rainbow, true friendship is brightest in the darkest storm.

SERIES IV.—VOL. V.

18

THE DISCIPLES OF CHRIST OF THE 19TH CENTURY.

HAVING been, and now being misrepresented and calumniated by Elder Jeter, of Richmond, Va., the St. Louis Western Watchman, the Tennessee Baptist, the Southern Baptist, and the South-Western Baptist, as holding some nameless errors or heretical principles; and to save appearances on the part of some of these, and especially on that of Elder Jeter, being represented as having much changed for the better, it seems to me expedient, and to be due to myself, to give, in evidence of the truthlessness of Elder Jeter's book on this point, to the readers of the Harbinger, from the Encyclopedia of Religious Knowledge, the article written by myself for that work, declarative of our views, at that time, of those matters which have been recently so much debated.

The Encyclopedia appeared in 1835, and, if I mistake not, the article now quoted was written in 1834. My attention was recently called to it by the Editor of that work, for which he is entitled to my thanks. It will be manifest, I presume to say, from a careful perusal and consideration of this document, how gratuitous and baseless the imputations of Mr. Jeter, as apologetic for his strictures, that we are now changing for the better! We never preached nor taught any thing as a portion of our *faith*, since the day of the first volume of the Christian Baptist, which we have retracted; as we think the article in the Encyclopedia very explicitly sets forth, appealing to that publication. But as Mr. Jeter has himself changed from what he held in 1825, and we hope changed for the better, and that, too, by our instrumentality, and being too proud to acknowledge it, as an apology for his calumnies he will have his readers believe that he has not changed, in one jot or tittle, for the last thirty years!!

I do not blame him for changing; but I do not, because I cannot, admire him for being ashamed to own it, and for attributing to us a *change* which has its truth and origin specifically in himself. Nor can he conceal it. I hope, indeed, he will have too much respect for himself—I mean his conscience and his heart—to deny it.

But to convince, rather than to correct him of error on this subject of change, I here publish on our pages the aforesaid article, in proof that he has no sustainable reason, argument or proof, that we have changed in those prominent items, concerning which he presumes to speak with an air of very superior perspicacity and wisdom.

But if he will obtain for me column for column in the Religious Herald, I will give him page for page in the Harbinger; or, I will meet him, even in the city of Richmond, before the people, in an oral

discussion, on just as many issues as he can make out of any positions that I have assumed, or on which he supposes I have laid an undue emphasis, or on which I have changed. We stand up for the truth, the whole faith formerly delivered by the Apostles; and we will meet him, or any other man endorsed by the denomination, and will give Mr. Jeter an equal share of affirmative propositions, and every honorable attention and respect due to his standing with the denomination.

Will Mr. Sands have the courtesy and candor to lay this matter before his readers? He is a valiant man, and scrupulously orthodox; and of course, being orthodox, he will be candid, honorable and just, in rendering to me what he would have me to render to him, according to the golden rule. We pledge ourself to treat him and Mr. Jeter with all the courtesy and candor and impartiality that we ask for ourself. Need I say, as an argument, that I doubt not the generous, candid, and honorable Baptists of Old Virginia, will be the better pleased with Mr. Jeter and Mr. Sands, for assuming an attitude so manly, so magnanimous, and so just?

Here follows the article, above referred to, from the *Encyclopedia of Religious Knowledge*, pp. 462, 463, 461. A. C.

DISCIPLES OF CHRIST, (sometimes called Campbellites, or Reformers.) As is usual in similar cases, the brethren who unite under the name of *Disciples of Christ*, or Christians, are nicknamed after those who have been prominent in gathering them together: they choose, however, to be recognised by the above simple and unassuming name.

The rise of this society, if we only look back to the drawing of the lines of demarkation between it and other professors, is of recent origin. About the commencement of the present century, the Bible alone, without any human addition in the form of creeds or confessions of faith, began to be plead and preached by many distinguished ministers of different denominations, both in Europe and America.

With various success, and with many of the opinions of the various sects imperceptibly carried with them from the denominations to which they once belonged, did the advocates of the Bible cause plead for the union of Christians of every name on the broad basis of the Apostles' teaching. But it was not until the year 1823, that a restoration of the *original gospel* and *order of things* began to be plead in a periodical, edited by Alexander Campbell, of Bethany, Va., entitled, "the Christian Baptist."

He and his father, Thomas Campbell, renounced the Presbyterian system, and were immersed in the year 1812. They, and the con-

gregations which they had formed, united with the Redstone Baptist Association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone. This union took place in the year 1813. But in pressing upon the attention of that society and the public the all-sufficiency of the *sacred* Scriptures for every thing necessary to the perfection of Christian character, whether in the private or social relations of life, in the church or in the world, they began to be opposed by a strong creed-party in that Association. After some ten years' debating and contending for the Bible alone and the Apostles' doctrine, Alexander Campbell and the church to which he belonged, united with the Mahoning Association, in the Western Reserve of Ohio, that Association being more favorable to his views of reform.

In his debate on the subject and action of baptism with Mr. Walker, a seceding minister, in the year 1820, and with Mr. M'Calla, a Presbyterian minister, of Kentucky, in the year 1823, his views of reformation began to be developed, and were very generally received by the Baptist society, as far as these works were read.

But in his "Christian Baptist," which began July 4, 1823, his views of the need of reformation were more fully exposed; and as these gained ground by the pleading of various ministers of the Baptist denomination, a party in opposition began to exert itself, and to oppose the spread of what they were pleased to call heterodoxy. But not till after great numbers began to act upon these principles, was there any attempt towards separation. After the Mahoning Association appointed Mr. Walter Scott an evangelist, in the year 1827, and when great numbers began to be immersed into Christ under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist associations begin to declare non-fellowship with the brethren of the reformation. Thus by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the Apostles' doctrine. Within the last seven years, they have increased with the most unprecedented rapidity; and during the present year, (1833,) not much less than ten thousand have joined the standard of the reformation. They probably at this time, in the United States alone, amount to at least one hundred thousand. The distinguishing characteristics of their views and practices are the following:

They regard all the sects and parties of the Christian world as having, in greater or less degree, departed from the simplicity of faith and manners of the first Christians, and as forming what the Apostle Paul calls "the apostasy." This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless

creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran reformation. The effects of these synodical covenants, conventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature, a human vocabulary of religious words, phrases and technicalities, which has displaced the style of the Living Oracles, and affixed to the sacred diction ideas wholly unknown to the Apostles of Christ.

To remedy and obviate these aberrations, they propose to ascertain from the Holy Scriptures, according to the commonly received and well established rules of interpretation, the ideas attached to the leading terms and sentences found in the Holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptance of them.

By thus expressing the ideas communicated by the Holy Spirit in the terms and phrases learned from the Apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to establish a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of the heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that speaking the same things in the same style, is the only certain way to thinking the same things.

They make a very marked difference between faith and opinion; between the testimony of God and the reasonings of men; the words of the Spirit and human inferences. Faith in the testimony of God and obedience to the commandments of Jesus, are their bond of union; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human creeds, have no place in their religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism, and all the opposing theories of religious sectaries, as *extremes* begotten by each other, they cautiously avoid them, as equi distant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents of the Christian institution.

They look for unity of spirit and the bonds of peace in the practical acknowledgment of one faith, one Lord, one immersion, one hope, one body, one Spirit, one God and Father of all; not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

The Holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work; the New Testament, or the Living Oracles of Jesus Christ, they understand as containing the Christian religion; the testimonies of Matthew, Mark, Luke, and John, they view as illustrating and proving the great proposition on which our religion rests, viz: *that Jesus of Nazareth is the Messiah, the only begotten and well beloved Son of God, and the only Saviour of the world*; the Acts of the Apostles as a divinely authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of *the gospel* by the Holy Spirit sent down from heaven, and the procedure of the Apostles in setting up the church of Christ on earth; the Epistles as carrying out and applying the doctrine of the Apostles to the practice of individuals and congregations, and as developing the tendencies of the gospel in the behavior of its professors; and all as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ and his return with the kingdom which he has received from God; the Apocalypse, or Revelation of Jesus Christ to John in Patmos, as a figurative and prospective view of all the fortunes of Christianity, from its date to the return of the Saviour.

Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, "*This is my Son, the beloved, in whom I delight,*" or, in other words, believes what the Evangelists and Apostles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in every thing, they regard as a proper subject of immersion, and no one else. They consider immersion into the name of the Father, Son, and Holy Spirit, after a public, sincere, and intelligent confession of the faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission of all past sins and of adoption into the family of God.

The Holy Spirit is promised only to those who believe and obey the Saviour. No one is taught to expect the reception of that heavenly Monitor and Comforter as a resident in the heart till he obeys the gospel.

Thus while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission, and the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed after the glorification of Jesus. "Be immersed every one of you, in the name of the Lord Jesus, for the remission of

sins, and you shall receive the gift of the Holy Spirit." They teach sinners that God commands *all men* every where to reform or to turn to God, that the Holy Spirit strives with them so to do by the Apostles and Prophets, that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and to turn to God.

The immersed believers are congregated into societies according to their propinquity to each other, and taught to meet every first day of the week in honor and commemoration of the resurrection of Jesus, and to break the loaf which commemorates the death of the Son of God, to read and to hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregations; and every church, either from itself or in co-operation with others, sends out, as opportunity offers, one or more evangelists, or proclaimers of the word, to preach the word and to immerse those who believe, to gather congregations, and to extend the knowledge of salvation where it is necessary, as far as their means extend. But every church regards these evangelists as its servants, and, therefore, they have no control over any congregation, each congregation being subject to its own choice of presidents or elders whom they have appointed. Perseverance in all the work of faith, labor of love, and patience of hope, is inculcated by all the disciples as essential to the admission into the heavenly kingdom.

Such are the prominent outlines of the faith and practice of those who wish to be known as the Disciples of Christ; but no society among them would agree to make the preceding items either a confession of faith or a standard of practice; but, for the information of those who wish an acquaintance with them, are willing to give at any time a reason for their faith, hope, and practice.

The views of reformation in faith and practice of "the Disciples of Christ," may be seen at great length, by those desiring a more particular acquaintance, in the *Christian Baptist* and *Millennial Harbinger*, edited by Alexander Campbell, of Bethany, Brooke county, Va.; also, in the *Evangelist*, published by Walter Scott, Carthage, Ohio; and the *Christian Messenger*, published by Barton W. Stone and J. T. Johnson, Georgetown, Kentucky. The *Christian Baptist* and *Millennial Harbinger*, being the first publication of these sentiments, contain a history of this reformation, as well as a full development of all things from the beginning.

REVISION—DR. CONANT'S ARTICLE IN THE NEW YORK RECORDER—HIS PLAN FOR PEACE.

BIBLE REVISION ROOMS,
LOUISVILLE, Ky., Dec. 13, 1854. }

MESSRS. EDITORS—Help us to give the views of one of the ripest scholars of the age to all the people.

JAMES EDMUNDS,
Cor. Sec'y Bible Revision Association.

REMARKS ON DR. ANDERSON'S ADDRESS.

Messrs. Editors—It was my intention, when I read in your paper the address at the dedication of the new Bible House, to make a few remarks on the leading topic discussed in it. Pressing engagements prevented me from giving it my attention at that time. I now regret this the less, as it enables me to notice, in connection with that topic, another of later and more immediate interest, viz: the pending discussion of the relations of the two Bible Societies.

In looking over the address, I was much surprised to find a long and elaborate argument against the work of a kindred association of Christian brethren. The occasion being the dedication of the building erected for the American and Foreign Bible Society, as a place for the transaction of its own business, it is not easy to perceive the relevancy of a discussion bearing wholly on the business of another Society. More than half of that address is an attempt to prove that those who are laboring for the American Bible Union, have mistaken their calling; or rather (what is still worse for them) are engaged in a work for which there exists no call. As this was a social gathering of the friends of the Society, to exchange congratulations at the happy completion of their edifice, they surely were not wanting topics congenial with the place and the occasion; sentiments of a peaceful nature and tendency, in which every Christian heart could join, and which the spirit and the love of peace would spontaneously have selected as their chosen themes. Many, I believe, have regretted with me, that the opportunity was not taken to show, by example, that these two organizations of Christian brethren can each prosecute its work without conflict with the other; that where we cannot have union, we may at least have peace.

In the first and longest division of the address, (being more than half of it,) the position is taken and defended at great length—that there is no call for a revision of the English Scriptures; the Reformers having finished the work of translating the Bible into the English and other modern European languages, leaving to us nothing but the task of distributing their versions. "So far," in the words of the address, "as regards the cultivated languages of Europe, they [the Reformers] left to us the work of distribution alone." And again: "As it regards the language of Christendom, they have left to us the duty of entering into their labors, and distributing the version which they, with so much of diligence and learning, have prepared."

HIS REASONS FOR REVISION.

A bold, and certainly a very adventurous statement, in view of facts familiar to every Biblical scholar. The earlier Reformers, to whom we owe the characteristic excellencies of our common English version, did all which the state of knowledge in their age would allow. It is not my object to depreciate the results of their labors, which no one can hold in more just admiration. Few, probably, have oftener occasion to defend their renderings, side by side with the original; though I should hope never to justify a false one, for any party purpose. But those early versions, as well as the revision of those now in common use, were made in the infancy of sacred learning; its infancy, as respects both the original languages of the Scriptures, and the original text itself. Christian scholars were then just beginning to acquaint themselves with Hebrew learning, when the first translation from the original Scriptures was attempted in the English tongue. At the date of the last revision of the English Scriptures, they were still dependent for the Old Testament mainly on the traditional knowledge of Hebrew among the Jews, assisted by the ancient versions in such imperfect copies as were then accessible. The comparison of the kindred languages has since shed its clear light on many of the obscurities of that field, and introduced the certainty of science in place of mere empirical conjecture. But this source of knowledge, to which the sacred learning of our age owes its richest results, and the certainty of all its conclusions, had then barely been opened. Its fields were not explored; and half a century passed away after the English Scriptures were last revised, before any considerable progress was made in the development of its treasures.

The case was similar in regard to the New Testament. It was the period of the revival of Greek learning in Europe. Two and a half centuries have since passed—ages of unparalleled activity in every branch of intellectual inquiry, and in none more than in the various fields of sacred learning. The character of the original language of the New Testament, the different elements which enter into its structure, and the manner in which they are combined, have been fully investigated, and every accessible source of illustration has been explored. The ablest scholars of several generations have devoted the labors of their lives to this work. At the same time the progress of science, in other departments of philology, has contributed its aid to establish that of the New Testament on a true and permanent basis.

In regard to the original text, also, the early Reformers, and those who revised their versions, availed themselves of the best helps of their age; and we have reason for gratitude that the sacred text at their command was no more imperfect. But the original text of the New Testament, for example, in the printed copies from which they translated, was taken from manuscripts of comparatively modern date; and such were also those, by which its imperfections were here and there corrected. The oldest and most valuable of the existing manuscripts of the New Testament had not been examined, and many of them were not known to be in existence, when the revision of the English Scriptures was made by order of King James. Since that time, some of the most ancient manuscripts have been brought to light; and a great amount of labor has been expended, by many learn-

ed men, in the examination and comparison of manuscripts, and other means of determining the true text. The result of these labors are in the hands of scholars, in the critical editions of the original text, and can be given to the reader of the English version of it.

THE PEOPLE MUST HAVE THE LIGHT—NO SUCH DISAGREEMENT AMONGST THE LEARNED AS IS PRETENDED—THE WORK CAN BE DONE.

Now by what authority, human or divine, are the common people, those who know only their mother tongue, condemned to walk in the twilight of the sixteenth century, while the favored few are enjoying the full day of the nineteenth? It is now possible to give them a translation of the Holy Scriptures, such as every competent scholar will approve. It is a false impression, that the learned themselves are not agreed in these matters. Full justice can be done in such a work, to those differences of opinion which have any claim on the translator's attention. They lie within a very narrow range, and would occupy little space under the management of a judicious and practised hand. In cases where two or more versions of a word or phrase are of nearly equal authority, the one which the translator himself approves should be given in the text of the version, and the other or others in the margin. The various readings of the original text should be treated in like manner; what seems to the translator to be the true original text, having the first place in that of the version, and a reading sustained by nearly equal authority a secondary place in the margin. The only difference of opinion among those competent to judge would be—which of these, in certain cases, should be placed in the text, and which in the margin; a difference of no practical moment to the order.

A translation, ably and judiciously executed on such a plan, would do more for the illustration of the Divine Word to the common mind, than all the commentaries that could be piled between earth and heaven. It would place the unlearned in the position of the learned reader. Such a work, executed with ability, and with fearless fidelity to the original Scriptures, would do away with the anxiety that now rests on many minds in regard to different versions of the sacred text, and different readings in the text itself. It is carrying out, in all honesty, the Protestant principle of the right of private judgment in matters of religious belief. The marginal readings of the common version are, many of them, preferable to those of the text; and they are often an essential help to the right understanding of the divine word. Is the unlearned reader's confidence in the certainty of its teachings lessened by them? As little will it be, when the results of modern scholarship are given to him with the like fidelity.

The value and usefulness of such a version would not be limited to the uneducated reader, and to educated men in secular professions. There are many in the ministry, men of intelligence and culture, who yet have not had the peculiar training, or may not have the leisure for investigations of this kind; but to whom these results, in an accessible form, would be an invaluable help in the study of the Scriptures; and all the more valuable, for being also in the hands of those whom they instruct and guide, for mutual reference as the common standard of truth.

My remarks on the second topic, must be reserved for another article.
 ROCHESTER, Nov. 21, 1854. T. J. CONANT.

FACTS CONCERNING CHINA.

THE earliest account of China, A. D. 877, Nestorians were then found in China.

Jesuits from Portugal and Spain, very early went to China; but, after gaining many converts, 1785 they made themselves very unpopular with their sovereign, by trying to alienate his people from him, and therefore they were banished.

The Portuguese founded a settlement at Macoa, in 1573; the Dutch at Formosa, in 1621, and in 1679 the English were permitted to trade at Formosa and Amoy.

Raw produce has always found a much better market in China than manufactured articles.

The bricks of which the Chinese Wall is built, are of bluish color. The wall has stood for two thousand years. It has been estimated, that it contains materials sufficient to surround the world at the equator, with a wall several feet in height.

Travelers think there is not much skill and labor displayed in the canals in China.

Before the Chinese were conquered by the Tartars, they wore their hair tied up, but one of the earliest Tartar Emperors proclaimed that all should have their hair shaved off, except enough to make a monkey's tail, pendant from the middle of their head.

With the Chinese, the heart is the seat of the mind. They call the heart the husband, and the lungs the wife.

According to some Chinese records, they formerly began the year at one time in the spring.

Confucius is known among the Chinese as the tall man.

He taught them to guard their secret thoughts as the sources and origin of action. He died 477, B. C., aged 73.

The Chinese claim the art of printing as early as the 10th century. The best paper of the Chinese is made from the stalks of the bamboo. Some say paper was invented in China, A. D. 95.

The invention of gunpowder is carried very far back by the Chinese, and was probably applied to their fire works, in which they excel.

It is known that the mariner's compass was known in Europe as early as the 13th century, but it is never mentioned as being invented there, and this has led some to suppose that a knowledge of it was acquired by the crusaders in Asia. A description of the attractive power of loadstone, is mentioned in a Chinese dictionary as early as A. D. 121.

The hull of a Chinese junk is, in appearance, not unlike a Chinese shoe. The anchors have sometimes a single arm, and are made of a hard wood, called iron wood. In China, able seamen are called heads and eyes, and ordinary ones, comrades.

The Emperor of China is, in most oriental countries, regarded as the ultimate owner of all lands, from which he receives a tax of about ten per cent.

The Chinese admire gravity of deportment in men, but the reverse in women. The Chinese are very much attached to their native pla-

ces. They have a popular saying: If he who attains to honors and wealth, never returns to his native place, he is like a finely dressed person walking in the dark.

The Chinese are, in general, peculiarly fond of their children.

If the custom of women having small feet was first imposed by the tyranny of men, the women are fully revenged in the diminution of their charms and domestic usefulness.

The Emperor, Kea-king, died in 1820. His death was announced to the several provinces by despatches written with blue ink, the mourning color. All persons of condition were required to take the red silk ornament from their caps, with the ball or button of rank. All subjects of China, without exception, were called upon to forbear from shaving their heads for one hundred days, within which period none might marry, or play instruments, or perform any sacrifice.

Chinese spectacles are made of rock crystal, ground with the powder of corundenin, and kept on by silken cords cast behind the ears.

At one time, Chinese ginseng sold for eight times its weight in silver. The Chinese call mercury water-silver, and the author of one of their medical works say it is above one thousand years since it became famous.

The Chinese inoculate late by placing a little vaccine matter on some cotton, and putting it in the nostril. The blindness of some of the people is attributed to this method.

Decimal fractions are the common fractions of China. Considerable attainments in Algebra, are made in Hindoo, but not in China.

DESTRUCTION OF CHINESE IDOLS.

THE New York Tribune publishes a letter from J. Bayard Taylor, at Hong Kong, describing his visit to the Chinese insurgents. We copy an interesting extract:

"We will now come to Silver Island, fifty miles further on. It is a hill, rising from the bed of the river, is covered with a rank growth of trees and shrubbery, and overlooks the city of Chin-ki-ang-Tu, which is only two miles distant. There are many temples on this island, some of them exceedingly beautiful and costly; but the insurgents have utterly demolished every idol. So gratifying a scene of devastation I certainly never before beheld. Here were gilded and painted fragments of images strewn about in every direction, while the clay and straw of which the large idols had been made, covered the floors to the depth of one or two feet. The altars and tables, incense vases and candlesticks, Buddhist books, and all the paraphernalia of idolatrous worship, were broken, torn, and scattered here and there, in irrecoverable ruin; and this, too, by the very ones who, not three years ago, were willing votaries at just such shrines. The images of stone were thrown down from their pedestals, and had their heads knocked off. But I found one about two feet high, in a sitting posture, richly gilt and very heavy, whose head had successfully resisted the hammers of the iconoclasts. It was lying with its face on

the earth, and the enraged expression of its features seemed to show a strong resentment at the indignity thus cast upon it. With the help of two of my boatmen, a pole and a rope, I brought away this chap, and he now sits in sullen silence near me, while I relate the story of his wrongs. I also brought away many pieces of wooden and gilded idols—heads, hands, feet, thumbs, fingers, and the like. This was by the cheerful permission of the twelve or fifteen priests, who were all that remained on the island out of a hundred, the majority having fled in their boats to the main land, on the approach of the insurgents. To these poor, forlorn bonzes I gave many books and tracts, besides a small sum of money, for they seemed quite destitute; and with the aid of a Christian native, whom I had brought with me, exhorted them not to grieve over the destruction of these senseless blocks, and showed unto them ‘a more excellent way.’ We had got them together in an apartment of one of the temples for this purpose, and it was most interesting to observe the attention with which they seemed to drink in the good news of salvation through Jesus Christ.”

OUR VISIT TO NASHVILLE.

[Continued from page 156.]

WE laid down our pen, in the March No., with the statement of our arrival in Indianapolis, on our return from Nashville. Though much fatigued with our labors of speaking and traveling, we were induced, on Lord's day, to deliver two discourses in Indianapolis. We had a large and attentive audience, convened in a very commodious and comfortable meeting-house, erected by our brethren in that city since our former visit to it. It is in good keeping with this city of railroads—the political and commercial centre of this rich and populous State. Exuberantly fertile in soil, and with the energy, industry, and enterprise of its growing population, its free institutions, its general political equality of citizenship, it must, in time to come, arise to Herculean stature, and be a giant State amongst the giant States of the West.

On Monday evening we made a visit to Bro. Butler's residence, being in the immediate environs of the city, and almost adjoining the seat of the North-Western Christian University. We first surveyed this admirable specimen of architectural taste and grandeur. It is but one wing, some hundred feet in front, of imposing height and substantial masonry, of a central building yet in contemplation. Its splendid brick walls, with stone corners of the firmest texture; its magnificent rooms, and halls, and stairways, are equal to any thing I have seen in the North-West, and speak in unmistakeable eloquence

of the honorable pride and secular ambition of its enterprising projector and his worthy coadjutants. It is, and will long be, a proud monument of free soil jealousy, magnanimity, and generosity. It did not begin in the flesh, to be perfected in the spirit; but in the spirit, to be perfected in the flesh. Its architect is an Irish gentleman, from Dublin, if my memory be faithful. He is conversant with the temples, castles, palaces, and universities of the Old World, and has been allowed to add to our North-Western taste strong incentives to our national pride, even to a competition with the grandeur of the aristocracies and monarchies of the Old World.

It must, we presume to think, become a favorite with the State of Indiana, as a *State*, for certainly it is, architecturally, the most splendid design and display on the whole surface of this rich and ambitious Commonwealth. We plain folks of Virginia, with the immortal Jefferson and his State University, dare not emulate the magnificence of this rich and enterprising maiden State, yet in her minority. Truly the star of empire westward wends its way, and indicates a galaxy of science, literature and art, as destined to make the wilderness and the solitary place glad, and to cause the desert to rejoice and blossom as the rose.

After walking through the different departments of this splendid edifice, we, together with Bro. Myers, of Virginia, Bro. Love Jameson, Bro. J. M. Matthes, of the city of Indianapolis, and some other brother, whose name my sometimes recreant memory will not, at my bidding, report, spent the evening with our most estimable Bro. Butler and his family. In the course of the evening, as a matter of course, the misunderstanding between us, touching the nature, and character, and object of the meeting held at Bro. Butler's residence at my former visit, touching the endowment of the Chair of Ancient Languages in Bethany College, by the State of Indiana, was made the topic of the evening. It was made appear to my satisfaction, that the meeting then held was not a *formal meeting* of the Board of Directors or Trustees of the institution then in contemplation; which was not a matter positively affirmed by me, but only regarded as a *bona fide* pledge, that those then present were resolved to recommend to their Agent the effort so to do; which effort he made at some two or three places, but finding it inconvenient to carry both projects, abandoned the effort, and confined his energies to the special object of getting up and endowing the *State* Institution. And with regard to the fact, that I had published in the Harbinger the resolution of those assembled on said occasion, and that it had never been contradicted by said Board, or any member of it, in any communication to me, the apology for not informing me of the fact, or contradicting said annun-

ciation made, was to this effect—that they supposed *I might have had other assurances* than those given at said meeting, from other sources, that the brethren there would so co-operate as to endow one Chair in Bethany College. This is the amount of the whole matter; and regarding the matter as a simple misunderstanding, equally operating on both sides, I, in Christian charity, which thinketh no evil, was constrained to admit the statements made, as a truthful exposition of the whole affair. It gives me as much pleasure to exonerate these brethren from any dereliction, which I could not fully reconcile to Christian candor and straightforwardness on their part. The only thing that I have now to regret is, that this matter had not been satisfactorily explained at an earlier date, which could have been done by a single letter, inquiring of me *whether I had any other premises than the proceedings of said evening, to assure me of the purpose on the part of the brethren, only to solicit from the Indiana brotherhood the means of erecting the North-Western Christian University?* This would have prevented any surmises or ambiguity on the whole premises, which have been as mortifying to me as they could possibly have been to the managers of the whole concern, and it would have allowed me to visit the brethren in Indiana in person, in behalf of an institution which providentially must have a paramount claim upon the head and the heart of the Indiana brotherhood, as more intimately connected with the advocacy and prosperity of the cause, than the fortunes of any other similar institution. So we honestly think, whether right or wrong, and as honestly avow the conviction.

I would to God that we had as many collegiate institutions as there are States in the Union, founded, as Bethany College is, upon the Bible, the whole Bible, and the Bible alone, as alike the standard of Christian religion, of Christian morality, and of the true philosophy of man as he is, as he was, and as he must be at the end of the drama of life, and a boundless future contingent thereupon.

It is not, however, brick and mortar, granite or marble, masons or carpenters, state lines or state policies, that make schools of any kind. We shall leave the matter of our special claims in the hands of the Lord and of the brotherhood, thankful for past blessings and hoping for new favors, firmly believing that there is in the hand of God and in the heart of his people, all over this Union, to make just such use of our humble efforts as will most redound to the glory of God, the honor of our Redeemer, and the good of his cause and people. This is our philosophy—our purpose; and it shall be, under his auspices, our constant endeavor; and to him whose right it is, shall be the glory and the honor.

So far as we communicated with our brethren on the progress of

the great cause we plead in this rapidly growing State, we learned that its march is still onward and upward, so far as regular annual increase is concerned. There is, however, in Indiana, as, indeed, every where else in the West and South, a great demand for, because a great need of, evangelists; for men of intelligence, education, and especially of good common sense and unquestionable piety. These are the indispensables. A preacher may have tact, talent, education, eloquence, sound doctrine; but all these combined, and in a high degree possessed, in the absence of a godly sincerity, unambiguous piety and humanity, will avail little, very little, indeed, either to the honor of God or to the happiness of man.

Having enjoyed the Christian hospitalities of the brotherhood at Indianapolis as much as possible for the time, on the morning of the 19th December, in company with Bro. Myers, we took the cars for Wheeling, via Columbus and Zanesville. We safely arrived the same evening, and next day at home, where we found all things well, after an absence of thirty days, averaging, minus one, a public discourse for every day, and passing over, in the interim, in all some 1600 miles of the earth's surface. Meantime, we gained an increase of health and vigor. Thanks to the Lord for all his mercies!

A. C.

PAINFUL REGRETS.

BULWER, a man of genius, and greatly admired by some, said in a letter to a gentleman in Boston, in 1843, "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life chasing pleasure where it is not to be found."

How much better if Bulwer had discovered his mistake at an earlier period. Had he employed his gifted mind in repressing unholy passions instead of fanning them, how different would have been his review of life.

"I am gloomy and unhappy"! Richard Baxter said no such thing at the close of his useful life. He had written much, but he had not "chased pleasure where it is not to be found." John Bunyan made no such record at the close of his life; nor did Owen, or Edwards, or Brainard, or Wesley, or Fuller, or Scott, or Payson. Men will reap as they sow, in spite of all their hopes and efforts to the contrary. We have often thought of the Italian actor in Paris. He was gloomy and unhappy, like Bulwer. He consulted a physician. His physician advised him to mingle in scenes of gayety. "Especially," said he, "go to the Italian theatre, and if Carlina does not dispel your gloom, your case must be desperate, indeed." "Alas, sir," replied the patient, "I myself am Carlina; and while I make all Paris full of laughter and merriment, I am dying with melancholy and chagrin." What a commentary on those pleasures in which so many indulge to keep up the spirits and drive away melancholy.

CELEBRATION OF THOMAS PAINE'S NATIVITY.

WE have, with unabated wonder, from year to year, noticed the celebration of the birth of one who lived and died a reviler of the Author and Founder of all the true rights, honors, and dignities of man; who himself never originated any thing but a new form of infidel clubs, and vulgar blasphemies against the Supreme Philanthropist. How any American citizen, of any self-respect, can smile, or look with any approbation, at such processions, or with any other look than that of superlative contempt, I am at a loss to comprehend.

What *did* Thomas Paine achieve? His "Age of Reason," without revelation, is an "age of absurdity," when comprehended in all its teachings. Grant to his works called "Common Sense," and the "Rights of Man," all that they can claim. They are the mere gleanings of old almanacs. He gave not one new idea on the whole premises of humanity or human policy. As soon strike fire out of a mushroom, or an electric spark out of a bar of lead, as a true idea of humanity out of the brains of any one who repudiates Jesus Christ, after having read his life by the Four Evangelists. I need no other proof of the want of common sense, properly so called, than the disbelief of the Holy Bible, and the Christian faith and hope of immortality.

But what was the character of Thomas Paine? Read from the Louisville (Ky.) Weekly Bulletin:

"Tom Paine commenced his life as a violator of the laws. He was a grocer, and received the appointment of exciseman, and, in open violation of his fidelity to the government, dealt in tobacco. For this unfaithfulness he was dismissed from his office. He then came to the American colonies, and entered with spirit into the revolutionary contest. He was unquestionably a Republican at heart, and his services to the cause of liberty were valuable. Pennsylvania, New York, and Congress, rewarded him richly for his labors. But he was almost void of principle. While enjoying a confidential situation under the government, he divulged secrets against Silas Deane, and was compelled to resign his office for this act of treachery. These incidents in his career were excellent preliminaries to those abominable practices, amidst which he commenced his attacks upon a religion whose sublimities of morals, virtue and power, he was incapable of appreciating. His end, according to Dr. Cheetham's biography, was in harmony with his practice. It was graced neither by the intelligence of the scholar, the resignation of the Christian, nor the heroism of manliness. Amidst blasphemies, obscenities, wretchedness, and general contempt, the bloated sot, as did his infidel predecessor, Lord Chesterfield, 'took his leap in the dark.'"

Contrast him with one of his contemporaries, Charles Thompson, Secretary of the Continental Congress, and Paine's contemporary:

"How great the contrast between Charles Thompson, the Secretary of the Continental Congress, and Tom Paine, the Clerk of the Committee on Foreign Affairs! Such was the universal faith in the integrity of Charles Thompson, that Mr. Clay, in one of his great speeches, said that, during the revolutionary war, the people were so often deceived with false news, that they got so at last that they would believe nothing unless it had Charles Thompson's name subscribed to it. Not a blemish was ever suspected upon that sterling honesty. He served as clerk of the revolutionary Congress until the close of the struggle. When Washington was elected President, he wished Thompson to serve as his private secretary, but he declined all further public service and returned to private life, clothed with the universal confidence, love, and reverence of the whole population of the young republic. He desired to spend the evening of his life in literary leisure, and so universally were his virtues known, that when the Indians adopted him into their tribe, the Indian name they gave him expressed 'the man of truth.'

... "While removing to the country from Philadelphia, to enjoy his retirement, he was passing an auction store at night, and heard an auctioneer crying off a lot of old Greek books. Thompson stepped in and made a bid, and they were knocked off to him. When he opened his package the next night, he found amongst the books an odd volume of the Septuagint version of the Old Testament. He put it away on his library shelf with the other books. One year from that time he was in Philadelphia at night, and a similar scene occurred. When he opened his second package, he found the other volume of the Septuagint. Surprised with the singular fact, he commenced reading the Greek version of the Old Testament, and was so struck with its superiority to the common version, that he determined at once to occupy his leisure hours in making a translation of the Bible. He was spared to accomplish it, and his translation is justly regarded as one of sound merit. Dr. Horne, in his great work entitled 'An Introduction to a Critical Study of the Bible,' speaks in not only high terms of the general merit of the work, but of Thompson's decided improvements, especially in rendering some of the Greek prepositions. He died sixteen years after the publication of this work, and was universally beloved. His death was as calm and heroic, as his life had been honorable, faithful, and praiseworthy. His integrity was unbending, and it was as universally known and appreciated as that of Aristides."

If it be any gratification to my readers to attest this fact, I can say, that having paid a special visit to the venerable patriarch, Charles Thompson, in the winter of 1815-16, at his residence within a few miles of Philadelphia, he gave me a detailed account of his labors on the Septuagint, and related to me all the particulars above stated. Yet these pretended patriots worship the memory of Tom Paine, and say nothing, and do nothing, commendatory of such men as the first Secretary of the Continental Congress!!

A. C.

PRESIDENT SHANNON.

WHILE conversing with President Shannon, in his study, the other day, about the rage for titles, we were informed of the facts set forth in the accompanying letter, which contains so much of good, sound sense, that we requested it for publication. The time has come, or is fast coming, when men will be content to let their actions speak, rather than high-sounding titles; when deeds will form the fitting monument to character, and the goodly record kept above will be the pass-ticket to enduring favors. We think Bro. Shannon worthy of the honor conferred, and would be glad to know that Georgia University has given him the title of LL. D., which he so eminently deserves.

UNIVERSITY OF THE STATE OF MISSOURI, }
Columbia, January 10, 1854. }

HON. ASBURY HALL—*Dear Sir:* I owe you an apology for not having answered, at an earlier day, a letter received last August from yourself, as Secretary, of the Board of Trustees of the Georgia University. My apology is this: Your letter was received during my absence from home, which occupied nearly the whole of our vacation, extending from the fourth of July to the third Monday in September.

After my return home, in the latter part of September, your letter was mislaid; and the hope, that ere long it would "turn up," and the pressure of absorbing official and private duties, have hitherto delayed, perhaps improperly, the reply which you had a right to expect at my earliest convenience.

After commencing a reply from memory, I have just found your letter. It is dated August 15th, 1853, and remarks thus: "At a recent meeting of the Board of Trustees of this Institution, in consideration of your eminent attainments, the degree of Doctor of Divinity was conferred upon you. So soon as prepared, a parchment shall be forwarded to you."

When I reflect on the character and high standing—literary, political, social and moral—of the members of that Board, second, perhaps, to none in the Union, and also on the fact, that I served them for six years in the Chair of Ancient Languages, during which time they had ample opportunities of becoming acquainted with my attainments and true character, it would appear unpardonable in me not to regard such an honor, *voluntarily tendered*, by such a body, and in such circumstances, as being in the highest degree complimentary.

I do unquestionably so regard it. And I beg you to present to the Board, at their next meeting, my unfeigned thanks for the honor which they intended to confer, and my high appreciation of the estimate which they have thus set upon my character.

Nevertheless, my views of propriety compel me to decline the honor aforesaid; and, in this attitude, self-respect, as well as a proper regard for your honorable body, requires that I should assign my reasons for so doing. This I will try to do very briefly.

It has long been *my opinion*, that the spirit of Christianity—the teaching of Christ and his Apostles—prohibits Christians from giving or receiving *religious* titles, which are designed to be worn simply

as badges of honor, and thereby to create in the church a titled class, distinguished from, and exalted above, their brethren.

Besides, even admitting that such titles are by no means objectionable, it seems to me that theological institutions alone, should confer theological degrees. In the United States, every *citizen*, without any regard to his religious standing—whether he be Jew or Gentile, Christian, Mohammedan or Pagan—*has an equal right with every other citizen*, to a seat in the Board of Trustees or in the Faculty of a State University. The members of those bodies might, in short, all be Jews, or all Infidels. In such case, the incongruity of religious titles, conferred by the enemies of that religion to which they pertained, would be apparent to all. And, as all our State institutions are constantly liable to be placed, at any moment, in this category, to me, at least, there would seem to be a manifest incongruity in the idea of a body, not necessarily religious, either in whole or in part, conferring religious honors, *alias*, theological degrees.

Accordingly, no College or University, over which I have had the honor to preside for more than eighteen years, has ever, under my administration, conferred the title of D. D.

It will be obvious, that the foregoing objections lie exclusively against *theological* degrees, and have nothing to do with such as are purely literary or scientific. Hence Bacon College, Kentucky, under my Presidency, and at my suggestion, conferred the title of LL. D. on the late Alexander Carson, of Tubbermore, Ireland.

These reflections are presented for the sole purpose of showing that I have reasons, which, by myself at least, are deemed satisfactory for declining the honor aforesaid.

With all due respect for your honorable Board, and gratitude for this flattering mark of their esteem, I have the honor to be,

Your much obliged and sincere friend,

JAMES SHANNON.

We thank Bro. Shannon for this lucid and forcible exposition of this Papal bauble. Doctors of *Divinity*. What DIVINITY? Greek, Roman, Arian, Socinian, Calvinistic, Arminian, Methodistic, Congregational, New School, Old School, and no school DIVINITY! There are *gods* many, *lords* many, *divinities* many.

With him, also, we cordially concur in literary degrees and honors, when properly merited, and consecrated to good and noble ends and uses. The fountain that confers them should be capable, just, honorable, truthful, and, consequently, impartial. But is this always a reliable fact?

A. C.

ROMANISM.—The Rev. P. Mason, city missionary in Boston, stated as a fact, that a few days since, on visiting the House of Correction in South Boston, out of forty-eight boys confined there for crime, but two were from under Protestant influence; the remainder were Roman Catholics.

BETHANY COLLEGE.

THE COURSE OF INSTRUCTION AND TEXT-BOOKS.

WE are so frequently inquired of touching our collegiate course and text-books, that we think it expedient to make a more general statement of these matters than is convenient in our Annual Catalogues. The College is annually growing in favor. A finer, or more promising class of Students, has never, at one and the same time, met within its walls, than the present class in attendance. A. C.

SCHOOL OF SACRED HISTORY AND MORAL PHILOSOPHY.

The course of instruction in this department occupies four years. It comprises the Evidences of Christianity, Sacred History, Biblical Literature, Ecclesiastical History, and Moral Philosophy.

The text-books used in this School are the Bible, Paley's Evidences of Natural and Revealed Religion, Butler's Analogy, and Mosheim's or Gieseler's Ecclesiastical History.

The following Works of Reference are also recommended—Josephus, Prideaux' Connection, Rollin's Ancient History, Neander's Church History, Burnet's and D'Aubigne's History of the Reformation, and Warburton's Divine Legation of Moses.

During the prosecution of the above course of study, the Bible is made a text-book of daily study, recitation and examination. The President of the College delivers one lecture daily, on the Bible, Biblical Antiquities, and such kindred subjects as are auxiliary to a proper understanding of the Sacred Scriptures. At no period of the College Course is the regular study and recitation of the Sacred Volume intermitted, and it is now made as necessary, in order to graduation and the attainment of College honors, to stand an approved examination upon this volume, as upon any other text-book, or course of lectures, introduced into the College.

SCHOOL OF ANCIENT LANGUAGES.

Quintus Curtius, with written exercises from Arnold's Latin prose composition.

Virgil, with Latin Prosody, and Lectures on Pastoral, Didactic, and Epic Poetry.

Sallust, with Roman Antiquities.

Livy, with Lectures upon Historical Composition, and the peculiar character of Roman History.

Cicero's Select Orations, with Lectures upon the Oratory of the Ancients.

Horace, with special attention to Prosody, and disquisitions upon Lyric and Satiric Poetry, and the peculiar character of Roman Literature.

Tacitus, (Germania and Agricola,) with disquisitions upon the Style and Manner of the Author, and the peculiar subjects of which he treats.

Cicero de Officiis, with a review of the different Moral Systems of the ancients.

Cicero's Tusculan Disputations, with a review of the different sects of Ancient Philosophers.

GREEK COURSE.—Xenophon, (Anabasis,) with Lectures upon the peculiarities of the Greek Forms of Expression, the use of the Particles, &c.

Xenophon, (Cyropædea,) with Lectures upon the peculiar character and purpose of the Work, &c.

Herodotus, with special attention to the Dialect, and Lectures on the merits of the Author, as a historian.

Homer, (Iliad,) with attention to the Dialect, Poetic peculiarities, and Lectures on the Historic Age of Grecian Literature.

Xenophon's Memorabilia, with Lectures on the Life and Character of Socrates, and the character and influence of his Philosophy.

Demosthenes, de Corona, with Lectures on the Life and Times of the Orator.

Plato's Gorgias, with Lectures on the Ancient Sophists and the Platonic Philosophy.

Thucydides, with Lectures on the Peloponnesian War, and the Life and Times of Pericles.

Sophocles, Euripides, with Lectures on the Greek Theatre, and the peculiarities of the Ancient Drama.

Longinus de Sublimitate, with Lectures upon the state of Criticism among the Ancients.

Aristotle's Poetics, with Lectures upon Ancient Literature and Æsthetic Culture generally.

WORKS OF REFERENCE.—Smith's Dictionary of Greek and Roman Antiquities, Dunlop's Roman Literature, Browne's Greek Classical Literature, Thirlwall's History of Greece, Niebuhr's and Arnold's Roman History, Eschenburg's Manual of Classical Literature, Heeren's Political History of Greece.

Most of the above works will be read entire; and in those which cannot be so read for want of time, sufficient will be read to enable the student to read them with facility, and to give him a just idea of

the character and merits of the work, and to familiarize him with the manner and peculiar language of the author. In the Greek course, particularly the practice of introducing the student to meagre extracts, is abandoned, and the entire works put into his hands. It is believed that this is a great improvement, imperiously demanded by the advanced state of philological learning.

SCHOOL OF MATHEMATICS AND ASTRONOMY.

The full course of instruction in this department, extends through a period of three years. It embraces the following scheme of studies:

FIRST YEAR—First Term.—Algebra commenced, (Ray's 2d Part.)

Second Term.—Algebra finished, (Ray's 2d Part;) Plane Geometry, (Davies' Legendre.)

SECOND YEAR—First Term.—Solid and Spherical Geometry, (Davies' Legendre;) Application of Algebra to Geometry; Plane and Spherical Trigonometry, (Davies;) Mensuration, (Davies.)

Second Term.—Surveying, (Davies;) Practical Exercises in estimating Heights and Distances, Surveying, Leveling, Locating Roads, &c.; Analytical Geometry, (Davies or Church.)

THIRD YEAR—First Term.—Differential and Integral Calculus, (Davies or Church.)

Second Term.—Astronomy, (Olmsted,) with Mason's Supplement and Lectures.

In this department, very special attention is devoted to the *mental discipline* of students. The development of the intellectual powers, the formation and cultivation of correct habits of thought and investigation, by a rigid regard to the logic and the philosophy of Mathematics, are made the paramount object of every recitation. Freedom of thought and inquiry, in harmony with the laws of analysis and synthesis, is encouraged; original modes of demonstration are highly estimated in the grading of scholarship; and every proper stimulus is employed to inspire in the student a generous love of science.

Prominence is also given to the great *practical utility* of Mathematics. As far as possible, every principle demonstrated is applied to some useful purpose in the arts. Extensive field exercises in practical Surveying, leveling, locating roads, estimating heights and distances, &c., are designed to illustrate the various applications of Mathematical science.

The recitations are generally conducted with the aid of well selected text-books. But such additional illustrations and explanations are constantly given by the Professor, as the wants and circumstances of each class, and of each student, seem to require. These compre-

hend all that is necessary to a thorough philosophical and practical knowledge of the science. No works of reference are, therefore, recommended in this department.

SCHOOL OF NATURAL, INTELLECTUAL, AND POLITICAL
PHILOSOPHY.

COURSE OF STUDY—Two Years.—Mechanics of Solids, (Olmsted or Bartlett;) Mechanics of Fluids, (Olmsted or Bartlett;) Acoustics, (Olmsted or Bartlett;) Electricity, (Olmsted;) Magnetism, (Olmsted;) Optics, (Olmsted or Bartlett;) Intellectual Philosophy, (Up-ham;) Logic, (Whately;) Political Economy, (Wayland;) Constitutional Law, (Story;) International Law, (Wheaton and Kent.)

In this School, the Department of Natural Philosophy, embracing Mechanics of Solids and of Fluids, Acoustics, Electricity, Magnetism and Optics, is divided into two classes, a Junior and a Senior, each of which extends through a period of one year. In the Junior class, the instruction is given chiefly in Lectures. Very little use is made of mathematical demonstrations, but in a complete and comprehensive course of familiar lectures, all the principles of the various branches are discussed and illustrated in a manner adapted to the common understanding, and free from the abstractions of mathematical formulæ. Nature is presented as she seems to the senses, and her phenomena explained in the language and to the comprehension of the popular mind. For this purpose, the institution is provided with an extensive Philosophical Apparatus, affording the means of experimental demonstration of all the leading and more interesting phenomena of this department of science. Constant reference is also had to graphical illustrations; and thus, as far as is practicable, the operations and forces of nature are reproduced in the lecture room, and exhibited and explained to the eye and to the ear of the student, as he observes them in the world without. Great value is attached to this *method*; for whilst, in the more rigid analytical processes, the student is assured of the correctness of his conclusions, "the signs he employs are not pictures of nature, or have lost their original meaning, as such, to his mind: he has not seen, as it were, the processes of nature passing under his eye in an instant of time, and presented as a whole to his imagination. A familiar parallel, or an illustration drawn from some artificial or natural process, of which he has that direct and individual impression which gives it a reality and associates it with a name, will, in almost every such case, supply in a moment this deficient feature, will convert all his symbols into real pic-

tures, and infuse an animated meaning into what was before a lifeless succession of words and signs.”*

The course of the Senior Class in Natural Philosophy covers the same subjects that are gone over in the Junior, but the discussion of them is mathematical. Regular recitations are required of the student, and he is expected to give, upon the blackboard, the fullest demonstrations of the text-books. Combining thus both the popular experimental and the mathematical method of presenting the subjects of Natural Philosophy, it is believed that the course will impart the most thorough and accomplished scholarship in this department of science, whilst the comprehensive range of the lectures and the fullness of the experimental demonstrations, render the citation of works of reference unnecessary.

In the Department of Intellectual and Political Philosophy, in addition to the regular recitations of the text-books, lectures will be given, so as to place these topics, both in their history and present phases, fully and fairly before the minds of the students. The characteristic features of the different schools of metaphysics, will be distinctly drawn and criticised, and a constant effort made to awaken in the consciousness of the student those mental states, the action and laws of which he may be studying. Thus, it is believed, he may be most successfully taught, not only the bearing of the books, but the knowledge of himself. In this course of studies and instruction, reference will be frequently had to Kant, Cousin, Locke, Reid, Stewart, Brown, Coleridge, Sir William Hamilton, &c.

Under the Department of Political Philosophy, in addition to the ordinary course of Political Economy, there will be regular instruction in Constitutional and International Law. This is deemed of essential importance to a complete American education. In no country on the globe is it so important that every citizen should understand the great and fundamental principles of government, as in America, and yet the study of these has, hitherto, been almost totally neglected in the literary institutions of our country. In the conduct of this department, however, every care will be taken to avoid any undue bias on the great points of controversy, which have grown up in the United States as to the *interpretation* of our Federal Constitution. The grounds of these controversies will be presented historically only, and the students left to their own judgment in adopting an opinion. As the design in prosecuting these studies is not to treat them with the fullness required for a professional life, it is not deemed necessary to cite other books of reference than those already named.

* Herschell.

SCHOOL OF CHEMISTRY AND BELLES LETTRES.

The course of instruction in this School embraces the following subjects, and extends through two years: -

Heat, Light, Galvanism, and Chemical Philosophy, (Silliman;) Inorganic Chemistry, (Silliman;) Organic Chemistry, (Silliman;) Mineralogy, (Dana;) Botany, (Gray;) Physiology, (Carpenter;) Zoology, (Agassiz;) Geology, (Hitchcock;) Agricultural Chemistry, (Johnston;) Natural Theology, (by Lectures;) English Language and Literature, (Shaw and Latham;) Rhetoric, (Campbell and Whately;) Elements of Criticism, (Kames;) English Classics.

WORKS OF REFERENCE.—Kane's, Graham's, or Brand's Manual of Chemistry; Knapp's Chemistry Applied to the Arts; Ure's Dictionary of Arts, Manufactures and Mines; Lyell's Principles and Manual of Geology; Horner's Anatomy, and Dunglison's Physiology.

PLAN OF INSTRUCTION.—Chemistry, and the Natural Sciences associated with it, are taught by Lectures and the use of the latest and most approved text-books. The whole class is regularly examined upon all the subjects under consideration, and these class-examinations are conducted in such a manner as to elicit from the student not a mere rehearsal of memorised statements little understood, but his actual knowledge of the subject. Should difficulties present themselves to the mind of the student in relation to any of the questions discussed, it is always a gratification to the Professor to have them presented to him, either orally or in writing, in order that he may remove them. As the Institution is provided with an excellent Chemical Apparatus, to which additions are frequently made, the various subjects admitting of it are amply illustrated by numerous experiments. The management of gases, and all matters connected with Pneumatic Chemistry, are fully presented.

Particular attention is paid to the application of the principles of Chemistry to Physiology and the useful arts. Scientific Agriculture, the theory of manures, rotation of crops, &c., are fully considered in relation to the most approved systems.

As it is considered especially important to render the experimental illustration of Natural Science as full as possible, in order that the student may have presented to his senses a verification of the doctrines taught, and be rendered practically familiar with the appearances and qualities of things, so that a lively impression may be made on the understanding and the memory; and as such experimental illustrations of Chemical Science involve a considerable expenditure of time and materials, the students of Chemistry will be embodied in a single class, and will devote to this study an entire session. Having

being thus prepared by a knowledge of Chemical Science, they will devote the following session to the study of Mineralogy, Geology, Botany, and such other branches of Natural Science as are necessary for their proper comprehension and knowledge of chemical principles.

As Natural Theology can be more effectively taught in the concrete than in the abstract, its principles will be developed and its proofs presented *pari passu*, with the entire course of Natural Science.

In the Department of Belles Lettres, the Philosophy of Grammar, and the Ethnographic Elements of the English Language, are taught with references to Shaw's English Literature and Latham's Hand Book of the English Language, and efforts will be made to cultivate a literary taste, and imbue the minds of the students with a knowledge of the proper principles of composition, and a proper appreciation of the beauties of the English Classics. The philosophical work of Archbishop Whately, upon Rhetoric, will be carefully and fully taught in connection with the above subjects.

PREPARATORY SCHOOL.

The design of this department is to qualify young men for the higher classes of the College. The course of instruction extends through a period of two years, and comprehends the following subjects:

Mitchell's Modern Geography; Mitchell's Ancient Geography; Gould Brown's English Grammar; Ray's Arithmetic; Ray's Elements of Algebra; American History; Harris' Book-Keeping; English Composition; Bullions' Latin Grammar; Bullions' Latin Reader; Caesar's Commentaries; Fisk's Greek Grammar; Bullions' Greek Reader; Selections from the Greek Testament; Latin and Greek Composition.

SCHOOL OF HEBREW AND MODERN LANGUAGES.

The Hebrew and Modern Languages, though not required for graduation, are taught in the College. In this department, the Institution has been singularly fortunate in securing the services of Dr. P. W. Mosblech, late Professor of Eastern Languages in Paris, a gentleman of high literary attainments, and the highest qualifications for the department to which he has been assigned. The German is his vernacular, and his early acquaintance with the French, together with his residence in the capital and connection with its literary institutions, are a sufficient guarantee for his qualifications as an instructor in this language. Under his superintendence it is confidently believed that Bethany College affords facilities for the study of Modern Languages that few Western Institutions present.

HISTORY OF THE BAPTISTS.

A Brief History of the Baptists, and their distinctive Principles and Practices, from the beginning of the gospel to the present time. Part 1st, from the beginning of the gospel to the rise of effusion, as baptism, and of infant baptism. By Wm. Cecil Duncan, Professor of the Greek and Latin Languages and Literature in the University of Louisiana. New York: Edward H. Fletcher. New Orleans: L. A. Duncan & Co.—1855."

SUCH is the title-page of a handsome duodecimo of 236 pages. Some extracts from it appear in this No. It is a well written volume, in good style, and with a good deal of critical discrimination; and, better still, in a gentlemanly and Christian spirit. He does not agree with us in every point, nor we with him. Still, honor to whom honor is due, and thanks to him that, in a good spirit, and in Christian courtesy, expresses his dissent as well as his assent. We dissent from him in but few points—in just as few as he dissents from us. But to these the true partizan will, no doubt, pertinaciously adhere. I will give but one instance, which I much regret to have to give to one so well read in the original language of the New Testament. It is, however, of no little importance. In defining Christian baptism, he says: "Whenever spoken of in the New Testament, or in the other written records belonging to the first century, is represented as the *immersion in water of a believer in Christ, in the name of the Father, Son, and Holy Spirit, or in the name of Jesus.*" p. 45. This is not exactly, in our judgment, the *Christian baptism* of which we read in the received Greek text of the Christian oracles.

To a gentleman, a Christian, and a scholar, it will suffice to say, that from the resurrection of Jesus Christ from the dead to the last word of the Apocalypse, there never was man, woman, nor child, baptized *in* the name of the Father, and of the Son, and of the Holy Spirit, in Hebrew, Greek, or Latin.

It was the Bishops of Rome that commanded men, women and children, to be baptized "*in* the name of the Father, and of the Son, and of the Holy Ghost." So far have they apostatized from Christianity, that they now consecrate every thing, from a church bell to the manufacture of holy water, and the sprinkling of it, "*in* the name of the Father, and of the Son, and of the Holy Ghost." As said, some fifty years ago, by John Walker, Fellow of Trinity College, Dublin, and echoed by Alexander Carson, of Tubermore, "O for a second Luther, to lash the false Protestantism of modern Protestants."

This definition of baptism ought to be sent back to her who unblushingly calls herself the mother and mistress of all churches of Christ. Why should we not restore the apostolic formulæ of Chris-

tian baptism? Did not the Apostles command believing penitents to be immered *in the name of the Lord, into the name of the Father, the Son, and the Holy Spirit*? Does not the preamble, *in the name of the Lord*, mean by the *authority* of the Lord? No Christian preacher in Sacred History ever baptized any applicant *in the name of the Father, and of the Son, and of the Holy Spirit*. But by the *authority* of the Lord, they did, according to the Commission of Jesus, baptize them *into the name of the Father, the Son, and the Holy Spirit*. To this may, with all Christian propriety, be added, “into the remission of sins,” or, as in the common version, “for the remission of sins.” The faith of the candidate in the evangelical relation of the Father, the Son, and the Holy Spirit, was thus fully expressed—God is our Father, Jesus is our Lord, and the Holy Spirit is our Guest, our Sanctifier, and our Comforter, soon as we are born of water and of the Holy Spirit. This is, with us, and only this, *Christian baptism*.

The church of Rome, with the help of the Greek church, having apostatized from the faith originally delivered to the saints, has manufactured the doctrine of a “Trinity,” of which they glory, and by which they consecrate persons, places and things, animate and inanimate. And the reformed churches, while protesting against some of her usurpations, dogmata, decrees and traditions, still hold fast her formulæ of baptism and of some other matters.

I need scarcely add, that the Papal creed practically recognizes the Father, the Son, and the Holy Spirit, as severally and equally co-partners of divinity, and, therefore, equal in authority, without any official subordination in moral government, redemption, or final judgment. Whereas, Jesus the Messiah is now the Lord, and King, and Judge of mankind, “all authority in heaven and on earth being given to him.”

It is essential to the union, communion, co-operation, and success of the Christian church or kingdom, that a “*pure speech*” be restored, and that the Christian institutions, both moral and religious, be restored to their proper place in the views, in the affections, and in the actions of those who acknowledge one Lord, one God and Father of all, one faith, one baptism, one body, one Spirit, and one hope. For this we labor and suffer reproach from many professing to follow the great Redeemer.

A. C.

PRINTING PRESS IN AFRICA.—A printing press has been established on Orange river, Africa, the darkest spot the Christian world has yet attempted to enlighten.

SERIES IV.—VOL. V.

20*

MR. GRAVES AND HIS TENNESSEE BAPTIST.

This gentleman, if I may so abuse the word, is one of the best definitions of total depravity, in a living and formal development of the term, that, under the Christian profession, in an experience of forty years, I have been made acquainted with. We shall, in our next issue, expose his last unprincipled assault upon us, in all that pertains to his references to Alexander Carson. This being accomplished, we shall give him no farther attention. He may say and print whatsoever he pleases, and his patrons may sanction, concerning myself, my principles, or my actions, with the previous guaranty, that I will leave him in the hands of the Lord and his brotherhood, with the assurance that his vandalism and disregard of all the elements of Christian civilization, will give me no concern. A. C.

AMERICAN BIBLE UNION.

SEMI-ANNUAL MEETING AT CHICAGO.

At the late Anniversary of the American Bible Union, the following was unanimously adopted:

WHEREAS, Many of the warm and strong friends of the American Bible Union among the people, residing in the great Western Valley, cannot well attend an Anniversary in New York city: And Whereas, we have never held a meeting of the Union West of the Allegheny mountains; therefore,

Resolved, That a semi-annual meeting of the American Bible Union be held in the city of Chicago, Ill., in the month of May next, under the direction of the Board of Managers, at which all the exercises of our Anniversary shall be provided for, excepting those proceedings especially confined by the Constitution to the Annual Meeting.

Shortly after the Anniversary, the Board received the following invitation to hold the meeting with the Tabernacle Baptist Church, Chicago:

SECRETARY BIBLE UNION, NEW YORK:

Dear Brother—At a regular meeting of the Tabernacle Baptist Church of this city, held on Thursday evening, November 28th, it was unanimously

Resolved, That we hereby tender the use of our house to the Board of the Bible Union, for the coming Anniversary of that Society, to be held in Chicago. Chicago, Nov. 29, 1854. C. N. HOLDEN, Church Clerk.

In accordance with the foregoing invitation, the meeting will be held on the 9th and 10th of May next, with that church.

A meeting for business will be held at 9 o'clock, and public exercises will commence at 10 o'clock A. M.

Among the speakers engaged are—Rev. Spencer H. Cone, D. D., Rev. Geo. W. Eaton, D. D., Dr. S. E. Shepard, Rev. Thomas Armitage, D. D., Rev. D. E. Thomas, Rev. James Shannon, LL. D., President of Missouri University, Rev. Champ. C. Connor, Rev. Wm. W. Everts, D. D.

A large portion of the time is expected to be devoted to extemporaneous speaking by the members and friends of the Union who may be present. The

Last two Anniversaries have been distinguished by the warm-hearted addresses delivered impromptu by those who had come from a distance to attend the meetings, with no intention of speaking: but whose hearts caught fire, and whose tongues were loosed, when they saw and heard what wondrous things the Lord was doing by His servants, "*to procure and circulate the most faithful versions of the Sacred Scriptures, in all the languages, throughout the world.*"

We expect to greet many friends at Chicago, and we hope to realize the hallowed influence of the Master's presence in the assemblies of those who love His Holy Word. Let much and fervent prayer be offered, that the meeting may be delightful and profitable.

A very special invitation is hereby sent to every one who reads this, to attend the meeting, and assist to promote its usefulness.

[May I say, that I hope to see many of our brethren present on the above occasion?—A. C.]

SUNDAY SCHOOLS IN KENTUCKY.

THE undersigned was appointed, by the last Kentucky State Meeting, to present, at their next State Meeting, a "report on Sunday Schools." In order, therefore, that the requisite information may be embodied therein, it is desired that the Superintendent of every Sunday School among our Brotherhood in Kentucky, communicate to the undersigned a brief account of the schools over which he presides, especially in reference to the following points:

1. The time when the School was organized.
2. The present number of teachers and pupils, both male and female.
3. The system of instruction; and whether *rewards* are used as incentives to diligence and good behavior.
4. The number of volumes in the Library.
5. The degree of interest in the cause of Sunday Schools manifested by the elders of the church and the membership.
6. Whether your preacher or evangelist earnestly encourages the work, by public discourse and otherwise.

Any suggestions as to the best plan of conduct in Sunday Schools, which your experience may recommend, will be thankfully received.

It is desirable, that the information requested should be received at least by the 1st of July next.

Address, by mail, SAMUEL AYRES, Danville, Ky.

NEWS FROM THE CHURCHES.

MISSOURI—Bro. J. J. Errett, writing from Clarksville, under date of February 27th, says: "I have returned from the city of Louisiana, in this county, where I have been conducting a meeting for nearly a month past. Bro. Hopson, of Palmyra, was with me a portion of the time, and rendered efficient aid by his clear and forcible presentation of the truth. The result of the meeting was 90 additions to the good cause. May the Lord bless and sustain them in their heavenly calling."

OHIO—Bro. L. Southmayde, of Newton Falls, under date of February 16th, reports 43 additions during a protracted meeting of eighteen days. Additions by baptism, 28; from the Regular Baptists, 5; from the Methodists, 1; from the Presbyterians, 1; from the United Brethren, 1; and 7 were restored. The meeting was addressed by Bro. Calvin Smith, who has, since the 20th of September last, added 104 persons, and organized one church.

Bro. W. B. Goodrich, of Hiram, under date of February 23d, reports 44 additions by immersion, during a meeting of sixteen days, most of whom were Students of the Eclectic Institute. Bros. A. S. Hayden and Thomas Munnell addressed the meeting.

[Sacred Literature is a prominent branch of study in this Institution, and it affords us great pleasure to be able to report to the brethren generally the good proficiency of its pupils in that heavenly science. The prosperity of the church and of the State alike demand that our schools of learning should be made nurseries for the church and the State, in order to perpetuate the blessings, civil and religious, which Heaven has bestowed upon us as a nation. Nothing but the prevalence of the Christian Religion can save a republican nation. Fleets and armies are a vain thing for safety, against a foe in our midst. Ignorance, superstition and despotism, if met and opposed successfully, must be met and vanquished by the truth of the Bible. That alone is true, rational liberty, which is gained by the Truth. Whom the Truth makes free, are free indeed. As a great nation we now, and we trust ever shall, protest against this triple-crowned foe, and it must be done in the name of the Bible, and its light must shine into the minds and hearts of the rising generation.—A. W. C.]

Bro. Samuel Adams, writing from Bristol, under date of March 5th, reports, as the result of a meeting of four days, 10 additions by immersion, under the preaching of J. J. M. Dickey. "The clergy have taken the alarm, and go about warning the people not to attend our meetings, but the people, like the noble Bereans, are determined to search the Scriptures, to see whether these things are so. We have sent, this morning, a messenger in haste, for an evangelist, to come forthwith, to commence another protracted meeting."

Bro. Isaac Errett writes from Mt. Vernon, under date of March 19th, as follows: "I have just closed the labors of eleven days in this place, with 7 additions. Bro. D. S. Burnet was here last month, and his labors were blessed to the conversion of 16. Bro. R. R. Sloan, the elder of the church, had previously baptized 4—making 27 converts to Christ within the last two months. Bro. Burnet's efforts here were eminently successful in awakening attention and removing prejudice, as well as in gaining souls to the Lord; but he greatly erred in leaving just when he did. Another week's effort at that time, would have told with immense effect. The church now numbers 57, and is rising in influence continually. Bro. Sloan's indefatigable labors in the cause are deserving of honorable mention. So, also, is the Young Ladies' Boarding School, which he and his very estimable lady have instituted. From such a church and such a seminary, we are encouraged to hope for the most happy results, intellectually, morally, and religiously, in Central Ohio."

Bro. B. F. Perky, writing from Massillon, March 21, says: "I presume you have heard of the successful meetings in Northern Ohio, within the last six weeks. But lest you have not, I will say, in brief, that there have been 43

additions at Newton Falls, Trumbull county; 25 at Sullivan, Ashland county; 21 at Lafayette, Madison county; 60 at Bedford, Cuyahoga county; 60 at Rome, Ashtabula county, (this last a new organization;) 83 at Minerva, Stark co., &c."

KENTUCKY—Bro. L. Marrett, of Anderson county, reports 19 additions in his district of evangelical labors, since he last wrote.

TENNESSEE—Bro. C. W. Sewell, writing from Olympus, February 24th, reports 54 additions by immersion, during the last seven months of his labors in the valley of the Cumberland Mountains, embracing the counties of Overton and Fontrese, Tenn., and Clinton county, Ky. Besides these additions, not a few were reclaimed who had gone back into the world. Also, one church was organized of about 100 members, formed from two adjacent churches, which had become disorganized, and about 45 new members added. The church is now in a flourishing condition, with its elders and deacons. The prospect for the future is most encouraging.

BETHANY, Va., March 20, 1855.

Brother Campbell—According to the direction of the Board of Managers for this Co-operation, we have been, during the winter, devoting one-half of our time to the city of Wheeling. It is well known to the most of our brethren that we have, for several years, had a small congregation meeting regularly in this place, and that they have recently succeeded in erecting a small, though neat, house for public worship. They having no evangelist amongst them, and having a debt of a few hundred dollars hanging over them for their house, so that they could not secure one, and it appearing probable, from all the circumstances, that as much, if not more, good could be done here as at any other point in the bounds of this Co-operation, it was thought best to make this a prominent point of evangelical labor for the present season. This manner of concentrating labor at one point, until the cause is permanently established there, is evidently the true philosophy for extending the church, especially in cities and old settled countries; in fact, it was the manner often adopted by Paul himself, for he tarried in Corinth once for eighteen months, (Acts xviii. 11;) he left Timothy in Ephesus, and Titus in Crete, to set in order the things that were wanting in these places respectively. The practice of all religionists confirm the truth of this position.

Our first object in the city of Wheeling, was to have the little congregation there regularly organized and set in order; the former was done by a judicious selection of elders and deacons, and the latter is being done by the hearty co-operation of its elders, Wm. Holliday and Robt. Higgins. Our hearing has, under the circumstances, been good. There have been several additions by letter, and on the second Lord's day of this month we had the pleasure of immersing 2 persons, on the profession of their faith, "into Jesus Christ," in the presence of a large concourse of people.

We will have many difficulties to encounter here, amongst which is the influence of apostates from "the faith." But it is written, Offences will come, but woe to that man by whom they come.

A few weeks ago we had 1 addition at Dutch Fork, Pa.; also, 6 at Bell Air, O., and 1 restored. At the latter point we enjoyed the co-operation of Bro. J. J. M. Dickey towards the close of the meeting. In the meantime, there was a meeting here of the Missionary Board for the South-East District of Ohio.

Several of our preaching and teaching brethren were present for a day or two during the week. Amongst whom we were much rejoiced to meet Bro. Isaac Errett, the Corresponding Secretary of the Ohio Missionary Society. He is well known as one of our ablest evangelists. He gave us an excellent discourse one evening during the week. In his present position he is doing a good work over a large portion of that State. His energy and perseverance are truly commendable, and we fear that some of the brethren there do not appreciate the effort that is being made to send the "ancient gospel" into every corner of that fertile and populous State. But to the brethren who are engaged in this good work, I would say, Brethren, remember Caleb and Joshua; you can take the land, for God will be with you, if you even had the odds against you, which you have not. Still you could take the land, for the kingdoms of the earth are to become the kingdoms of the Lord and of his Anointed.

Your brother in Christ,

A. E. MYERS.

PHILADELPHIA, March 19, 1855.

Brother Campbell—Our cause is progressing in this city. Last evening I immersed 3 persons, and the Lord's day previous 1. We shall keep up a meeting perhaps this week, and with strong hopes of success. The truth will yet prevail here. I wish we could induce some of our rich brethren to contribute twenty thousand dollars to put up a meeting-house on Arch street, in a more central part of the city. This is what we want, and must yet have. Who will start it?

Affectionately in Christ,

JAMES CHALLEN.

[We have, since the above date, learned that there have been some 20 more added by baptism, to the church in Philadelphia. In all reported, 678—A. C.]

OBITUARY NOTICES.

DIED, at Cheneyville, La., of pulmonary affection, in the 54th year of her age, on the 23d of January last, Mrs. ROSELLA ANN ROBERT. The deceased was the mother of seven, and the grandmother of five, living children.

In 1840 she was immersed by a Baptist clergyman, and a twelvemonth thereafter she joined the Christian Church, of which she continued an orderly member.

How few, comparatively, encounter death with calmness and composure! That a soft and tender female should not startle and be affrighted at the spectre, would seem, indeed, strange to many. The subject of this notice was one of those who could regard the termination of their earthly existence without emotion. The writer bears testimony to this fact. He witnessed the death scene, and never can he forget the composure, the magnanimity, or, in other words, the Christian fortitude, which characterized the last moments of that dying woman. For sometime before her death struggle, she seemed insensible to her condition, and to the change which awaited her, so intense was her solicitude for the happiness of those over whom God and nature had placed her.

The day before she breathed her last, she requested a friend to write her will. This was done, and presented for her signature. She signed, remarking with a smile, that she did better than to have made "her mark." To me she appeared, from this time, like one preparing to leave for a long journey. She called her family together—spoke affectionately and composedly to each of them—giving advice and instructions with regard to the future; and, finally, the part-

ing hand. To her children and other friends who stood by her bedside weeping, she said, "Weep not for me—love one another, and so live that you will not be afraid to die." These were her last words. May they be chronicled and long remembered by her bereaved offspring!

In Pittsburgh, on the 13th of February last, Mrs. ELIZABETH PETTIGREW, of the county of Down, Ireland, aged 70 years, mother of Wm. J. Pettigrew, Pastor of Sycamore Church, Richmond, Va.

Departed this life on the 17th ult., Mrs. SARAH TENER, wife of Robt. Tener, in Philadelphia, in her 73d year.

Died, January, 1855, at Akron, O., our beloved sister, CATHARINE, consort of Bro. Oren Beckwith, in the 34th year of her age. She confessed the Saviour in childhood, and has ever since loved to honor his name. Like the Marys, she hailed with delight the dawn of the first day of the week; and like Dorcas, her hands were busy in providing for the destitute. None ever made her acquaintance but to love her. Her memorial is with the blessed, and she needs no costly mausoleum to perpetuate her memory with those who knew her. Her death was triumphant—her end was peace. She has left a kind husband, who knew how to appreciate her worth while in life, and who, were it not for the promises of the gospel, would be inconsolable. Besides her husband, she leaves an only child, too young to know its loss, and many relatives, with the church of God, to mourn their loss.

"Weep not for the saint that ascends,
To partake of the joys of the sky;
Weep not for the seraph that bends,
With the worshipping chorus on high."

B. F. P.

Bro. HENRY FOULKS, of Lafayette, on the 30th of December, 1854, in the 44th year of his age. Kind and affectionate as a husband, watchful and sympathetic as a father, urbane and hospitable as a Christian, unobtrusive and useful as a citizen; as a friend he was faithful and constant, and for many years was an intelligent disciple in the Reformation. Endeared to all who knew him, his good deeds will long be remembered by the poor, who especially bless his memory. He has left a wife and four children to mourn his departure.

On the 6th of March, in her 76th year, Sister NANCY REY, wife of James Rey, dec., at the residence of her son, Capt. Peyton J. Rey, near Washington, Mason county, Ky. For more than thirty years the deceased had been an intelligent, humble, and devoted member of the Christian Church. In the year 1819, in company with her husband, she made a public profession of the Christian religion, and united with the Baptist church. But afterwards, about the time of the "great split" in the Baptist family, having become acquainted with the views of the current Reformation, through the Christian Baptist, she left and united herself with the Christian church, in which she lived beloved by all the brethren, and died lamented by the church and all who knew her. As she lived she died—peaceful, joyous, and happy. She left an affectionate family to mourn their bereavement. May they imitate her virtues, that their latter end may be like hers.

Departed this life on the evening of the 16th January, Bro. ABEL S. REGAL, eldest son of Elder Eli Regal. His early and consistent piety, his kind and gentle deportment, and the rare development of his mind, gave bright promise to his numerous friends and acquaintances in Northern Ohio and Michigan. Early taught the Sacred Scriptures, their study became his greatest delight. Before his tenth year he made an intelligent profession of the Christian religion, and at the age of 17, departed to rest with his Saviour. Possessed of his reason to the last, he calmly called his relations to his side, and having exhorted them severally to perseverance in the holy life, he commended himself to his Saviour, in a short but touching prayer. "Blessed are the dead that die in the Lord."

THE MEETING OF THE SUNDAY SCHOOL.

THE Christian poet, James Montgomery, died on the 30th of April, 1854, at the good old age of eighty-four. His hymns have cheered the hearts of thousands of old and young. The following lines are said to be the last he wrote. They were intended to be sung by some Sunday school children at an annual meeting last spring; but, before the time came, the pious author had gone to join in singing the "new song" before the throne of God and the Lamb in glory.

Welcome, welcome, glorious day,
When the children, year by year,
All in holiday array,
On their festival appear:
Not with sound of trump and drum,
Nor death-weapons in their hands;
Though with banners spread they come—
Humble, peaceful, happy bands.

With the gospel message shod,*
Fearless faith their sevenfold shield;
And their sword the word of God,
Who shall foil them in the field?
While a holy war they wage,
Through strange perils and alarms,
Satan's malice, wiles and rage,
And the world in Satan's arms.

Prince Emmanuel at their head,
These, where'er they face a foe,
By their teacher-captains led,
Conquering and to conquer go:
Still a self-renewing race,
As the elder rise in life,
Young recruits supply their place,
To maintain the endless strife.

For till Time his roll hath seal'd,
And the dead in Christ arise,
(Heaven, and earth, and hell reveal'd,
Unto all created eyes,)
Soldiers, valiant for the truth,
Shall this holy war prolong;
Men and angels, age and youth,
Sing the church-triumphant's song.

Learn we now that wondrous strain,
In our schools, our homes, our hearts,
"Worthy is the Lamb once slain!"
In all language, in all parts.
Then the countless chorus swell,
Round his throne, with glad accord,
Never more to say, "Farewell,"
But "Forever with the Lord!"

* Eph. vi. 10-18.

† 1 Thes. iv. 17.

✂ We shall publish a portion of our correspondence with Elder John L. Waller, of Kentucky, next month.

Sundry articles have been reluctantly deferred.

A. C.

THE MILLENNIAL HARBINGER:

FOURTH SERIES

VOL. V.]

BETHANY, VA., MAY, 1855.

[No. V.]

SPIRITUALISM AND DEMONOLOGY.

FOURTEEN years ago we delivered an address on Demonology, in the city of Nashville, to "The Popular Lecture Club" of that city, March 10th, 1841. It, therefore, for several years, antedates the mesmerism, spiritualism, and spirit rappings of the last few years, and cannot be supposed to have had any allusion to these more recent pretensions and developments. But on recently turning over to the 2d series of the Harbinger (vols. 5 and 6) for another purpose, I was induced to read those articles again, and more than ever before have I been struck with the remarkable coincidences between Demonology, as then contemplated and exhibited, and the Spirit Rappings and Manifestations of the present day. I should, as in duty bound, apart from any authorship feeling, desire those entangled, however much or little, in these modern excitements, to give to those essays and their connections a careful perusal.

But there has just fallen into my hands the *St. Louis Republican*, of March 18th, in which, on looking over its contents, I find a Sermon on Spiritualism; or rather, a "Bible View of Spiritualism," being a discourse by Elder S. S. Church, delivered on Sunday, February 25th, in that city. I have read it with attention and with much pleasure. I deem it due to my readers that they severally have a copy of it, and will, therefore, spread it before them, with the advice that it be carefully read, and more than once, for their own edification and

that of their households. It is most appropos in this day of abounding delusion and imposture.

Bro. Church has labored for years as a preacher and teacher of Christ in the city of St. Louis, and that, too, with much success. This discourse cannot fail to interest and profit every sensible and discriminating reader of it. Indeed, it should be sent forth as a *tract*, over all the centres and ramifications of this delusion, which have felt its blight of Spiritualism, as embraced and set forth by the Universalian and Unitarian people and press all over our country.

A. C.

BIBLE VIEW OF SPIRITUALISM.

A Discourse by S. S. Church, delivered on Sunday, February 25th.

TEXT—"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest. * * * Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there."—Luke xi. 24-26.

THE necessity does not rest upon me, in this age and country—an age and country pre-eminently characterized by the general prevalence of religious knowledge and Bible truth—to undertake a formal demonstration of a doctrine acquiesced in almost unanimously by those who embrace the Christian faith, to wit: The real and substantial existence of a *Spiritual System* and a *Spiritual World*. The evil genius of Materialism, one of the most dangerous, and delusive, and destructive forms of Infidelity, because it profanely assumes the garb of Christianity, we rejoice to be assured, is on the eve of a final departure from the realms of revelation and reason, if, indeed, the doctrine were ever seriously and conscientiously believed by any upon whom the light of revelation or reason has dawned. That man is composed of something more than a material body, possessed of mere animal life—that in the language of the great Apostle to the Gentiles, the elements that enter into his constitution as a man, are represented by three terms, that differ as much in signification as in form—*body*, *soul*, and *spirit*; the body formed from the dust of the earth, and, therefore, mortal and perishable; the spirit, a divine gift from the Father of Spirits, and, therefore, immortal and deathless; and that there is a world called the spiritual world, where the spirits of the dead exist separate and apart from the body, in a state of intelligent consciousness, will now scarcely be denied. These are truths of almost universal currency in all Christian lands, which, if they are not intuitively perceived, are recognised and admitted as soon as propounded, and derive a strong confirmation not only from the statements of Revelation, but also from the consciousness and reason of man. The

entire gospel scheme is based upon the recognition of man's spiritual nature, and his capacity for a separate spiritual existence; that is, an existence independent of the circumstances and conditions of animal or material life. It is for this, among other reasons, that it is denominated a *spiritual system*. While Judaism recognised the spirit in man—his spiritual nature—yet the provisions of that system had special reference to man's fleshly and animal nature, and the outward circumstances by which he was environed; and most of the details of the law of Moses were just as applicable to him as a *mere mortal*, permitted to tabernacle on earth threescore years and ten, and then cease to exist, as if he were destined to an endless existence. But not so the gospel. Most of it is utterly inexplicable, but upon the supposition that man is possessed of an immortal nature. Whoever overlooks this compound nature of man, must forever be entangled, not only in the intricacies of Revelation, but also in the profound mysteries and interminable confusion of Providence and Nature; for in all these departments, this great truth is presupposed. It is a hypothesis which seems to be granted at every step we take in each of these vast volumes which God has spread out before us.

But while it is true that man has a spirit, and that after death this spirit will continue to exist separate and apart from the body, in a state known in Scripture as *hadees*, the state of the dead, &c., and while it is important, nay, absolutely necessary to the right understanding and interpretation of the great volumes of Revelation and Nature, that these facts be recognized, yet but little more than the bare facts is, can, or ought to be known. The nature of spirit, the mode of spiritual existence, and the concomitants of spiritual life, are impalpable, recondite, and abstract themes, upon which God has been almost totally silent, and upon which man, although exceedingly curious and anxious to obtain information, owing to the grossness of his physical organization, is almost entirely precluded from making any satisfactory observations. Man's spiritual nature, the world of spirits—his occupation and employment in that world—his capacities, powers and privileges, have ever baffled and eluded the genius of the most learned and philosophic of every age. Kindly and wisely has God shut out that future world from human gaze. He has not only afforded an indication of his will by closing the avenues by which we might penetrate the spirit realms, but he has given us a still more decided expression of that will, by solemnly interdicting, on the part of men, the indulgence of that profane curiosity which would lead them to seek communication and correspondence with the inhabitants of that state, and by annexing to that prohibition the most serious penalty. But while, as we have intimated, for reasons which

are doubtless wise and benevolent, God has not permitted us to look into futurity, or seek the interdicted knowledge of the spirit world; yet through his word he has vouchsafed to us, in the way of a few intimations, the modicum of information we possess, which, although not extensive, is quite sufficient for the demands of the present life. A few of these intimations we desire now to notice, for the sake of a practical inference which we deem peculiarly applicable to the present times.

Notwithstanding the distinctness with which God has forbidden and condemned communications between the inhabitants of the material and unseen worlds, in all ages, men have been tempted by their curiosity to set at naught these prohibitions, and there is no age either in profane or sacred history, that has not left memorials of this species of rebellion, and this uncontrollable inquisitiveness. We shall mainly confine our remarks to the indications of sacred history on this subject.

Spiritual communications, or intercourse of men with the spirit world, and of disembodied spirits with the material world, are presented to us under various aspects in the Bible. In the New Testament, the subject develops itself under the form and title of *Demonology*. Certain intelligent spiritual agents, called demons, are there represented as taking possession of the bodies of living men, moving, controlling and impelling them involuntarily to say and do certain things. The persons thus influenced were said to be "possessed," to have a "devil," an "unclean spirit." Jesus Christ made it an object to "cast out," or dispossess these spirits, and also empowered and directed his Apostles to do likewise. I am aware that it has often been denied that the effects ascribed in the New Testament to demons, were produced by any intelligent agents, but no good reason has ever been alleged to support this denial. On the other hand, those who take this position involve themselves in a series of inconsistencies and incongruities, that are almost too ridiculously absurd to be treated with gravity, and I shall not, therefore, at present notice them. It is not my purpose to indulge in speculation; for, as has been already hinted, the subject does not safely admit of it. I mean, truly and candidly, to state facts, and leave you to deduce your own inferences, and do your own philosophising.

1. It is a fact, that in the days of Christ, and even earlier, intelligent spiritual agents, called demons, were permitted to take possession of men and women, and sorely afflict them with various bodily diseases. Mark's gospel, ix. 14, 27, contains an account of one, who, by such a possession, was afflicted with the loss of speech. The narrative says, that the foul spirit that acted upon him "often tore

him, caused him to foam at the mouth, gnash with the teeth, and pined away." And when Christ was about to dispossess him, "the spirit tore him, and he fell on the ground, and wallowed, foaming." Frequently it had cast him into the fire, and frequently into the water, to destroy him." Luke describes another instance, in which a woman possessed of a demon was, in consequence, bound together with a spirit of infirmity during the spirit of eighteen years. Christ distinctly declares that she had been bound by Satan. Other instances might be given, but these are sufficient.

2. It is a fact, that demons not unfrequently deprived men of their reason, and converted them into furious and raging maniacs. A case of this kind is recorded, with much minuteness, by several of the sacred historians: it is that of the madman among the tombs, in the country of the Gadarenes, whom Jesus clothed in his right mind, by casting out the demons who inhabited him. The details of this case are too well known to require repetition. Another example under this head, is the case of the unfortunate youth whose melancholy experience we have already noted.

3. It is a fact, that persons *possessed*, were sometimes, by virtue of this possession, endowed with extraordinary human power, and even enabled to work, what some have denominated *miracles*. The maniac who frequented the tombs of Gadara, already alluded to, is a very important example. No man could bind him. Often he had been manacled with fetters, and bound with chains; but he "plucked the chains asunder, and broke the fetters in pieces;" in all probability putting forth the combined strength and energy of more than two score men. On another occasion, seven men attempted to cast out a demon "in the name of Jesus, whom Paul preached." The spirit responded, "Jesus I know, and Paul I know, but who are you? Then the man in whom the evil spirit was, leaped upon them and overcame them, so that they fled out of the house wounded and naked." Acts xix. 13. But this is not all. John, in Rev. xvi. 13, 14, testifies to the possession of extraordinary gifts on the part of demons, and those influenced by them. Speaking of unclean spirits, he says, "they are the spirits of devils, or demons, *working miracles*, which go forth unto the kings of the earth, and of the whole world." In this connection it may also be mentioned, that demons sometimes enabled persons to prophecy, to divine secrets, mysteries, and future events, as in the case of the damsel in Philippi, who was "possessed with a spirit of divination, and brought her masters much gain by soothsaying." This woman was possessed by a demon similar to those with whom the Saviour was brought in contact in the gospels, and as soon as he was expelled, the damsel lost her power to divine or foretell

future events. From all these circumstances, you will rationally infer, that though a man may be possessed of extraordinary power, though he may perform what, in a *certain sense*, may be called miracles, though he possesses the capacity, to a limited extent, to look into the future, it does by no means follow that we ought to give heed to him, or regard his teaching, particularly if that teaching be not in accordance with God's word; for he may be empowered to perform his wondrous feats by the "spirits of demons," he may be enabled to penetrate the veil of the future by the aid of a spirit of divination. Here are instances in which superhuman power is exercised, miracles are said to be wrought, and the future unfolded, and in each case the energizing power and efficient agency is *demoniacal*; and we cannot, therefore, avoid the inference, that it would be wicked to permit ourselves to be led by such manifestations. It is true, that such miracles as were wrought by Christ, may be safely taken as evidence of a divine mission, but it is a wide mistake to suppose that every manifestation of superhuman power, deserves such consideration. In all ages of the world, evil spirits have been permitted to impose upon those who were willing to be deceived by the performance of extraordinary works, but never has man been left without a rule to enable him to discriminate between the *supernal* and *infernal*.

4. It is a fact, that demons possessed their subjects at will. They went in and out at pleasure, utterly regardless of the wills of those who had once yielded to them. That they controlled not only the actions, but they powerfully influenced the minds, of the possessed.

5. Many demons would sometimes take possession of the same individual. The unclean spirit, when he returned to his house, carried seven other spirits with him. Seven demons were cast out of Mary Magdalene, and a *legion* were expelled from the unfortunate Gadarene.

6. It will be observed, that the actions of the demons are always carefully distinguished from those of the individual possessed. They talk about themselves, and their disposition after being cast out. They give evidence of the possession of knowledge and intelligence, to which their subjects were strangers, and made them confess facts of which they were wholly ignorant. This clearly proves, that the persons thus influenced were under the control and direction of a power, intelligent and active, superior to their own. Before I leave this part of the subject, I desire you to institute a careful and rigid comparison between these characteristics and effects of ancient demonology, and numerous modern manifestations of an extraordinary nature, which have, for several years, attracted very general notice. I do not assert their identity, but I cannot fail to observe some remark-

able coincidences. If extraordinary physical strength is put forth *now*, demons also did the same. If the freedom of the will is destroyed, and lunacy sometimes follows now, such was the case then. If unusual intelligence is imparted, so it was by the demons. If what seem to be miracles are wrought now, they were, to quite as great an extent, then. But it is needless to pursue this parallel. An allusion to it was necessary to prepare your minds for another statement.

7. It is a fact, which I wish to bring distinctly and prominently to view, *that these demons who produced the results we have described, were nothing more or less than the spirits of dead men.* This is an important fact, and I shall take some pains to substantiate it. The bearing of this proposition, if it be true, will not be overlooked. That the opinion was universally entertained by the ancient Pagans, that the "spirits of mortals became demons when separated from the body," I need not remind those who are familiar with classic antiquity. The demons of the Greeks were said to be the ghosts of dead men. They were represented as going up and down the earth, encouraging men to act in harmony with their views and characters. Indeed, it is a fact which cannot be controverted, that the entire system of heathen mythology was based on this very idea. It is the germinal thought, the foundation dogma of all their fables and fancies concerning their heroes, gods, and demigods.

2. According to the testimony of David, the same ideas prevailed among the Jews. He says the Jews learned the works of the heathen, served their idols, and sacrificed their sons and daughters to demons. The sense in which he employs the term *demon*, may be gathered from another sentence in the same connection—"They ate the sacrifices of the *dead*." *Demons* and the *dead*, or the spirits of dead men, were, in his estimation, *identical*. 3. Isaiah sharply reproves the Jews for consulting familiar spirits or demons, and represents it as forsaking the living God, to seek information through the *dead*. 4. As Isaiah and David testify that this opinion was entertained by the *ancient Jews*, Josephus and Philo assert that it was also held by the *moderns*. Josephus says: "Demons are the spirits of wicked men, who enter into living men, and destroy them, unless they are so happy as to meet with speedy relief." Philo says: "The souls of dead men are called demons." 5. The learned Dr. Lardner, whose opinion on any historical question will be considered valuable, after a thorough examination of the writers of primitive times, asserts that this idea was universally prevalent among the heathen, and believed by most Christians. Now, most unquestionably this was the current signification of the word, both among Pagans, Jews and Christians, at the time the Apostles wrote; and as they used it nearly

one hundred times, without attaching any other than the common signification to it, it is undeniably evident, that with them, *demons* were nothing more or less than the *spirits of dead men*. But finally, to place this matter beyond all reasonable doubt, so as not to leave room for a contrary inference, allow me to give some positive testimony from Paul. 1 Cor. x. 20—"But I say, that the things which the Gentiles sacrifice they sacrifice to *demons*." Now, to whom did the Gentiles offer their sacrifices? Was it not to the spirits of their departed heroes? the spirits of their *dead men*? Well, Paul affirms emphatically, that these were demons, in the New Testament sense of the term.

8. It is worthy of observation in this place, that while the word demon was applied by Pagans to the spirits of dead men, without any regard whatever to their moral character, among the Jews, and in the New Testament, it universally denotes an *unclean* and *wicked* spirit. It is of some importance distinctly and clearly to prove what is incontrovertibly true, namely, that the spirits of good men are *never* represented as possessing the living. Invariably such spirits are described as unholy and sinful. This character is indicated by the fact, that they are called "unclean spirits," "foul spirits," "evil spirits." Demons, unclean demons, and unclean spirits, are used interchangeably, and all signify those spirits of dead men who seek to possess and control the living. They are sometimes simply called *spirits*, without the usual prefix *unclean*, but the moral quality expressed by this adjective is always implied. Out of seventy-five occurrences of the term demon in the apostolic writings, in no single instance is it used but in such a way as to show that it stands in the New Testament as the representative of wickedness. When the Jews wished to express their detestation of one in the strongest terms, they did so by saying, "he hath a demon." The fact upon which I here insist, may be inferred from the circumstance that Christ declared war against the demons. He manifested his disapprobation of them in the most unmistakeable manner. He lost no opportunity to dispossess them, and empowered and required his Apostles to do likewise. He represents them as wicked, unclean, foul, and perverse. They were conscious of their own wickedness, and that they deserved punishment, and more than one inquired of Jesus, "Art thou come to torment us before the time?" But again, that these spirits were universally wicked, may be safely inferred from the fact that Jesus regarded their expulsion as a *triumph over Satan*. When the disciples returned to him and said, "Lord, even the demons are subject to us," Jesus replied, "I beheld Satan, like lightning, fall from heaven." A sufficiently significant reply, surely!

But, if any thing were wanting to complete the proof and show that the Saviour regarded all demons as wicked, it may be gathered from the unmistakeable fact that he calls *Beelzebub* the "*Prince of demons*." Now, with the character of his sable majesty, unfortunately, the world is too well acquainted, and we need be at no loss in forming our estimate of the character of those over whom he sways the princely sceptre! I might, without difficulty, multiply proofs on this point, but it is deemed unnecessary. It has been made to appear indisputably, that whatever else may be said of spirits that take possession of and control the actions of men, we are abundantly justified in saying that they are *wicked*, and under the *curse of Heaven*!

9. We may briefly note in passing, that the prophet Zechariah predicted that after the coming of Christ, unclean spirits would be restrained. But it is again predicted by a Christian prophet, the Apostle Paul, that they should be let loose again. He says: "The spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing or deceiving spirits, and the doctrines of demons;" or, as we have shown, *dead men*. 1 Tim. iv. 1. We may be pardoned for suggesting the inquiry, whether any are now departing from the faith under the influence of lying and deceiving spirits, and peculiar doctrines concerning *dead men*, and if these are not the "latter times" anticipated by the inspired seer? Looking forward to the dangerous influence of lying spirits, another man of God admonishes us to "try the spirits, for there are many false prophets gone out into the world." 1 Jas. iv. 1. This was the day when miraculous gifts were bestowed upon the church; among them, was the gift of *prophecy*, and it was consequently necessary to *try* them. The Apostle does not mean to intimate that there was a class of *good* spirits animating the *true prophets*; but that while *they* were inspired by the true Spirit of God, the false prophets were influenced by lying and deceitful spirits. It is worth our while to notice the test, or the rule, by which they were to be tried. "Every spirit that confesseth not that Christ is come in the flesh, is not of God." The admission of the incarnation of the Word of God, and the consequent truth of Christianity, is the *rule*. The spirit that denies these is a false and deceitful spirit. The test is not the power to work a wonder, or to foretell a future event, but it is the *acknowledgment of the truth*!

II. But there is another phase under which this subject presents itself in Old Testament history; that of Necromancy, Soothsaying, Divination, and the consulting of familiar spirits.

Necromancy is the art of raising up the ghosts of dead persons, to obtain information from them concerning future events. Divination

was an art which enabled, or was supposed to enable, its possessors to look into the future, indicate the fate of individuals, interpret dreams, &c., by a variety of incantations, which we shall not stop to describe. A Familiar Spirit was a spirit which certain persons were supposed to possess the power of calling up at pleasure, and from whom they derived information in regard to the past, the present, and future.

Now, that these mysterious arts were frequently practised by the Jews, is quite evident from their history, as I shall shortly prove. They are supposed to have acquired them from the Egyptians and Canaanites, among whom they were not only prevalent, but universally regarded with reverence. I am not a very strong believer in Witchcraft, but that there was something more than pretence and deception in these practices, that the spirits of the dead were actually called up, and that Familiar Spirits were really consulted, I think inferable.

1. From the fact that laws of a very serious nature were enacted, and the severest penalties denounced against those who had familiar spirits, and those who consulted them. Lev. xx. 6, contains the law against those who consulted the spirits and diviners. Said God, "the soul that turneth after such as have familiar spirits, I will set my face against that soul, and will cut him off from among his people." And in verse 27, of the same chapter, is recorded the law against those who *possessed* these familiar spirits: "The man or woman that hath a familiar spirit shall surely be put to death; they shall stone them with stones." Deut. xviii. 9-12, the same practices are prohibited in the most solemn manner, and it is added, "all that do these things are an *abomination* unto the Lord;" and then, by way of stating one of the reasons for this prohibition, the prophet proceeds to say: "The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." One of the chief grounds of objection against the consultation of departed spirits is, that it implies a want of faith and confidence in God and his word. It invariably leads men away from that divine word, and hence, after prohibiting this practice, the propriety of directing attention to the prophet, who ought to be heard in preference to the instruction of all the spirits they might consult.

Now, it cannot be rationally supposed that God would have enacted those severe laws, and denounced those terrible penalties, against mere fictions, fancies, and pretences. It is incredible that Jehovah should direct such serious legislation against that which had no real existence. By denouncing the dreadful penalty of death, which was the *extreme* penalty of the law, God not only indicates the estimate

which he places upon the crime, how abominable it is in his sight, but, at the same time, he affords us the clearest proof that the crime has a *real existence*.

2. Saul's communication with the medium of Endor, the particulars of which are well known, affords an exemplification of the practices alluded to, and at the same time a demonstration of the fact that Necromancy was not a *mere pretense*. It is a very plain case of "raising the spirits." After the death of Samuel, the prophet, King Saul being in a strait, wanted some one with whom he might consult in regard to the result of a contest in which he was then engaged. He directed his servants to find for him a woman who had a familiar spirit. This proved to be a somewhat difficult task, as the King had been very active in banishing such characters from his kingdom. At last, however, a woman having a familiar spirit was found at Endor, and he went forthwith to consult her. Saul had disguised himself so perfectly that he was not recognized, and when he asked her to call the aid of her Familiar, and bring up the person he should designate, she took a solemn pledge that he would not betray her to the King. Having satisfied her in this respect, she proceeded with her divinations, and brought up the spirit of Samuel. As to the reality of this appearance of the spirit of the Prophet, I do not think, in view of the character of the narrative, and the attending circumstances, there can exist any ground for reasonable doubt. Indeed, if this is questioned, the whole transaction may be regarded as fabulous, and a suspicion is at once aroused in regard to every thing else recorded by the same writer.

It might be suggested, that since Samuel, an eminently pious and godly man, consented to come at the call of the medium of Endor, a presumptive argument is thereby afforded in favor of the propriety of the practice, and we may, at least, conclude that it is not wrong. In reply to this, I observe, first, that this case is an exception to the rule. God permitted Samuel to appear for a special purpose. He desired to reprove Saul for his wickedness, and he did so most effectually. Again: the laws against this practice were then in force, and so continued for a thousand years afterwards, and if God exercises his prerogative and suspends his law for a special purpose, it does not follow that that law has ceased to oblige. But so far as Saul was concerned, the law was not suspended. To prove, beyond the possibility of a doubt, that he committed a grave crime in consulting this medium, and that she was equally guilty in acting as a medium, notwithstanding the righteous Samuel consented to come at their solicitation, I refer to the significant fact that this very circumstance is assigned as one of the causes of Saul's violent and tragic death. 1 Chron. x.

13, 14, "So Saul died for his transgressions which he committed against the Lord, even against the word of the Lord, which he kept not, and *also for asking counsel of one that had a familiar spirit to inquire of it.*" The inference from such a fact cannot be doubtful. This was regarded and punished as one of the greatest crimes of his life; it was an outright forsaking of the living God, by putting his trust in a familiar spirit. The entire transaction exhibits very clearly the nature of that practice, against which such severe and terrible penalties were denounced, and by a comparison of the circumstances with some of the developments of modern times, we may, if we are wise, learn a lesson of infinite value.

3. As already intimated, the Prophet Isaiah rebukes, and very pointedly reproves the same abomination, and urges a very rational and logical argument against it. Referring to their custom of asking counsel of necromancers, he says, why should you forsake the living God, and consult the dead? This, he asserted, was neither right nor reasonable. The Jews had always been prone to consult the spirits of dead men, in order to obtain counsel, instruction and help. Now, besides the fact that this was a species of *demon worship*, and was expressly condemned in the laws we have cited, as an abomination to God, the Prophet tells them that it is *better* to seek information from God than from the dead; and forthwith challenges them: "to the *law* and to the *testimony*; if they speak not according to this word, it is because there is no light in them." Here, again, we are reminded of the source of all divine counsel, and the only infallible test of religious truth. Isaiah justly reproaches the people for forsaking that *unfailing guide*, and turning aside to follow the doubtful, deceptions, *ignis fatuus* light, and oftentimes absolutely false and dangerous instruction of disembodied spirits. In all ages the word of God has been the only true and safe guide and counselor of men, and if they have abandoned it for the counsel of either *dead* or *living* men, it is because their minds have been blinded, and "there is no light in them." When man gives up the divine volume as his infallible chart, he is like the mariner who, in a delirium, dashes his maps and compass into the deep—he is left in the open sea, at the mercy of the waves, to be drifted wherever the winds and the storms may carry him.

The Bible contains much more upon this interesting topic, to which we might profitably advert, but we cannot do so now. What we have considered, may be regarded as a sample of Bible teaching relative to the subject in hand. It may not be amiss to collect, and bring before you at one view, what has been gathered from history, law, precept and prophecy. We have unmistakeably ascertained, that in

the days of Christ the spirits of the dead did occasionally take possession of living men, and afflict their bodies with loathsome diseases, and their minds with lunacy; that they frequently treated the subjects with great violence, causing them to bruise, beat, and maim themselves; that they irresistably controlled the wills of the subjects, and evinced the possession of a superior degree of knowledge and intelligence; that they enabled the possessed to perform feats of strength which many would regard as miraculous; that these spirits were *all wicked spirits*, the spirits of Beelzebub, their prince; that no good spirits were ever represented as thus influencing men in the flesh; that there were persons in the days of Moses, among the Jews, called *diviners*, who had familiar spirits; that these persons were in the habit of evoking the spirits of dead men for the purpose of obtaining information from them; that they really and truly did hold communication with such spirits; that this practice was reprobated as an abomination to God, as the worshiping of demons, as an abandonment of God and his word; that the severest laws were enacted, and the most terrible penalties denounced against them; that the mediums who called up the spirits were seducers of the people from their allegiance to God; that Moses in the Law, David in the Psalms, Isaiah in the Prophecies, and Christ in the Gospel, all testify that this practise of consulting spirits, whether under the form of necromancy, consulting of familiars, or demonology, is wicked and abominable in the sight of Heaven, and that it always has been, and always will be, visited with condign punishment; that God has caused the record of these things to be preserved for our admonition, and that he has warned us that demons will again go out to deceive men, and that we ought constantly to be on our guard against their insidious and diabolical approaches! With these premises before us, it occurs to me that the intelligent believer in the Bible can be at no loss in forming an opinion of the character and propriety of these practices, and that unhesitatingly he will deprecate and discourage them. It is not, by any means, incumbent on me to undertake a solution of the question, whether that class of modern phenomena, known as "Spiritual Manifestations," are really produced by the agency of departed spirits or demons. Many of the most learned and philosophic thinkers, have confidently denied this proposition, and have alleged some plausible reasons for supposing that all these manifestations can be accounted for satisfactorily, upon natural and scientific principles. Certain it is, that many of them have been reproduced with remarkable accuracy, by the aid of an agent called Mesmerism. Be this, however, as it may, my views in regard to their utility, and our duty in the premises, are much the same. If these manifestations be spiritual, the Bible

places upon them the seal of its unqualified condemnation. It represents them as sinful and wicked in the highest degree, and as indubitably offensive to God. But if they are to be accounted for on any other than the "spiritual hypotheses," they ought, nevertheless, to be discountenanced on account of the evil results which they have always and everywhere produced. No man can point to a single blessing, a solitary substantial benefit they have conferred on the race; but every man who has kept his eye open to what has been transpiring around him, during the last five years, can point to an almost numberless host of alarming evils, not to say desolating and direful curses, which have followed in their train. How many, under the control and workings of this influence, have been driven to seek refuge in our Lunatic Asylums, or made to fill a suicide's grave? How many have been made to bruise, mangle, and maim themselves, under the horrid delusion that it was their duty to put an end to their existence? How often has the peace of families been destroyed, and the purest fountains of social and domestic enjoyment poisoned, by an infusion of this foul and noxious influence? How many have made "shipwreck of the faith," have abandoned all hope in, and dependence upon, the blood of atonement—have blasphemed Christ—profanely hooted at the glorious gospel of God, and with diabolical grimace and fiendish satisfaction, ridiculed the Bible? We need not go out of St. Louis for statistics which will afford a terrible answer to many of these inquiries. In one dark vortex of Infidelity, every truth precious to the pious and devoted Christian, every exhilarating hope, every cheering prospect, every object, aim and purpose that makes life desirable, or its misfortunes and afflictions tolerable, has been swallowed up, and man—the victim of devils and the sport of fate—is left without a religion, without a Bible—nay, more, without a God—to grope his way through darkness and gloom to the goal of his earthly pilgrimage! I have said that spiritualism has produced no good fruits—it has brought no blessing in its hand. It undermines, it pulls down, it destroys; but it does not build up or make alive. It has developed no new truth, not one single new idea, which has a tendency to ameliorate the condition of man, or advance the world in its career of progress. On the other hand, by crushing the Bible, it would, with one diabolical effort, hurl back that world into the midst of the black night of heathenism and idolatry! It is perfectly barren of good results; but oh, how prolific of evil! Infinitely worse than Pandora's box—the lid has been incautiously lifted, and instantly all the demons of darkness have sprung forth to delude and destroy man! Thus, whether we regard this thing as having a spiritual origin, or as explicable upon the *mesmeric hypothesis*, it is to be deprecated

and condemned. That which produces such results cannot be of God.

But it has been asked, "Is it not the duty of Christians to investigate and prove this thing? Does not the Bible require us to prove all things? Is it right to reject any system without a hearing? Does not regard for truth require us to investigate and decide for ourselves?" Regarding the sense in which the term "investigate" is used in this case, I answer most emphatically and unhesitatingly, no! What does *investigate* mean, more than to consult the so-called spirits by means of raps, tips, &c.? Is there any *real investigation* around the table or in the mystic circle? After you have thus investigated, do you understand this mystery any better than you did upon the credible testimony of others? And after you have communicated a hundred times, have you discovered any thing really new, or any thing that would aid you in solving the difficulty, that you did not know at first? Then this practice of calling up the spirits is not *necessary* to the investigation of the merits of spiritualism. A man who never heard a *rap*, with the facts now in our possession, is just as well qualified to investigate and make up an opinion, nay, far better, than the man who professes to have the spirits about him in such multitudes that they retard his locomotion! I am as willing to investigate, and as fearless of the results of free inquiry as any man, and yet I am not willing to admit that a seat at the rapping and tipping table is essential to this. He who asserts the contrary reasons quite as rationally, and as fully vindicates his moral daring, as the man who says, "I won't believe that arsenic is poisonous until I investigate it. I am not afraid of the *light*. I *prove* all things; therefore, it is my duty to swallow it." Now, I presume it is unnecessary to tell you, that it was at least *possible* for that man to investigate the properties and effects of arsenic quite satisfactorily, in some less harmful way! Others have unfortunately, by experiment, demonstrated the inconvenience of this *mode* of investigation, and he might have profited by their experience, without any sacrifice whatever of his confidence in, or regard for, truth! The Bible, it is true, says, "prove all things," but there is a *way* in which this is to be done. I don't need to get drunk, to prove that alcohol will intoxicate! I need not go to Tophet, to prove that there is such a place as Hell! Nor need I put my hand into the fire, to prove that it will burn! And, in like manner, I need not become a violator of God's law, to prove that spiritualism is unworthy of my regard. The Bible points out the mode of proof. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." "Whosoever confesseth not that Jesus Christ is come in the flesh, is not of God." "He that

rejeeteth you rejeeteth me, and he that rejeeteth me rejeeteth Him that sent me." This is the infallible touch-stone by which every *ism* must be tried.

But suppose this man were to say, "many have swallowed arsenic and have survived," would not this justify his wisdom? No! On the other hand, it would demonstrate his foolhardiness. And suppose one should say, "many have called up the spirits and have sustained no injury." Grant this to be true, and yet the thousands of instances in which the most deplorable consequences have resulted, ought to deter every rational man from the experiment.

But says a sincere and conscientious man, "I do honestly believe that spirits do actually produce the results in question, and what must I do but follow them?" Why, let me ask in reason's name, should you follow them? Do they work miracles? So do Satan and the "spirits of demons;" therefore, follow them! Do these spirits believe the Bible, and say much of it is true? The "devils believe and tremble," and Satan once proved himself to be very adroit in quoting the Scriptures! "But then they inculcate such beautiful sentiments, a morality so sublime and pure, and they tell so much truth." Well, in these respects, also, they are eclipsed by the *Father* of lies. "Satan himself is transformed into an angel of light," and no doubt discourses in mellifluous and celestial tones to those whom he would delude, the sublimest strains of virtue, righteousness, and truth. But notwithstanding this, he is the arch deceiver, "a liar and the father of it."

But it is suggested again, "The spirits acting upon me, enable me to perform wonders; to lay my hands on the sick, and they recover. Can an evil tree bring forth this good fruit?" Christ informs us that many will say to him, "Have we not prophesied in thy name, and in thy name done many wonderful works?" "Then will I profess unto them, I never knew you, depart from me you workers of iniquity." And again, he reminds us that "false prophets shall show signs and wonders, to seduce, if possible, even the elect;" and we are cautioned to heed the admonition. What if my body is cured of disease, will that indemnify me for the loss of my religion? If, in bestowing upon me *one* benefit, you deprive me of a *hundred* equally as valuable, can I call you a benefactor? can I give you credit for producing good fruit?

Finally, you say, "those with whom I communicate *seem* to be my friends, and I do not think they would deceive me." May I not suggest that this may all be a deception. If Satan can transform himself into an angel, a celestial intelligence, how easy for his ministers to personify a child of earth, and how easy, by means of evidence, the nature of which we cannot thoroughly test, to prove to the credulous

that their friends are really talking with them? And now, in conclusion, I may remark, that if any or all these circumstances above mentioned, conceding all that may be claimed for them, will justify us in following the spirits, they will equally justify us in *serving the Devil!* I leave you to compare the details and facts I have given you from the pages of Sacred History, with the developments of our own times, and to deduce your own inferences. The tendency of the practices considered, has been the same in all ages. The first effort of Satan, who unquestionably operates in this way, and is at the bottom of the whole affair of Necromancy and Demonology, is to undermine confidence in God's word. In the days of Moses, David, and Isaiah, the consultation of spirits was regarded as in itself a denial and abandonment of that word. We must not imagine that the efforts being made in modern times to supplant the Bible, with the oftentimes ridiculous and absurd revelations of disembodied spirits, is any thing of a novelty. No, it is as old as the law given from Mount Sinai, and has rested under the Divine displeasure ever since; and if we are not "stoned to death," or "cut off from the people," on account of our mad efforts to seduce men from the word of Jehovah, we may congratulate ourselves that we have not been born and bred under the Jewish Constitution!



"CAMPBELLISM EXAMINED."—No. II.

"BY JEREMIAH B. JETER, OF RICHMOND, VA.—NEW YORK, 1855."

"CAMPBELLISM IN ITS PRINCIPLES."—MR. JETER'S ISSUES.

1. On the influence of the Holy Spirit in conversion and sanctification, Mr. Jeter worries himself and his readers through the greater part of his whole volume. And what does he prove! That the Spirit of God regenerates, converts, sanctifies and comforts man, *without his word*. If he prove any thing at all *in debate*, it is that *the Holy Spirit operates upon the naked spirit of man without his word and ordinances*. If this be not his aim and effort, he has none at all. For this is the only issue I have ever made with Antinomianism in its law and gospel. If he maintain that the Holy Spirit works upon the sinner and the saint *by and through his word*, he is "a Campbellite," as he nicknames all who believe that the Holy Spirit works through his word upon the human mind and upon the human affections. To gather out of one hundred and fifty pages of his work any issue at all, it must be expressed in this formula—*The Holy Spirit works upon the human*

spirit by actual contact, or impact, without, and independent of, either law or gospel. I repeat it, if there be either sense or reason, argument or point, in his book, it is this.

We teach, and *have always taught*, that the Holy Spirit works upon the understanding and affections of saints and sinners, *by and through* his word and ordinances.

If Mr. Jeter does not oppose this, he is merely beating the air. After following him with great patience, and all the powers of discrimination we have, we can come to no other conclusion. He cannot but know that we believe and teach that the Holy Spirit operates upon saints and sinners in and by his word, and in and by his ordinances. This he opposes, if he oppose any thing we teach, or have taught.

Out of a hundred pages of handsome words, we can extract only this one real issue. If he have not two theories of spiritual operations—one with us, and one against us—he is compelled to place himself on this single issue—*That the Holy Spirit does operate by impact or contact, and not by word and ordinances.*

In generation and in regeneration, in creation and in recreation, God has wrought, and does work, *only by his word.* I wish I had the opportunity of asking Mr. Jeter, face to face, a few questions. I think I should ask him to tell us and the world—1. *What did God create without his word?* 2. *What was the first creature?* 3. *Out of what was it manufactured?* 4. *Whence the raw material?*

Then I would invite him into the second book, called *Providence*, and ask him some three or four questions, such as—

1. What is Providence?
2. Whence comes that which it provides?
3. By what influence or agency come Spring, Summer, Autumn, Winter?
4. To what agency does the immortal Bard of Israel refer Spring, Summer, or the seasons of the year?

“Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light, as with a garment; who stretchest out the heavens like a curtain. Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot; who walketh upon the wings of the wind. Who maketh his angels spirits; his ministers a flaming fire. Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou has set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the

springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine; and bread which strengtheneth man's heart." Psalm civ. 1-15.

Verse 30—"Thou sendest forth thy Spirit. They are created, and then renewest the face of the earth."

This is Providence, with its machinery. "Has not God worked by means since first he made the world?" Cowper.

The old Scotch aphorism is not exactly true—"God works with means, and he works without them."

Will Mr. Jeter please inform the human race *what it is in nature, in providence, or in grace, that God effects without means!* I will, on receiving his response, put it in print for the benefit of mankind!

I do not hold Mr. Jeter responsible for the errors of the age, but I cannot commend him for presuming so much upon human authority, in opposing what he does not seem to understand; nor for receiving the oracles of men, and building upon them, without a single oracle of God to sustain him.

He builds too much upon human authority, and that human authority is not the most erudite in the Hagiographa. His New York Christian Reviewers are not infallible. They are better read in modern theology than in Christology. We may, on some future day, review his reviewers, and, for public edification, ask a few questions.

Meantime, I would not unnecessarily wound his feelings, or cause him to exclaim, like one of olden time, "Oh that mine enemy had written a book!" I will, therefore, with all gentleness, and in Christian benevolence, examine the positions of my friend Mr. Jeter. On page 123, he says: "It is freely admitted that *the Spirit operates through the word in the conversion of men.*" Then, after all, it seems we agree in this grand essential point. "But I understand Mr. Campbell to maintain that the influence of the Spirit, in the work of conversion, is limited, and, of necessity, to the simple presentation of arguments, motives, truth to the minds of men, by means of words and other signs; that all the power of the Spirit in the conversion of man is *moral suasion.*" p. 123.

I cannot, I am sorry to say, impart to Mr. Jeter a new and a right understanding. He never heard or read me saying, teaching, or pleading "moral suasion," as the means of conversion or sanctifica-

tion. I am not responsible for Mr. Jeter's prejudices, or his special incapacity to understand; nor for his putting into my mouth his own misconceptions or imaginings.* But here I might ask Mr. Jeter to name, or define that which the Holy Spirit does in *accompanying* his word? He has, it seems, an "accompanied word," and an unaccompanied word. Is the Spirit himself the *accompaniment*? Mr. Jeter seems to have some accompaniment of the Spirit in his head. Is the Spirit a mere *accompaniment* of the word?—! Has not Mr. Jeter manufactured the word into a *seal*, the heart into *wax*, and the Spirit of God into a *hand*, pressing the seal upon the wax.

This is the best conception that I can form of Mr. Jeter's theory. He must, I think, endorse it. But does he not teach the doctrine of physical impact? The *seal* is engraved, the *heart* is the *wax*, and the Spirit of God is the *hand* that presses it on the heart. Will he not accept this apposite illustration of his theory? I will refer him to some new proofs for it. Paul to the Ephesians, chap. i. 13, iv. 30. Does he not virtually teach it? and if so, what is it but *impact*, pure physical *impact* of man upon man, or spirit upon spirit? If Mr. Jeter will accept the illustration, I will know, and the Christian people over the land will know, what he means. At present, we know not what he means, so far as his verbiage is concerned; and we ever

* The Anti-Revision Baptist Convention that induced Mr. Jeter to write this book on Campbellism, with special reference to my supposed connection with that great work, must now, of course, commend and eulogize his work. But they have done no real honor to themselves nor to him. They have to puff it even to their own shame. It contains some of the most palpable theological blunders, so far as terminology is concerned, in any work that I have seen commended by the New York "Christian Review." I could fill a larger space in said Review, in exposing its sophistry, than they have filled in recommending it. I will give some earnest of this as we proceed. We shall here notice one of these most fatal blunders, because it covers, with its shadow, many pages of the volume. We select it from pages 171-2: "Conversion is *holiness* begun; sanctification is holiness progressing; but, in both cases, the holiness is of the same nature, tendency, and origin." These are words palpably indicative of a chaotic mind. Abstract nouns or ideas have not the properties of adjectives. There is no *progress*, no *degrees of comparison* in them. It would be equally philological and grammatical to affirm, that *courtship*, or betrothment, is *matrimony* begun; marriage is *matrimony* consummated; for, in all cases, matrimony is of the same nature, character, and limit.

My friend Mr. Jeter, seems never to have recognized, that in all *states* and *relations* there is neither progress nor degrees of comparison. Citizenship, sonship, lordship, intimate the *state* of an individual, which is equal and common, in all cases, to all that possess it.

Conversion is not holiness begun, nor is sanctification holiness progressing. Mr. Jeter seems not to have perceived that *holiness* and *sanctification* are the representatives of one and the same word, just as often translated holiness as sanctification. His definition, then, is simply this, "sanctification is sanctification progressing."

But to save my friend Mr. Jeter from farther exposing himself, and to escape the ungrateful task of my having to notice it, or to become accessory to it, I

doubt whether he himself knows, or can explain, what he does mean. We shall save him the expense of writing another book, if he will only send us, under his sign manual, his definition of impact upon spirit. At present he is in a balloon among the clouds, without a chart, and knows not whither to wend his way. I am alarmed for his fate, so near the sea, so strong the popular breeze, that he will either be buried in the ocean, or chilled to death in the ethereal regions. Oh that he may land on the cape of "*Good Hope*," and there find a happy deliverance from dangers so imminent and appalling!

Figure apart, Mr. Jeter is very far from the *terra firma* of revealed truth. An effort to explain himself, would do himself and his readers a very essential service. A spurious currency in Christian doctrine is more to be deprecated and feared, than all the counterfeit currency and base coin in the mercantile world at the present moment.

We are, on *his* premises, as well as upon our own, as safe as we can be. We believe the testimony. We submit to the precepts and the ordinances, and cherish the promises of the Christian institution.

We supplicate all spiritual influences, cherish a pure faith in the gospel and its Author, endeavor to keep all the commandments, moral and positive, of the Christian religion. We advocate Original Chris-

will anticipate the position he would take. He might say, "See how Paul and Mr. Campbell are at variance! Paul exhorts the Christians to 'follow peace and holiness;' and again, 'perfect holiness,' says he, 'in the fear of the Lord.' 'Have your fruit to holiness, and the end everlasting life.' Besides, we have holy, holier, and 'the holiest of all,' in Sacred Writ. Now," says Mr. Jeter, do not all these show that there are degrees in holiness, and that more or less holiness is exhibited by those who are all alike the children of God—justified, sanctified, and saved." "See, then," exclaims my ingenious friend, "how Mr. C. conflicts with the language of the inspired saints of the Bible!" To all of this hypothetical rhetoric and sophistry, we have only to say, that it conflicts not in one iota with my positions on the premises. To the husband and to the wife already perfectly married, we say, "now live conjugally, as becomes husband and wife. You are now entered into holy wedlock. You never can be more married than you are, but you may fall short of the conjugal virtues, duties and honors. Live, then, as becomes you in this relation—live as husband and wife." Just so Paul reasons and exhorts, saying, "live as becometh saints"—you are justified, you are sanctified by the name of the Lord Jesus, then "live as it becomes *saints*." And who or what are *saints*, but sanctified persons! Messrs. Wesleys and Fletchers, and a thousand others, say that "sanctification is a *progressive* work." And with them many other professed Christians agree. But that weighs nothing in the scales of the sanctuary, inasmuch as Paul said to *the saints*, "you *are* justified, you *are* sanctified, in the name of the Lord Jesus and by the Spirit of our God." They were perfectly justified, adopted, and sanctified in *state*, in their union and marriage with Christ: but they were not so in all their thoughts, volitions, and actions, perfectly sanctified or justified. If this does not satisfy Mr. Jeter, we shall furnish him with a few more hints. But I have yet so much respect for his judgment and his own self-respect, as to think that he will, on this topic, hereafter hold his peace. He will henceforth, I presume to think, discriminate between *state* and *character*.

unity, Christian union and communion, on the apostolic platform. We cultivate brotherly kindness, and a philanthropy as broad as humanity, and favor every co-operative measure and instrumentality for the diffusion of Christian civilization and the fullness of the blessing of the gospel of Christ, so far as we can find either precept or precedent in the constitution or fundamental law of Christ's kingdom.

And but for a few men, *heady* and *highminded*, contracted in their Christian sympathies, and puffed up with an overweening conceit of their having in their pocket miniatures of orthodox tenets—all the fundamentals and the essentials of sound doctrine and evangelical orthodoxy, made ready and fitted for every emergency;—I say, but for these, and their lofty conceptions of themselves and their systems, what a widespread influence might, at this hour, have been extended from Texas to Nova Scotia, and from Boston to Nebraska!!

But after the utterance of such painful reflections, I return to the exposition of this new effort to turn away the ears of the special advocates of Bible Union principles from their grand enterprize, to vain janglings about old Calvinistic or Jansenist tenets, stale and lifeless as Egyptian mummies, or the martyr relics of Roman catacombs.

We have safely deposited my friend Mr. Jeter in his own niche in the metaphysical corner of abstract spiritualism, and will leave him standing, as a voluntary godfather, over his favorite dogma—that *the transcendent proposition in the Christian religion is a spiritual impact*, upon an unregenerate spirit, most essential to salvation, and, therefore, to be preached, published, and endorsed as the very element and fundamental stay of a pure faith, a pure orthodoxy, and a pure religion.

If I have misconceived or misrepresented him, I will be most happy in being corrected, and will, just as soon as he favors me with an expose of his opinions or tenets, in support of his theory of purely physical *impact* in regeneration, I will, with all cheerfulness, lay it before my readers.

Mr. Jeter writes as a lawyer conscious of having a packed jury, or as a politician addressing an auditory prepossessed in his favor. It requires no uncommon penetration to see this. Indeed, it is transparent, we think, to any one uncommitted on the premises. Still, I have reason, good reason, to think, indeed I might say to *know*, that amongst the more enlightened and candid ministry and people, called Baptists, he is, in his present attitude towards us, by no means in an enviable position.

A great change is coming over the Baptist community, and Mr. Jeter knows a good deal about it, but he cannot stay it. They are encouraged to hold on their way by the siren song and grateful lullaby

of certain ingenious temporizers, that we are changing for the better, and that we are moving on in a backward direction, towards the old encampments of the Old Virginia and Kentucky Baptists!! Well, they may for a little while stay the progress of reform amongst themselves, by such old wives' fables, but it is all a dream on the part of those who cherish it.

The accessions to the Baptists of such men as Judson, Rice, Carson, &c., gave a new impetus to the denomination, raised the standard of education, and the qualifications of its ministry. Still, scholastic theology, rather than Bible Christianity, is in the ascendant. They still regard mere orthodoxy, and immersion superadded, as the standard of ministerial excellence.

The Congregationalism of Old and New England, is their *beau ideal* of church organization and Christian enterprise. They were and are, in doctrine, discipline, worship, and church administration, neither more nor less than immersed Congregationalists. Textuaries and sermonizers in the pulpit; baptism *into experience*, rather than *into one faith*, are yet the almost universal customs of the denomination, and, in the main, yet constitute the standing orthodoxy of the present Regular Baptists, North, South, East and West, in these United States.

Carson and the Scotch Baptists belong to another dispensation. The Haldanes of Scotland, and Carson and Walker, of Ireland, were much in advance of the Baptists in either England or America. They were more devoted to the Bible and its institutions than any persons known to me, out of our communion. They met on every Lord's day for Christian worship. Weekly communion, with them, comprehended the Lord's supper, mutual exhortation, prayer and praise. They were also distinguished for great liberality in domestic and foreign Christian missions, and for their liberality to the poor. To take care of widows and orphans, with them was as much a matter of duty and pleasure and communion, as the social institutions of the Christian church.

Still, we do not regard any of these exhibitions of Christianity as the full representation of Apostolic and New Testament Christianity. They are severally *reformations*, but not the *restoration* of Original Christianity. This is our *beau ideal*, and, however short of our standard, we hold it before us as our steadfast aim and aspiration. An imperfect conformity to a perfect standard, may be, and often is, a nearer approach to Christian excellency, than a perfect imitation of an imperfect or incomplete standard.

More of our time and efforts have been devoted to the maintenance of the ground and attitude we have assumed, than to carrying out the

whole *beau ideal* of apostolic Christianity. We, in our position, discover one remarkable coincidence between us and the returning and reforming Jews, after their Babylonish captivity. The great Nehemiah set out to reform and rebuild the ruins of Jerusalem and the Temple, when possessed by old Babylon the great, the mother and the mistress of all the Pagan idolatries, superstitions and errors, in the religious world. When Sanballat and Tobiah, and the Arabs, the Aminonites, and Ashdodites, heard of it, and saw the efforts they were making, they began to scoff, and vex, and hinder, and mock the pious Nehemiah and his brethren, saying to them, "What do these feeble Jews? Will they fortify themselves? Shall they be permitted to sacrifice? Will they complete their work in a day? Will they *restore* the burnt stones out of the heaps of rubbish?" Now, Tobiah, the Ammonite, (not Mr. Jeter,) was standing by Nehemiah, and said, "Were a jackal to go against the stone walls which they are building, he would break them down! Hear, O our God, how we are despised, and turn their reproach upon their own head!"

Still, they built on and completed the work of the Lord, and raised his sanctuary out of its ruins.

Our purposed reformation is not purely and exclusively a doctrinal one. It is the Christian institutions, the Christian worship in the church, in the family, in personal piety and humanity, that we have always had supremely in our aim and effort. We have been kept back in a measure by the assault made upon the doctrine of the reformation. And only in those points which, more or less, were perverted in the popular ordinances and institutions of a degenerate church. There are three words that comprehend the whole matter. These are *doctrine*, *piety*, and *humanity*. Or take another version of them—*faith*, *devotion*, and *philanthropy*; or confidence in God through Christ Jesus our Lord, religious worship—personal, family, and congregational—with justice, humanity and mercy to man. This is the reformation for which we plead. If we have not progressed, as we wished and do wish, it is because we are harassed by our modern Tobiahs, Sanballats, Arabians, Ammonites, and Ashdodites.

Such are our true position, aims, objects, and efforts. And as for the *doctrine*, which is with the majority almost every thing, while we are as evangelical, to say the least, as any that oppose us, this is with us in *fact*, if not in appearance, the mere theory of any reformation, whether it be personal or social.

And so far as *faith* is concerned, our enemies themselves being judges, on *all their essentials* we fear no comparison, no investigation with any living man. The smattering orthodoxy of a mere *Regular Baptist*, Presbyterian, Congregationalist or Methodist, is, with us,

but one item. It is not every thing. The Devil is as orthodox as the Angel Gabriel, so far as we are informed. I presume he is so even in the judgment, the honest judgment, of Elder Jeremiah B. Jeter.

But we have not yet done with his book. *The picta tabula manet.* We shall, however, treat it with all respect, until, notwithstanding the plaudits of the gallery and the pit, he will say, "O that mine enemy had written a book"!

We are on the chapter of *regeneration*. It is strange, surpassing strange, that *living men* should be ever and anon talking about being born right! A matter, too, whether right or wrong, over which neither they, nor their spiritual fathers, had, or can ever have, any control whatsoever. But I most cordially assent to the fact, that unless a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven.

A. C.

LETTERS OF ELDER J. L. WALLER TO A. CAMPBELL—

No. I.

THE REVISION OF THE SACRED SCRIPTURES BY THE BIBLE UNION.

It is known to many of my readers that the late Elder John L. Waller, of Kentucky, commenced his literary labors, *as a writer*, in rather an acrimonious temper, in a series of articles against myself and the cause I plead. His father, rather hypercalvinistic, on receiving a copy of my first edition of Campbell's Four Gospels, Macknight's Epistles, and Doddridge's Acts of Apostles and the Apocalypse, after several day's reflection upon the subject, and prayer for direction in the matter, actually kindled a strong wood fire in his house, and deliberately committed the version into the devouring flame; thus giving strong testimony of his conception of the impiety and enormity of changing one word or letter of the Holy Oracles!

No wonder, then, that his son, even *before he made a profession of religion*, commenced a zealous crusade against, not only the new version, but also against myself and my distinctive views and labors, in an attempt to call the attention of my cotemporaries to Christianity as it was introduced, developed, and dispensed by the holy men to whom the Lord committed the great work of announcing and confirming the doctrine of the Reign of Heaven. Of this, however, he afterwards sincerely repented, and long since assured me that he did it

gnorantly and in unbelief. And, stranger still, this very act ultimately excited his curiosity to examine the book, and to ascertain its true character. He finally became inspired with the idea of the value and importance of a new version, and, consequently, less hostile to the doctrine we delivered on that subject.

The institution of the Bible Union for the purpose of a new version, was, therefore, immediately responded to with all the ardor and enthusiasm of his mighty mind. He opened his correspondence with me on that subject soon after the organization of the Bible Union. I now much regret, as matters now are, that I did not preserve all that he has written and all that he has said to me, as well as copies of my letters to him on this subject.

Still, the letters which, after a protracted search of my huge files of letters and documents, I have found, will furnish a fair sample of his views and aims in reference to this work, and of the cordiality of his feelings towards myself, and of his general agreement with me on all matters of importance, so far as doctrinal views are indicated, which, indeed, are already before a portion of the community, in his review of my discussion with Dr. Rice, on the work of the Holy Spirit, as well as on the baptismal controversy.

The only point in which he was not fully satisfied with my *orthodoxy*, was the special *design* of Christian baptism, touching which his last letter to me will testify; and on which he purposed not to write, but in a general way, as connected with the constitution of the Christian Church, in its present attitude to the secular and sectarian attitude and aspects of modern Christendom. And this, too, was solicited in my last letter to him.

But, without farther preamble, we shall now lay before our readers his first letter on the premises.

A. C.

LOUISVILLE, December 31, 1851.

ELDER A. CAMPBELL—*My Dear Sir:* Yours dated Wheeling, 16th inst., came to hand several days ago; and your "Address" has since reached me. The mails have been very irregular since the cold weather; and hence these delays.

I *could not* get to Memphis. The river was not only closed, but all the seats in the stage were taken for two weeks, when I was forced to seek a conveyance by that means. I wrote to Memphis to adjourn the meeting to sometime in the Spring, when the rivers would be open. I have since telegraphed Dr. Hall, but have not yet got an answer.

I hope, whenever the meeting occurs, you will find it convenient to attend. The success of the new version enterprise depends on a

large convention of its friends somewhere in the West; and I know of no one who could contribute more to the getting up of such a convention than yourself.

And permit me to say, *sub rosa*, that you ought not to consider this a Baptist movement, in the denominational import of that term. It is as much the movement of your brethren as of mine; and you ought to take hold accordingly. I have so regarded the matter all the time, and so, I am persuaded, do all the intelligent friends of the enterprise. As to what *some* Baptists may say about your co operation, that should have no influence with you. It is the mere dernier resort of those who are determined to oppose the work. At all events, it is an issue that I am perfectly willing to meet. If you will leave it to Baptist hands, be assured it will be attended to. It will have no sensible influence for evil, among sensible Baptists, rely upon it.

Another thing I would remark, confidentially—The time has come when nothing but friendly relations should be cultivated between your brethren and mine. I have tried to pursue this course for two years past. I have resolved to see only the *good things* among you. I intend, privately and publicly, to continue that course, and urge it upon my brethren. I hope you will feel forced to do likewise. Let the past be forgotten as soon as possible, and let us have an eye only to the future. I still think you have mistaken the Baptists in many things; and I am also equally free to confess, I may not have understood all of your sentiments. You know that I am a Baptist of the Baptists, and yet I was never taught to believe there was any virtue in the name. I have never recognized any other rule of union and communion except the Scriptures only. And in these sentiments, I have ever felt myself sustained by my intelligent brethren every where, and in all ages.

I am not disposed to judge any people by what *some* of them may do; nor would I condemn a system by its abuse. My maxim is, to unite with all, on all subjects and occasions, so far as I understand the divine oracles to permit. That far I will go, *but no farther*. Under no circumstances will I compromise the smallest particle of what I understand to be revealed truth. That some object to my course, is very true. But this does not move me. To my own Master I stand or fall. Vulgar prejudices must and will fall before the march of truth.

I think this Bible movement will result in establishing, at least, more friendly relations between the Disciples and the Baptists; and it may result ultimately in their union. It is already at least a union upon the Bible for the sake of the Bible. I am willing, therefore, to covenant with you to do whatever I can, as I have done for several

years, to still the angry waters which have rolled between my brethren and yours. I feel sure the agitation can be allayed, if not just now, at no distant day. And does not the cause of Christ demand that it should be done? If the Disciples and Baptists were united in favor of this revision movement, they could carry it against the combined powers of darkness and Pedobaptism.

The new version has but few opponents among the Baptists in Kentucky. I know of but three ministers in the State who will oppose, and they are not strictly *opponents*, but friends of the American and Foreign Bible Society. My letters from all parts of the great West, state, that whenever the matter is understood, all are in favor of it. I intend to take the field for the cause next week. I will open the campaign in this city. Our success is in agitation. I shall endeavor to rally all the friends, so that at the adjourned meeting in Memphis, about the middle of April, we will have a larger and more enthusiastic gathering than we would have had at the one past, if Providence had not interfered, and that promised to be the largest, of the kind, ever assembled.

I will publish your speech in the *Western Recorder*, the *Bible Advocate*, and, in whole or in part, in the *Christian Repository*.

Will you please send me your work on "Baptism—its Antecedents and Consequents?" I will forward the money for it on reception, and would do so now, but cannot make the change. I will give it a candid examination. I expect to dissent from some of your positions; but I will do so in the spirit of kindness.

I have in preparation a work on the design of baptism, which I expect to publish during the next year. When published, I will send you a copy.

Before I conclude this rambling and hasty letter, permit me again to urge upon you the importance of attending this Western Bible meeting whenever it assembles. And I wish you would join me in urging Dr. Cone to attend also. If I could announce, by authority, that you and Dr. Cone would be in attendance, I think an impulse would be given to the new version cause which would defy all resistance.

Very respectfully, yours in the gospel,

JOHN L. WALLER.



SOME GOOD EVERYWHERE.—Bayard Taylor, the traveler, says that he prefers Mexico for the beauty of its scenery, Germany for its society, California specially for its climate, and the United States for its government.

MISREPRESENTATION OF MR. CARSON BY THE TENNESSEE BAPTIST.

[From the Tennessee Baptist, of March 17.]

ALEXANDER CARSON'S OPINION OF CAMPBELLISM.—It is known to our readers that Mr. Campbell has labored to convince the world, since the death of Mr. Carson, that that distinguished brother agreed with him in the cardinal doctrines of Christianity. Never a man lived who made such questionable attempts to stay up his sinking system by claiming for it the endorsement of distinguished men—though taking the precaution to do so after their death.

He makes this assertion in the month of April:

"In all that pertains to Christian faith, grace, piety and humanity, I am, to say the least, in the true sense and import of the true orthodoxy of the True Baptists of these United States and Great Britain, as orthodox as ever was Robert Hall, Andrew Fuller, Archibald M'Clay, or Alexander Carson. In all that pertains to spiritual influence in regeneration, justification, sanctification, adoption and redemption, I fully go with them, their greatest friends and admirers themselves being judges."

Does he not positively affirm that the above distinguished men themselves judged him as orthodox as they claimed to be?

Does Mr. C. claim that he was known to, and conversant with, these distinguished men?

"I was from my youth conversant with the Haldanes, Alexander Carson, the Scotch Baptists," &c.

"Elder M'Clay, of New York, the Scotch Haldanes, and Alexander Carson, were one and indivisible in faith and doctrine and worship, when I first knew them."

Does Mr. C. presume to say that Mr. Carson and others, to whom Mr. C.'s views were well known, never questioned his orthodoxy?

"I have stated my views and my faith on all great matters in the pulpits and in the audience of the old Rabbis, East and West—to the Williamsses, M'Clays, and Parkinsons, of New York; to the Holcombs and Staughtons, of Philadelphia; the Healeys and Finleys, of Baltimore, and wherever they came in my path, from Georgia to Vermont, from the City of Washington to the Missouri River and the Indian Territories, to say nothing of all the Rabbis in the Valley of the Mississippi. My real genuine orthodoxy was never questioned on any of the vital principles of Christian faith, Christian piety, and Christian morality."

Now turn to his Harbinger for 1831, and read the following:

"*Calumnies circulated in Ireland to retard the progress of Reformation in that country. Extracts from a correspondent, dated May 6, 1831.*"

"Mr. Alexander Carson, of Tubbermore, is using all the influence he is possessed of to prevent the circulation of your works. He everywhere affirms that you are an Arian; so that when I and some of my friends recommend the perusal of your writings to the public at large, or to the disciples in particular, we hear nothing but the cry of 'Arianism,' 'Socinianism,' &c. When we deny that you maintain

the principles of any man, and bring forward your writings as proof, the reply generally is, 'Oh! Mr. Carson says he is an Arian, and he would not assert a falsehood. There is no necessity for us to examine the writings of a man whom Mr. Carson pronounces unsound in the faith.' And as an instance of the injury Mr. Carson is doing you in this country, let me say, that a justly esteemed brother, who has labored zealously and extensively in the cause of God in this country for the past twenty-five years, is so prejudiced against you through Mr. Carson's representations, that he will not read a page of your works, though repeatedly requested to do so; and I am sorry to add, that he, too, is using his influence against you, by giving circulation to Mr. Carson's assertions."

Have we not now condemned Mr. Campbell out of his own Harbinger? Did he not *know* that Alex. Carson considered him an arch heretic—an infidel? Did he not *know* that Mr. Carson questioned his "real genuine orthodoxy?"

Once more, does not Mr. C. declare that he and Mr. M'Clay agreed in doctrine?

"Dr. M'Clay and I were then (1815-16) of one heart and mind."

Does Mr. C. not admit that Dr. M'Clay refused to allow him to preach in his house, *because he was not orthodox*? Certainly.

"It was in his own house, on the subject of my addressing the skeptics of that section of New York in his meeting-house. He refused, on the ground, as he then alleged, that I had changed my views since I preached for them before."

Did not Mr. C. know this, and yet could he say, that his orthodoxy had never been questioned by any man—never questioned, when Dr. M'Clay refused to allow him to preach to skeptics in his meeting-house, because he no longer preached the true grace of God!

Are we worthy of the heathenish epithets which Mr. C. had so profusely lavished upon us during the past twelve months, because we have presumed to question the genuineness of his orthodoxy?

There is the climax ascending and the climax descending, in nature, in art, in logic, in rhetoric, in honor and in dishonor. There is, too, the *top* of the climax ascending, and the *bottom* of the climax descending. Hence, one is said to "cap the climax" ascending; another, by the same license, may be said to sink to the bottom of the climax descending. At either extreme my reader may find, according to his taste, a niche for the redoubtable Editor of the Tennessee Baptist, if he will only read with care and discrimination the preceding extract from a late number of his self-yclept Tennessee Baptist.

The preceding extract affords a rare specimen of all the forms of falsehood, from the simple *suppression* of the truth, *equivocation* and *misrepresentation*, up to the palpable, unqualified *falsehood*. In a former notice of his reckless course, I simply said that—In all that pertains to Christian faith, piety and humanity, I am, to say the least, in the true sense and import of the true orthodoxy of the true Baptists

in these United States and in Great Britain, as orthodox as were Fuller, Hall, Carson, or M'Clay. And on this assumption of my views of true orthodoxy, he represents me as actually affirming that I had the endorsement of these men—that they judged me as orthodox as themselves,—that, in fact, I claimed to be known to, and conversant with them all. Then, by the sleight-of-hand of an accomplished juggler, he quotes one paragraph from the *Millennial Harbinger* in the year 1831; at which time Mr. Carson had, from a then common slander, apprehended that I had lapsed into Arianism, and opposed the reading of the *Harbinger*. This, he it emphatically noticed, was on the apprehension of my falling into Arianism; which, in a short time, was fully exploded. Now, courteous reader, judge of the honor and the truthfulness of a man, who could make Mr. Carson's temporary apprehension of my Arianism, a reprobation of my views and teachings on all the grand essentials of the Christian faith and the Christian religion. What confidence could any man repose in the *head or heart* of a man who would extend such a conjecture or apprehension into a repudiation of all the items of my faith and doctrine!! And does not Mr. Graves clearly, on his own showing, refute his own allegata, based on Mr. Carson's mistake? Mr. Carson was never, to the day of his death, a Baptist of the Tennessee type. He was a weekly communionist and an open communionist, and such an *independent* as to repudiate periodical ministerial associations—an advocate for the plurality of elders in every church, in full communion with the Scotch Baptists, much more strict and scriptural than the English Baptists—a Haldanean, an anti-Fullerite, and as hyper-Calvinist as commensurate with the "Ironsides" of Kentucky.

He was a most estimable man—of a clear discursive and logical mind—a practical and exemplary Christian. I esteemed him the more for repudiating my Christian Baptist, on the assumption that it sympathized with Arianism, Unitarianism; for on that ground I should have reprobated it myself. He was, withal, a dogmatist, and pertinacious of his opinions almost to exclusiveness. And of one thing I am assured, that he would not have broken the loaf with such a man as the Reverend Mr. Graves, of the Tennessee Baptist, any more than with a non-professing gentleman that, on one occasion, argued with Mr. Graves *cum argumento baculi*, on the perplexing question of honor and veracity.

It is due to the cause I plead, that the moral as well as the religious character of those who carry on an offensive war against those who have espoused, and do advocate the cause of Christian piety and humanity, should have all the honor and reputation which they have sought and earned.

Still, having assumed to maintain and defend the cause of Original Christianity, it is due both to it and ourselves, that we use only such weapons and arguments as its original promulgers and advocates employed in its propagation and defense. To this end we endeavor to appreciate the armor offensive and defensive, which the apostolic heroes employed in their propagation, defense, and support of the gospel institution.

In the Christian panoply of six items, but one was *offensive*. There were—1st. The Girdle of Truth; 2d. The Breastplate of Righteousness; 3d. The Shoes of the preparation of the Gospel of Peace; 4th. The Shield of Faith; 5th. The Helmet of Salvation. These were altogether *defensive*. But there yet needed one, and only one, *offensive* weapon, and that was, *The sharp two-edged "Sword of the Spirit."* By this alone, and not by carnal policy, inalignant passion, suspicious prejudices, worldly prudence, or perverse defamation, but by "*the word of God.*"

Four of these were fixtures upon the person of the Christian hero. In his left hand was the Shield of Faith, to catch the fiery darts of the wicked; and in his right hand was the sharp two-edged Sword of the Spirit, which being the word of God, is sharper than any two-edged sword of steel, dividing between the flesh, or animal passions, and the promptings and impulses of the Holy Spirit.

It was not incompatible with the Christian character, or spirit of the Apostle Paul, who describes this armor, to say, to write it down, and to publish it to the ends of the earth, that the "Cretans were always liars, evil beasts, lazy bodies." Nor is it for us to say, to write, and publish it, that Mr. Graves, the Editor of the Tennessee Baptist, is a false accuser and reviler of myself and brethren; and this being said, we are done with him. He dared not to meet us, face to face, to discuss the issues he had made many months since, when we gave him the opportunity. He has never given to his readers our defenses from his assaults; and, therefore, we are, on every principle of truth, consistency and honor, constrained to pay him no respect whatever, either as a man or as a Christian.

But, does Mr. Graves *know* that Dr. A. Carson regarded me as "an arch heretic and infidel?" Of course he can give the evidence. We demand the proof. If he do not give it, I need not say that every honorable man will repudiate him as a false accuser—as a malicious defamer. When Paul endorsed a Cretan poet in saying that "the Cretans were always liars," I may be permitted to say that Mr. Graves is a wilful false accuser, if he furnish not unequivocal proof that Mr. Carson considered me "an arch heretic and an infidel." He assumes to *know* it. Now, I say he *knows* no such thing, and, there-

fore, cannot prove it. It is a malicious slander, fabricated by Mr. Graves himself. Will Tennessee Baptists endorse Mr. Graves as their organ, in the absence of such proof!! We demand the passage in Mr. Carson's writings that so represents me.

He talks as recklessly of Elder M'Clay! He is yet a living man. And so is Elder Babcock. Neither of them will testify for Mr. Graves on either count. Elder Babcock has endorsed my orthodoxy, in the current import of that word, amongst the Trinitarian and Calvinistic schools, although he is not even a Bible Union man. Again: the allusion that he makes to Elder M'Clay, gives him no countenance. There was not a word in that interview touching my orthodoxy in reference to those matters to which the term is used amongst Protestant denominations. Is a change of views on any point—such as the expediency or obligation of weekly or monthly communion, one of the duties of the Lord's day, *heterodoxy*, as opposed to orthodoxy, in its Protestant acceptation?

If not, then is or is not Mr. Graves a false accuser—a calumniator? I feel myself authorized to say, that there are many myriads of Baptists that will concur with me in these positions.

And so virulent and so violent is Mr. Graves, that he not only *prints* and *publishes* these calumnies, but, as a heading to the article, entreats his readers to "READ AND CIRCULATE" them!!

Even Mr. Jeter will be ashamed of his company. Indeed, he has virtually, in the concessions in his book on "Campbellism," given the "go by" to, and the repudiation of, his malicious calumnies.

But to return to the letter which I published from an Irish correspondent in the year 1831, and to "my assertions," as he calls them, made in the month of April. Yes, "*in the month of April*!" yet the article in the Tennessee Baptist appears in the month of March!! What can this mean?—That Mr. Graves has no proof-reader? or that he forges dates to suit him? Such are the *facts* in print; but we assign no motive! Every man must think for himself. As a peculiar carelessness, or, rather, a general recklessness, characterizes his Tennessee Baptist, I do not much wonder at such inconsistencies. He may have found some such paragraph in my writings, but, whether or not, I am willing to endorse it. But while I thus may have said, (and I do not now hesitate to repeat every word of it,) that in the true sense and import of the word *orthodoxy* of the true Baptists of these United States and Great Britain, I am as orthodox as each and every one of the persons named in all the specifications made; but it is due to the cause which I plead to say, that we do not think that any one of them had attained to the full assurance of understanding on the whole premises of Original Apostolic Christianity, nor even

any of our contemporaries, that use and wear their speculative and philosophical formulas of thought and diction, on the whole premises of the Christian Scriptures.

In protracted discussions of our principles with Infidels, Romanists, Episcopalians, Presbyterians, Seceders, Methodists and Baptists, we have, in all cases, had respect to rules and usages adopted by common consent, or dictated by presiding moderators, and the laws of discussion; and therefore, they have all been prolific of good effects.

But in this case, being debarred a fair and honorable hearing on the part of the organ of the Tennessee Baptists, we were obliged to publish and circulate a tract through that State, before he would consent to dole out any portion of our defenses or replies; and these, too, must be assailed, without the tender of one inch of space to respond. This was, indeed, a concession of his conscious inability to meet us before even his most partial friends and readers, on any thing like equal and honorable terms. But that they may be manifest to all his readers, should he, on repentance, and with a fair tender of equal space on his pages, and with the endorsement of three respectable Baptist brethren, that he will conform to the decorum of the rules of discussion, we will then grant to him, on any doctrinal issue he or they may choose, line for line and page for page, till his readers shall be fully satisfied on any doctrinal issue in the Christian religion. And superadded to all this, he may have the aid of Elder Jeremiah B. Jeter, and the contributions of the indefatigable Editor of the Richmond Religious Herald, without any demur on my part. All of which is respectfully tendered to Tennessee Baptists, who have confidence in Mr. Graves.

A. C.

CHOICE SELECTIONS.

SIR ISAAC NEWTON AND VOLTAIRE ON RAILWAY TRAVELING.—Sir Isaac Newton wrote a work upon the prophet Daniel, and another on the Book of Revelation, in one of which he said that, in order to fulfil certain prophecies before a certain date was terminated—namely, 1260 years—there would be a mode of traveling of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased, that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said: Now look at that mighty mind of Newton, who discovered gravitation, and told such marvels for us all to admire, when he became an old man and got into dotage, he began to study that book called the Bible; and it seems, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate

of fifty miles an hour. "The poor dotard!" said the philosophic infidel, Voltaire, in the self-complacency of his pity. But who is the dotard now?—*True Briton*.

DESTINY OF CHINA.—Dr. Browning the eminent eastern traveler, in a lecture recently delivered in London, on the eve of his departure for the East, took occasion to say that, in his opinion, the empire of China was destined to fulfil a great mission, by the emigration that was now going on from thence throughout all the Eastern nations. Such was the over-population of China, that there was not a foot of it scarcely but was cultivated, and notwithstanding the most violent interdicts against emigration, its surplus streams were overflowing the countries of the East. In the Island of Java he found 25,000, in the Islands of the Indian Archipelago there were not less than 70,000, whilst in San Francisco there had been settled 25,000 more, and great numbers were emigrating to Australia and the Islands of Polynesia, or wherever there was a field of labor open to them. It appeared to be a law of Providence, that the superior races of mankind should supplant the inferior, and we saw in the progress of time the inhabitants of the West India Islands swept away, that the Anglo-Saxon population was invading and removing (he would not say destroying) the red Indian tribes of America. So the Chinese race was setting aside the Malay in the same way that they (the Malays) had set aside the Dyaks.

DECLINE OF UNITARIANISM.—The religious census of England gives 229 Unitarian congregations, with 29,612 hearers—about 120 each. The Secretary of the British Unitarian Association reports—"Not only are there upwards of thirty of our congregations of some standing in want of ministers, but the number of such vacancies is rapidly becoming greater, from the removal of some of our brethren by death, and the secession from the pastoral office of others, who seek in other professions and pursuits for employment more congenial with their tastes, or for the means of a decent livelihood, which their ministerial sphere seemed unable to yield them."

ENGLISH METHODISTS.—The troubles in the Wesleyan connection are still unsettled. A meeting of the Reformers was recently held in London, at which it was stated that their object was not to found a new sect, but they "wanted to destroy the Wesleyan Conference as it existed at present, and not allow that Conference to make laws, and thrust those laws upon them, whether they liked them or not." One of the speakers denounced the Conference as one of the greatest despotisms of the present day. The Wesleyan Times states that two preachers stationed in London circuits, have resigned their position as Wesleyan ministers, and adds: "It is said that the friends of the Conference are very silent respecting the causes of these resignations; but it is understood, that the state of the connection is such as to have induced them to quit a system of church domination that is increasingly evoking the disgust of the British public."

THE BIBLE FOR ITALY.—We understand that letters have been received at the Bible House, New York, from Geneva, signed by Dr. Merle D'Aubigne, Dr. Malan, Colonel Tronchen, and sixteen others, urging the American Bible Society to furnish means for publishing

immediately 12,000 or 15,000 copies of the Italian New Testament, in Italy, which can now be circulated, and the people are eager to possess it. "Will the Christians of America," say they, "through your Society, consecrate two or three thousand dollars to bring out the first edition?" We will not doubt that the response will be in the affirmative.

THE GREAT QUESTION OF THE AGE.—The Baltimore *True Union* considers the *baptismal question* "the great one of the age"—"central, vital, all-important"—overshadowing all others, and destined finally to eclipse all minor differences, "and to array the host of nominal Christians into two great contending armies, engaged in desperate and perhaps final conflict." The editor explains himself as referring "not to the *external form* of the ordinance, but to its internal effects upon the recipient, and to the character which should be required for its reception." He thus arranges the position of the contending parties in this mighty conflict.

ANIMOSITY OF THE GREEKS TOWARDS THE ROMAN CATHOLICS.—The Mayor of Athens said a short time since to Dr. King—"With the Protestants we may one day form one fold, under one shepherd; but with the Roman Catholics never." The increased hatred of the Greeks towards the Catholics, which is very apparent, is owing in part to the dispute about the holy sepulchre at Jerusalem.

WITHIN the last six years, \$1,500,000 have been subscribed towards the endowment of Baptist Colleges and Seminaries in this country. The whole number of instructors connected with them is 154, students over 2500. They have graduated over 4,000 students in all, and their libraries contain more than 120,000 volumes.

THE GREAT WALL OF CHINA.—In a lecture on China, delivered at Boston, the other day, Dr. Browning said it had been calculated, that if all the bricks, stones and masonry of Great Britain were gathered together, they would not furnish material enough for a work such as the Wall of China; and that all the buildings in London put together, would not have made the towers and turrets which adorn it. —*N. Y. Albion.*

OPPOSED TO DANCING.—At the close of a Fair held by the Freewill Baptist Society in Manchester, N. H., a few evenings since, the pastor, Rev. Mr. Davis, was asked whether dancing would be allowed. His answer was, "No; for dancing did no good: it was a barbarous custom, and the first Baptist of whom we have any account lost his head by it." The audience was satisfied with the reason.

If Christians join in what are called worldly amusements, I ask nothing about their creed. They show their *taste*; that is enough. A mere creed, however correct, will save no man. The influence of the creed is the essential matter.

CHARITY—Definition of it.—Charity embraces the wide circle of all possible kindness. Every good act is charity; your smiling in your brother's face is charity; an exhortation of your fellow-man to virtuous deeds is equal to alms-giving; your putting the wanderer in the right road is charity; your assisting the blind is charity; your re-

moving stones and thorns, and other obstructions, from the road, is charity; your giving water to the thirsty is charity. A man's true wealth hereafter, is the good he does in this world to his fellow-men. When he dies, people will say, "What poverty has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"—*Irring*.

MR. DAVID HUNT, a planter of Mississippi, last year gave away \$12,000 to a College, \$5,000 to an Orphan Asylum, and \$3,000 to the New Orleans sufferers.

[From the Religious Herald, Richmond, Va.]

NOW READY.

CAMPBELLISM EXAMINED, by Rev. J. B. Jeter, D. D., of Richmond, Va. 1 vol., 12 mo.; cloth. \$1.

In this discussion the reader will find a full exhibition of the doctrines of Alexander Campbell. We ask attention to a few extracts from the religious press:

He substantiates every statement by copious quotations from Mr. Campbell's writings; drags his obnoxious sentiments forth from the "mist and obscurity" in which their author enveloped them, and in the clear light of Scripture and reason, exposes their self-contradictory, unsound, and pernicious character. He exhibits also the practical workings of the system, in its inefficiency to keep out Unitarians, Universalists, and other teachers of deadly error, and concludes with a brief sketch of its present condition, showing "that the Reformation has been frittered away to nothing, or has ended in a huge mass of inconsistencies and contradictions." We earnestly recommend it to our readers, for the light it sheds on many obscure and perplexing doctrines and passages of Scripture, as well as for the salutary lessons it is calculated to impart.—*Baltimore True Union*.

He traces it [Campbellism] from its inception to its present position, with a fairness which is not often found in polemic works. He justifies every position which he takes in regard to Mr. Campbell's views and practices, by full quotations from his writings, and every reader will say that the passages quoted would even justify more stringent conclusions against Mr. Campbell's orthodoxy than he has drawn. We commend this work to all our ministry especially, and as many others as take interest in this class of books.—*Baptist Register*.

He has examined the whole subject of Campbellism, and shown what it is, from its own confessions and history.—*Christian Chronicle*.

It exhibits a perfect familiarity with the subject, and presents it with great clearness to the reader. It both illustrates and refutes the system of which it treats, showing how utterly inharmonious it is with evangelical Christianity, and how subversive of its most essential doctrines. It penetrates the mists which overhang Mr. Campbell's utterances, and brings his statements to the unsparing tests of

analysis and logic. His style is direct, perspicuous, and animated. A book of authority, at the same time it is a book for the people. In the South and West it will be a household book, guarding the unwary against the defections, and opening the eyes of many, it may be hoped, who have fallen into error.—*N. Y. Recorder*.

In this work the author has faithfully written the history of this modern sect, and exposed the unevangelicalness of its teachings and doctrines, and their most pernicious and dangerous tendency. We are thankful that this work has been written, but especially so that it appears at a time when, for various reasons, it is so imperiously demanded. We feel that the Christian world is under weighty obligations to the author of the work, and to the enterprising publishers who have given it to the public in this attractive form; and this obligation should be acknowledged by a vigorous effort to give the history of Campbellism a general circulation—to place it in every library in the wide land.—*Tennessee Baptist*.

We especially commend this book to our own readers. His (Dr. Jeter's book) is written in the spirit of a fair and honorable Christian man, with entire candor, with charity and kindness, and with much ability. This book ought to be circulated by thousands over the West.—*Christian Times*.

The work of Dr. Jeter, written at the request of several of his brethren, is a clear exhibition and safe refutation of the errors of Campbellism, which may guard the unwary against the snares of the heresiarch.—*Christian Observer*.

SHELDON, LAMPORT & Co, Publishers, 115 Nassau st., New York.

Here are the testimonies of eight men of business, book-makers, publishers and salesmen. One says, "Mr. Jeter has faithfully written the history of this modern sect;" another, "that he substantiates every statement by copious quotations, and drags his obnoxious sentiments forth from their mist and obscurity;" a third, that "he traces Campbellism from its inception to its present position, with a fairness which is not often found." The *New York Recorder*, a violent opponent of progress, so far as the Bible Union is indicative of the spirit of the 19th century, says it both "illustrates" darkness! "and refutes the system which it treats."

My special friend, the *Tennessee Baptist*, "*feels*," at the bottom of his heart, "that the Christian world," in all the earth, "is under weighty obligations to the author of this work, and even to the enterprising publishers," because they "have given it this attractive form."

The *Christian Times*, also, "thinks that it ought to be circulated in thousands all over the West," being, of course, more benighted than the East! And the sacred seventh, the *Christian Observer*, says that it is an "able refutation of the errors of Campbellism, which may guard the unwary against the snares of the heresiarch." And this,

all this, especially endorsed by "Sheldon, Lamport & Co., publishers, No. 115 Nassau street, New York"!!! So much by way of advertisement!!! Ought not Mr. Jeter to reward me for this my seven-fold advertisement!—!

There is but one thing wanting, and that is *the names and standing, moral and religious*, of the "*several brethren*" of Mr. Jeter, "*at whose request*" it was written.

It is said that this is the most prudential act in the whole affair—the concealment of *their names*!

Candid reader, would you not move a vote of thanks to these seven illustrious knight-errants of the type and of the quill! What! do you respond? You say not a vote of thanks, sir, but a *monument* to these illustrious editors, book-sellers and printers, for their *perfectly disinterested* and *gratuitous sacrifices* to the cause of orthodoxy; and especially to their unparalleled perspicacity, or, rather, *transcendental intuition*, which, without the aid or trouble of reading not one volume of my writings, with, perhaps, a single exception, could thus commend and eulogize a work, which, had they carefully read from cover to cover, most probably even then they were wholly incompetent to form a common-sense judgment of the issues in debate, or the relevancy and pertinancy of the arguments and evidences, *pro* and *con*, on one single question!

The well known inveteracy and hostility of the club of preachers that elicited it, both to myself and the Bible Union, is, to those initiated into the secret movement, quite sufficient, almost *a priori*, to condemn these commendations as among the works of darkness, in the esteem of candid and honorable men.

A. C.

THE THIRD ANNUAL ANNIVERSARY OF THE BIBLE REVISION ASSOCIATION.

THE third annual anniversary of the Bible Revision Association, convened in the small hall of the Mercantile Library, in the city of St. Louis, on Friday morning, April 6th, at 10 A. M.

Delegates from Kentucky, Illinois, Arkansas, and Missouri, were present. Dr. S. W. Lynd, of Ky., called the meeting to order. Rev. R. Jones, of Ark., opened by reading the 395th hymn, commencing with

"What glory gilds the sacred page,
Majestic like the sun,"

and lead the devotions with an appropriate prayer.

Dr. Lynd recurred in an appropriate manner to the death of the lamented J. L. Waller, LL. D. We meet under these circumstances. Though that noble brother has gone to rest, the cause lives. Though army after army is swept away, new armies will arise led by a conquering hero, until the work shall have been accomplished.

This Society is an ally of the American Bible Union. Many who have engaged in this enterprise have been occupying honorable positions in their own denomination, until, because of their connection with this Society, they were set aside. This is painful. But one thought removes my grief. When I think of the ultimate tendency of the influence set in motion by this association upon denominational character, I rejoice. As Protestants, we profess to take God's word as our guide. Are we willing to abide by this word when faithfully translated?

This is the great question. When we reach the conclusion, as Christians, to take this Bible as our guide, we shall see a change taking place in the religious world. Five years have scarcely passed since a few, in the face of the bitterest opposition, planted the principle which has made way against the terrific rush of prejudice, and has carried with it a terrific rush of people. When has the truth been toiled? "It is mighty and will prevail." Give God's word to the people. This is our object. Let us, in this meeting, labor together in love—let us employ no language in regard to our opponents which is not courteous—let us win them by love, and we shall gather many friends during the progress of this meeting.

James Edmunds, Esq., of Kentucky, moved that a committee on nominations be appointed. Rev. R. Jones, Dr. Q. T. Temple, E. Adkins, J. Creath, and E. T. Owen, were the committee.

J. D. Fulton moved that a committee of arrangements be appointed. Deacon Page, D. L. Russell, W. M'Gown, J. T. Johnson, and S. S. Church, were selected by the chair.

Rev. D. L. Russell moved the appointment of a committee on resolutions.

Committee on resolutions—A. J. Coons, J. Edmunds, E. Hibbard, W. H. Jennings, J. F. Rowe.

Rev. D. L. Russell moved the appointment of a committee of five on amending the constitution.

Committee on amendments of the constitution—A. Proctor, T. M. Allen, J. D. Fulton, W. H. Pittman, B. G. Gordon.

It was moved that a committee on Enrollment be appointed, consisting of three—S. S. Church, J. M. Harrington, H. R. Puryer.

The committee on nominations reported S. W. Lynd, D. D., as President of the Revision Association, and James Edmunds, Esq., Corresponding Secretary.

Dr. Lynd's remarks were of a character that evinced his high appreciation of the honor conferred. Rev. S. S. Church and Jonathan Jones were elected Recording Secretaries.

By a motion of the Rev. D. L. Russell, the Corresponding Secretary of the Association, James Edmunds, Esq., read the third annual report. Its introduction, and the resolutions accompanying, will interest all.

This young Society has reached its third anniversary. Much has occurred to sadden, and much to encourage us, during the year now

closing. The man of God has fallen who stood before the world confessedly the leader in this great enterprise. He who was first to embrace and foremost to defend our cause, has been called away to a service higher still. He fell in the ranks with his armor on. The substantial victory which our principles have achieved is his best eulogy. The following resolutions were passed by the Board on the 2d day of November, 1854:

Resolved, That in the death of Dr. Waller, a great and good man has passed from our midst; our Board has lost a valued President—one loved and admired by us all; the pulpit one of its brightest ornaments; Christianity an able advocate; and the cause of Revision one of its most efficient and persevering defenders.

Resolved, That while we bow submissively to the mysterious Providence by which he was removed from the stage of his earthly labors, in the midst of his usefulness, we will not relax our efforts to consummate the great object for which he prayed so fervently, labored so earnestly, and died so hopefully; but encouraged by his bright example, (the remembrance of which we will fondly cherish,) and trusting to the Lord, we will labor on.

Resolved, That we tender our warmest sympathies to his afflicted family in their heavy bereavement, and the denomination of which he was an able minister. They have the blessed consolation that he is in a world of purity and eternal bliss. The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

The following will give some idea of the work performed, and the success with which that labor has been attended.

The progress these principles have made the past year, is evinced,

1st. In the increased desire for information. In the last four months more than 80,000 documents have been sent out. This, so far from satisfying the demand, has very much increased it. In the same four months 786 letters have been written, and about half as many have been received. Our correspondence is increasing every week. Articles sent out in the form of printed slips, appear with a good deal of regularity in from ten to thirteen weekly religious papers, and in three or four monthlies, thus reaching sixty or eighty thousand subscribers, and probably from three to five times as many readers. But few religious papers now oppose the work.

2d. In the amount subscribed and collected, considering the small number of agents employed.

Number of new subscriptions to Life Membership,	321
“ previous “ “ “	655
	—976
Number of new subscriptions to Life Directorship,	32
“ previous “ “ “	68
	—100
Amount of cash collected to 22d March,	\$7,760 30
Paid for agency, salaries, expenses, printing, and postage,	\$2,439 92
Paid American Bible Union,	5,051 00
	—\$7,490 92
Cash on hand,	\$900 00

It seems that this Society has attained sufficient solidity and

strength to warrant us in assuring a specific proportion of the expense of completing the revision of the English Scriptures.

The Gospel of Matthew, Epistle to the Ephesians, Book of Job, are now ready for the press.

It was proposed to so alter the constitution as to authorize the Executive Board to fix the time in April or May of each year.

It is also proposed to appoint a committee to report to the annual meeting in 1856, upon the propriety of so changing the second article of the constitution as to leave out the words "English Scriptures," and insert "Scriptures in all languages."

James Edmunds, Esq., said: Mr. Chairman—This is my first visit to this Valley. But some three years ago I heard a report on the other side of the Alleghenies, of a certain underground caucus that met to take into consideration the propriety of establishing this Association. But I had no idea that so soon we should hear that \$6,000 had been paid over to the Bible Union. We who started in New York, in the parlor of Dea. Coleman, felt the responsibilities which now rest upon us. The prophecy of Judson, "The truth is mighty and will prevail," cheered us then, and is now reaching a glorious fulfilment.

Elder Creath congratulated the Society upon the reception of so encouraging a report.

Rev. D. L. Russel said: No written report can show the onward progress of the Revision cause. It has been my good fortune to labor in this cause, and I am well assured that no written statement can show how the influences set in motion by this principle are now permeating the public mind.

Large numbers of the brethren in the ministry, who two years ago were committed to the opposition, are now co-laborers with us.

The report was unanimously adopted.

Rev. S. S. Church suggested 10 A. M., 2½ P. M., and 7½ P. M., as the hours of meeting. It was adopted.

The morning session closed by announcing Prof. E. Adkins, of Illinois, and Elder J. T. Johnson, of Kentucky, as speakers for the afternoon.

AFTERNOON SESSION.

Elder J. T. Johnson, of Kentucky, opened the meeting by reading the 927th hymn, and prayer.

"From all who dwell beneath the skies,
Let the Creator's praise arise."

After which Prof. E. Adkins, of Upper Alton, Ill., addressed the assembly. He chose for his theme, "The Union of Christendom."

The purity of God's word is about assuming its true position among men. I have seen a few men who desired the union of Christendom. He believed that a perfect translation of God's word would result in such a union. Though we may appreciate the question, yet we do not fully realize the lamentable condition which society is now in. Villages are deprived of ministers of the gospel. Different views of Scripture are entertained. The result is, that the field now unsupplied with the preached gospel is large. The gospel can never tri-

umph until this unity can be promoted. There is now an opposition resulting from the spread of the gospel which cannot be too greatly deplored. The supposition is entertained that the millennial will be characterized by different sects and clashing parties. We find no such doctrine taught in the sacred record. We believe that such a union will result from the diffusion of the principles contained in God's word. Revelation has but one voice—God has made us reasonable men—we are to understand the Bible as other works; it is a plain book, and it may be made, by the laws of interpretation, to speak a common truth to all men. We live in a free land; thank God there are no legal enactments binding upon us. The doctrine taught by a certain Pope was, receive my teaching "Just as they are, or not at all." This principle seems to have been applied by some to the Bible. These agree to disagree. "Your error shall remain undisturbed if you will leave mine unmolested." This is not a proper basis of union. It is a compromise of error for the sake of union. This will never produce union. It is the truth received into honest hearts, which enables all to renounce error. The simplicity of the New Testament Greek is proverbial—a boy can understand it. The writings of Paul are the most difficult to comprehend—this arises not from difficulty in the Greek, but from the deep profundity of men. Let, then, the Bible be faithfully translated, and there will be a basis of truth upon which we can stand side by side to battle for God.

What would result from unity? Now our best strength is wasted in contention. Let this strength be united, and we can sweep error from the field. Now denominations and sects all spring from poor translations. Give us a perfect Bible, and America and India will, without knowing it, be found walking in a common path. Let us hear the word of God as it was given, and every day will bring its report of consequent. Five years will be time enough to bring the world into subjection to the mind and will of Christ. We speak of church without knowing what it means. It is, in a bad sense, a church militant. A church, weakened by internal strife and warring with itself, should be made strong in the unity of effort.

J. Edmunds followed by saying: There are positive contradictions in words and sentiments, which are becoming better and better known. The word *hades* is universally translated wrong in the European tongues. The German has it grave, the Italian hell, and the English hell. Hence the utter confusion. The King of Siam is an educated man. Having fostered the English mission, he read the English translation, saw the discrepancies of translation, called up a missionary and pointed them out, and charged dishonesty upon him. The missionary was compelled to confess that we gave the Siamese a better version than we gave our own people. With bitter irony he asked, "Are you not publishing these false translations still?" And it is to be confessed, that until 1850, we had to reply yes. Before this meeting closes, it will be clear to all, that the time has come for us to desist from such a course.

Elder J. T. Johnson followed with an elegant discourse:

If there ever was a cause that I loved, it is this. It is composed of learned men, who are busy in giving to the world the results of their attainments. Were it not for a desire to prove myself willing to share in the toils and obloquy with which this Society is visited, I

should prefer to remain in obscurity. The Society is composed of men who have, through the blessing of God, been enabled to stand up in defense "of the truth, the whole truth, and nothing but the truth."

He paid Alexander Campbell a tribute of esteem and regard, which evidenced his love for a man who had, at the risk of fortune, reputation and life, commenced a cause which has been espoused by so many valiant hearts.

An amendment of the constitution was proposed by J. Edmunds, empowering the Board to alter the time for meeting.

Dr. B. F. Edwards moved that the resolution be referred to a committee of three. It was carried.

It was then moved to strike out "English Scriptures," and insert, "Scriptures in all languages." It was carried.

Resolved, That this Society will undertake from this date, to pay one-half of the expense of completing the Revision of the English Scriptures monthly, as by contract with the revisers and printers, the Bible Union is bound to do.

This resolution was supported by J. Edmunds. He said: After twenty-five years of experience in laboring for the advancement of societies, he never saw so speedy and hearty a response for aid as has been furnished during the past four months. The Bible Union pay their expenses monthly, and never allow a debt to accumulate.

Dr. Edwards inquired whether all of our funds must go to this one object?

Mr. Edmunds replied, that as the constitution now reads, it is impossible to do any thing else with the funds raised.

Rev. D. L. Russell doubted the expediency of giving any definite pledge. It seemed better for every man to feel that he should do all he could. Resolutions are one thing, and doing it quite another.

J. Edmunds rose to explain. We must remember that our revisers and printers must be paid. It is necessary, then, to make definite pledges, and to meet them. Regularly every month these men in the employ of the Bible Union have to be paid. They want money, and we should do something to aid them. Last year in seven months I raised \$6,000, and in three months some \$3,000 for Mr. Oncken. My services are not aiding the Union in New York, and I do not wish them to lose by my absence.

The time having arrived to adjourn, Elder J. Creath closed by prayer.

EVENING SESSION.

Rev. Thos. A. Morton, Belleville, Ill., lead the devotions of the evening by reading and prayer.

Rev. S. W. Lynd, D. D., of Kentucky, appointed to preach the annual sermon, said:

I feel, before commencing, satisfied that I shall have your attention. I will preface my remarks with a few passages of Scripture.

"The entrance of thy word giveth light." "Every word of God is pure." Add not to His word lest He reprove thee. "Faith cometh by hearing, and hearing by the word of God." "He that hath my word let him speak it faithfully."

It is not a question with Christians, whether it is right to circulate the word of God—this obligation assumes the form of a duty. This can only be done by translation. Every word of God is pure. No word can be taken away or added to God's word. No obscurity is allowable, if you admit the force of the passages which I have read.

The American Bible Union was formed in New York in 1850, for procuring and circulating the word of God, faithfully translated into every language of the earth. In the judgment of all scholars, our present English version has great merit; it has, also, serious defects.

When I say defect, I do not mean those which cannot be remedied. I mean defects which have been brought to light by discoveries made in language, and by the change incidental to every written living tongue.

The Bible Union was formed to remove these defects, which are being seen and felt.

Can they remedy these defects? I take the affirmative of this question, and sustain it by the course pursued by pastors of churches. We appeal to you who have attended their ministry. You know that constant revision is going on in the pulpit. No scholar tries to expound the Scriptures by basing his remarks on the common version. *Does not this show that revision will remove the defects so manifest to all?*

The error in the rendering of our common version, with some appendages, show that it is SECTARIAN. You know that King James commanded the translators not to translate the word church, and substitute congregation, for it would destroy the idea of Episcopacy. Congregation means a company of individuals gathered in the house of worship, and has nothing to do with a select establishment.

Episcopos should be translated bishop, not overseer, as it is in the common version. Can any one suppose that this was accidental? Easter is the name of a heathen ceremony. Can any one suppose that this word would be used instead of paschal, by accident, when it is not a translation, but a falsehood?

All the revisers employed by James were Episcopalians, save one. Dr. Hill said Bancroft had determined to make this version sustain the Church of England.

Several parts of the English version put weapons into the hands of infidels. The English translation shows that God approved of theft, of human sacrifices, while contradictions abound throughout the entire work, wrong tenses, improper use of the particles, supplying words that destroy the sense, and numberless other errors, all demand that we should secure a full and a perfect revision of the Sacred Scriptures.

I sustain the affirmative by citing the testimony of the distinguished scholars. These are not our little scribblers, they were the great men of earth. Blackwell said, "innumerable instances of error show that improvement is desirable. No person of sound sense will oppose it."

Bishop Lowth was quoted, who in 1728 recommended a retranslation. A large number of authorities were given, which we omit for want of room.

A moment's reflection will show that revision in the pulpit will never meet this necessity. Hundreds forget the revision as soon as made. You need the entire Bible for a text-book. So far, then, as

removing error, the revision in the pulpit only tantalizes. Nothing will avail but the entire Bible faithfully translated.

Individual translation does not meet it. I will venture to say, that every individual who undertakes this enterprise alone, must do it under the conviction that it will want, when done, a general circulation. A revision must carry with it such authority that the people will place implicit confidence in the work, so that they will feel they are reading God's word as it is contained in the Hebrew and Greek.

The world can never be reached until every Christian becomes in fact a preacher of the gospel. The Bible clearly declares that there shall be ministers set apart for the work. At the same time the entire church must be set to work. Besides, many of the ministers of the gospel are uneducated men. These need a perfect translation. God's providence works harmoniously. Look at the number of ministers who must defend the Bible. Look at the colporteur system. Think of its power, and of the importance that we receive the word of God pure as in the original.

By whom shall this work be done? It should be done by pious men, competent scholars, governed by rules that will lead them to give a perfect translation.

The plan adopted by the Bible Union will do this, as may easily be shown. The speaker here argued the question at some length, and with great clearness.

Who shall give direction to this enterprise? Shall it be done by some crowned head? No! The only way a translation can succeed is by its superior merit. Should it receive direction from the evangelical denominations? This looks feasible. I regret to say that such a union is impossible, unless at the sacrifice of principle; yet it is true that the Bible Union is composed of individuals belonging to nearly all the religious denominations.

This work cannot fail to be well done in such hands. Those engaged in the work are able men. Let us have the truth, whatever it destroys. I was never brought up at the breast of Baptists; I do not know what it is to glory in a name; I would as soon be a Presbyterian as a Baptist, provided God's word will lead me there.

[TO BE CONTINUED.]

BIBLE REVISION.

LOUISVILLE, Ky., April, 1855.

MESSRS. EDITORS—Please publish the following. Our receipts are increasing. Our friends from all quarters are giving encouraging evidence that they intend to carry the work of revision through this commercial crisis without compelling us to dismiss a reviser or to stop a press. We must keep on and still increase our contributions,

in order to get through the year without hindering the work. Will you also publish a list of our agents:

Florida, Rev. Joshua Mercer; Georgia, Rev. James Davis; Mississippi, Rev. Joseph Elliott; Northern Kentucky, Rev. M. L. Fuller; Southern Kentucky, Rev. W. H. M'Gowen; Missouri, Rev. D. L. Russell. We hope soon to have agents in Alabama, Tennessee and Texas.

JAMES EDMUNDS,
Cor. Sec'y Bible Revision Association.

[From the Christian Register.]

Will a revised edition of the Bible, such as the Bible Union will produce, be received? is a question that is often asked, and the fear of its rejection seems to be one great reason why some oppose revision.

Let me ask you, whoever you may be, are *you* to look after the results? Is not the Christian minister to proclaim the *whole truth*, whether men will hear or whether they will forbear? Go read your duty from the example of the Apostles. Did they not declare to the Jews how they with evil hands had crucified the Lord, when they knew there was nothing that would meet with more opposition than this? But it was the truth, and they were to proclaim it regardless of the results.

Taking the position that we need a revised Bible, the question arises, when is to be done? I answer promptly, whenever the necessity is seen and felt. Do we not see the need of it now? Most certainly. Then is not this the time? There is danger in delay. If we delay and wait to find a favorable opportunity, (one that appears favorable in *our eyes*,) while God is showing us what ought to be done, the time will come when darkness will come over our eyes, and we be left under the curse of choosing our own time and way in preference to that of God's.

Let me illustrate. God shows the sinner that his heart is wrong, and must be renewed. The sinner says, "this is not a convenient season," and puts off the time. God withdraws his Spirit, and he is left to grope his way in darkness. So it is with us; we see our Bible needs revising, and if we say as the sinner, his doom will be ours. It is a fearful thing to delay. Let Christians work with a clear conscience before God, and God will take care of the results.

W. C. W.

REVISION.—A worthy ministering brother in this State, and one of the best scholars in our ranks, received from us last fall a specimen of the work of revision. This week, after he had fully examined the book, he writes as follows:

"I have been examining the revision of the Scriptures, of which you furnished me a copy last fall at Wooster. I do think it very excellent in its general arrangement. The Notes are highly valuable—the Greek text is beautiful—and the new version in many places throws a light upon the meaning of the Scriptures. I wish the learned world would embark in this enterprise."

The writer of the above, at one period, entertained a deep prejudice

against the revision movement. Now he knows the value of the work by personal examination. We are happy to assure him, that the very cream of the 'learned world' are, at this moment, enlisted in the work. How literally true are the words of Isaiah: "And it shall come to pass that *before they call, I will answer, and while they speak, I will hear.*" lxxv. 24.—*lb.*

THE BIBLE UNION MEETING AT ST. LOUIS.

ST. LOUIS, April 12, 1855.

DEAR BROTHER CAMPBELL—Our revision meeting commenced under favorable auspices, and closed most triumphantly. It was conducted in a dignified, Christian manner and spirit, and to the gratification of all concerned. The Baptists were ably represented in their President and Recording Secretary, and others; and it was a source of gratitude and thanksgiving to God, to mingle with some of the choice spirits in our ranks. *Honor to whom honor*, was the prevalent feeling; and each party seemed to vie with the other in acts of kindness and mutual confidence, notwithstanding the suspicions and sneers of opponents. It was a real luxury to indulge sociably with such aged *veterans* as Elders T. M. Allen, D. P. Henderson, Jacob Creath, &c.; and the youthful Churches, Hopsons, Proctors, Coxes, Lards, &c., &c. No wonder that the cause triumphs so gloriously in this State. Bethany may well be proud of her host of able evangelists now engaged in this great Reformation. May the Lord crown your future efforts with similar success!

The revision cause succeeds most astonishingly wherever it is plead. We gained upwards of \$1100 in subscriptions, and upwards of \$500 was paid in. We calculate on paying at least one-half of the expenses of the Bible Union movement this year. We have a mighty work to accomplish, and it requires a mighty effort. Some of us are very near our home, and we ought to be very thankful that we are so rich in the heavens. When we think of the relatives and friends that we have there, we are almost impatient to be off.

During the last six months I labored hard in the Green River country. I must have spoken 350 times. We had 250 additions; and much was done for the Orphan Girl School at Midway.

I had expected to return home through the Green River section; but circumstances bid me home from this place. I feel deeply the unexpected death of a favorite son. He was most dearly beloved by the family, and all who knew him; and it is a bereavement that I can

scarcely record. And most distressing of all it will be to his youthful, amiable, and lovely wife!

The Orphan Girl and the Orphan Boy Schools, claim my time at home. I will have to work this summer to complete the endowment.

If I can find time, I want to see you at Bethany before the Commencement. I hope, if I visit Bethany, to have the company of T. M. Allen, Hopson, Parish, L. L. Pinkerton, R. C. Ricketts, J. A. Gano, and others.

May the Lord bless you all!

J. T. JOHNSON.

[We shall bid all these brethren a cordial welcome, and calculate on their presence with us at our Commencement, and also at a protracted meeting of days before the 4th of July.—A. C.]

THE GRANDEST MOVEMENT OF THE 19TH CENTURY.

THE Bible Union, or union upon the Bible, *for the Bible* in our own language, and in all languages in Protestant Christendom, *as spoken* in the last half of the 19th century. What a magnificent and sublime spectacle! Men of different *modern creeds*, alias, truthfully of *modern opinions*, laying on the shelf their *shibboleths* and their *sibboleths*, for the sake of a perspicuous, truthful, and faithful version of the Living Oracles of the living God, having on their banners—

“Let God be true, though every man should be a liar.”

“The Bible, the whole Bible, and nothing but the Bible,” is the religion and the faith of Protestants.

Whose motto is—

“One Lord, one faith, one baptism, one God and Father of all, one body, one Spirit, and one hope.”

This is the seven star-spangled banner waving over the citadel of truth, at the sight of which the war dogs bark with interminable fury, the lions roar, the tigers growl, and the serpents hiss; but still the sun by day shines in all his golden glories, the moon by night walks in her silvery brightness, and all the stars of heaven, in combined effulgence, pour together their serene radiance, in attestation of the first born oracle of heaven—

“Let there be light, and light was.”

Gentlemen, the work will be done, notwithstanding all your frenzied opposition; and your own children will read it, and thank God for it, and will only regret, as duteous sons, that their fathers had not been more wise. And worse than all, so far as you and your *sub rosa*

agents are working, both by day and night, to blast my reputation for *orthodoxy*, in this, too, you will be as certainly disappointed as you have been in the progress of the principles which have, for more than forty years, been pleading, and spreading, and working, like a little leaven in many measures of meal. It is easier to raise the *war-whoop*, or to blow the trumpet, than to fight the battle. It is, too, a sage advice, "Let not him that putteth on his armor, boast as he that taketh it off." But a word to the wise will be sufficient. For said the sage of Israel—

"Though thou shouldst bray a fool with a pestle,
In a mortar, among bruised vetches,
Yet will not his folly be removed from him."

[Proverbs xxvii. 22, in a new version.]

Would that I could advise my ardent friend Mr. Jeter, and his incognito committee of employers, to keep cool and calm for a few moons, and when his gilded coin shall be rubbed a little, if he does not redden at the tale he has told, it will be because he is a much vainer man than I have taken him to be.

A. C.

A LETTER FROM SISTER WILLIAMS, OF JAFFA.

JAFFA, January 29, 1855.

MY BELOVED SISTER CAMPBELL—My heart is quite overwhelmed in reading your letter, just put out of my hands; and again, as I have often done before, I wonder at the degree of warm, unmerited love, that my heavenly Father keeps alive in the hearts of his children towards me, for His own name's sake. I feel so great an unprofitableness and helplessness, and want of that abiding in our dear Lord, which brings much fruit to His glory, that I feel astonished that He and His children do not leave me to my own nothingness. I have just mailed an answer to a letter from dear sister Rouzee, full of sympathy, and sister Read has constantly followed me with the same. It is worth taking a voyage, and going through such rugged places as I have encountered here, to elicit the expressions of hallowed affection which have met me from so many quarters. How blessed will be the place where no other than these emotions, which are the outgoing of the being and nature of God, will be experienced by its holy inhabitants!

You cannot tell, dear sister Campbell, how grateful it would be to me to be with you, to be cared for by such love as yours, and lay my bones by the side of the precious dust which waits in your little yard the joyful trump of the resurrection morn. I have no notion about

taking my last sleep here, although every day deepens the grasp which sympathy makes on this land of redemption and of future righteousness and bliss, when the Son of Man shall come in his glory, and all his saints with him; when He shall sit upon the throne of His glory, and as Jehovah our Righteousness, reign King of kings and Lord of lords over the whole earth, and His saints shall reign with Him. No romantic expectation, however, brought me to this land, and no disappointment urges me to remove from it. Although my years are many, and it is quite impossible for one person, either young or old, to do *the work of many*, my health is good, and my strength far exceeding that of all around me. It is true, that limited means have made me live without a servant, and in this land of discomforts, a degree of fatigue and privations has been borne, which was not favorable to a successful prosecution of work for others. Still, my school went on well, with occasional help from one of the young persons in the colony for a year. The Rabbi, however, becoming very much dissatisfied that he made *no pecuniary gain out of it*, and doing his best to disquiet parents about the children learning too much respecting the Messiah. By a trick, he deprived me of my school-room, but I did not think it well then to take another, because I regarded the opportunity good for acceding to the wishes of our Consul, who is an American, that I should enlarge the school, and admit his, and the daughters of other Americans. I shall never again have a school exclusively of Jewesses, or work without a native Arab teacher. A first rate English teacher, energetic, and who loves the Lord with all his heart, as well as his work, is imperatively necessary to me, should no further help be afforded. But a missionary brother, well gifted, and a graduate of Bethany College, with a wife, who is skilled in teaching, might establish an influence in favor of the truth, the results of which, under the favoring hand of God, we could not estimate. Mr. Murad has told me several times that I could have a "mudrasse kabeer"—a large school—if we could take up the matter thoroughly. I imagine he keeps in his eye the American Congregationalist school in Beirout and Mount Lebanon, which has effected great things, and which has been taught by Dr. de Forrest, his wife, and Christian Arab teachers, whom they have trained, added to whom is a thorough lady teacher of English, from New England. That body of missionaries have at least fifteen well appointed heads of families, graduates of colleges, with their wives, who are highly educated ladies, and who go into the work of visiting the native females at their houses, teaching children, holding Bible classes, and female prayer meetings, all in the Arab language, with the greatest efficacy. And why cannot we, in the course of sufficient time, do the same?

The influence of the missionaries in Beirut, is of the highest order in this country, and no teachers can be had, but those whom they have trained; but at present they have none to be spared from their own stations. There is opportunity for both a boarding and day school here, as I am assured by our Consul. He desires to build for me at present, another story to the house, part of which I occupy, for a boarding school; but a house in town, at all events, ought to gather up the female pupils there, who, as a new thing, are now desiring to be taught.

You will perceive, dear sister Campbell, that I am not quite ready to quit this ground. It is true I lost flesh during my month's campaign in Bethlehem, where it was *impossible* to procure food and have it prepared, with at first sixty wild children waiting to be taught. Nevertheless, but for the Satanic hindrance of the Finn persecution of my innocent companions, and being called off, in a crisis, to use my pen for them, his Excellency, the Latin Patriarch, had never got rid of me from his diocese so easily. I need, however, a faithful Christian missionary helper, to take care of bodily wants; and were there a well appointed corps of laborers sent out, I could always have my hands full, while mind and physical force are prolonged to me. I feel disposed to stand in the gap until more promising labor occupies the ground; and when I am dismissed, how gratefully shall I turn my steps to those beloved sisters who have so tenderly and generously proffered me their homes. God bless you all, dear sister Campbell, with dear brother Campbell, whose labors I see so often in the Harbinger, which has, however, been missing sometime. I read, with real delight, at Beirut, in the summer, one of his addresses on Education, and longed to show it to our Consul there, but he was in the mountains. Give my kindest love to Virginia, Decima, Mr. Pendleton, &c., &c., and in the bonds of Christ's undying love, believe me, most affectionately, yours,

MARY R. WILLIAMS.

P. S.—Oh, how the thoughts of "sweet Bethany," as I have often heard your beloved Margaret call it, move my heart with tender recollections of the many whose faith, when here below, has now its rich reward! They have left a fragrance on your consecrated house.

M. R. W.

The sisters of Cincinnati, Philadelphia, Bethany, and elsewhere, who have contributed to aid this mission, will feel highly gratified in having conferred it on one so richly worthy of their confidence and affection. Indeed, I know of no Christian lady more worthy of the esteem, affection, and aid of our sisterhood, than sister Williams. I

have known her long and intimately, and the deep interest she takes in advancing the honor of our Redeemer, the happiness of his friends, and the conversion of those alienated from him through ignorance and unbelief.

Living away in Jaffa, and in the environs of the most attractive centre on earth, so far as the remiscences of the scenes transacted there are appreciated, she deserves the aid, the combined aid, of many Christian ladies, to make her labors there availing, as they ought to be, and as they will be, in the ordinary events of combined intelligence, faith, piety and humanity. Having so much faith in Christian female piety, sympathy and liberality, I cannot doubt that they will act in good keeping with the illustrious characters they admire, embalmed in the memories of the faithful everywhere. A. C.

A STRANGE STORY.

ABERDEEN, Miss., March 29, 1855.

BROTHER CAMPBELL—A few weeks since Dr. Joseph Elliott, a Baptist minister, whose headquarters is now at Jackson, Miss., lectured in our town on the revision question. In one of his lectures he made it convenient to cast some insinuations upon your publication of the New Testament. While speaking of the different translations he had examined, said he, "I have read the one published by A. Campbell. I can see the evidence of his design running through the entire work. I pass it by as wholly unworthy of a place in my library." The following day I made his acquaintance, and requested an explanation. It was, that during the last two years yourself, with other prominent revisionists, had taken more enlarged views upon the subject of revision; *that he was instructed by you to call in your publication of the New Testament, and that you had told him that you regretted the work had ever been published.* The above is the substance of his remarks, if not his exact language, and our brethren here think it very strange, never having read any regrets from you on the subject. Please write me whether the above is true, and give me your consent to publish the letter, if necessary.

I met Bro. Dr. Richardson in Baltimore, in 1853. Be so kind as to present my warmest regards to him.

In brotherly love, yours,

D. C. GORDON.

I am truly sorry to say, that there is no truth in so much of this epistle as is marked in italics—not one word of truth in it. I know

not that I have ever seen this gentleman, or that I have ever written a line to him in my life. I demand the document, and till that is produced, I am sorry to say that it is a perfect fabrication. I have, I may add, never regretted the publication of the New Version. It has passed through six editions, and I declined the seventh because we desired to leave the premises clear for the version of the Bible Union. I hope against hope, that he may relieve himself from this inauspicious and unenviable attitude.

A. C.

QUERIES.

Ought not every church in a city, and most churches in the country, have a brother wholly devoted to the pastoral office?

Answer.—Next to the work of an evangelist, is that of a pastor or elder in importance, for the perfecting of the saints in Christian character. It is, however, rather the private labors of the pastor amongst the brethren through the week, than his public labors in the congregation on the Lord's day, that are most needful for the building up of Christianity in the life of its professors. It is the great want of the age for giving life and power to the Christian profession. When shall we have faithful pastors, who shall fully do the work of their ministry, and feed the flock over which they have been placed as shepherds? They must also visit from house to house—instruct, exhort, reprove and entreat, with authority, as well as with all long-suffering. See that these means of building up the good cause be not withheld from pastors, through a worldly spirit in the church. If Christians love the cause of truth above all others, they will not hesitate to confer double honor, a liberal support, upon those who labor both in word and doctrine.

2. How long should a church continue Bishops in office who cannot be induced to pray in public, or return thanks at the Lord's supper?

Answer.—As they were put into office without being first proved, such men, if not deemed worthy of excommunication from the fellowship of the church, should at least be immediately removed from an office for which they have proved themselves utterly unfit, provided the church have wisdom enough to see and correct so palpable a mistake in the election of brethren so utterly incompetent for an office, in the proper exercise of which the well-being of a church must ever depend.

3. With what propriety does Paul say, that When in the wisdom of God the

world through wisdom knew not God, it pleased God, through the foolishness of this proclamation, to save them who believe?

Answer.—The gospel scheme the Apostle Paul represents as the wisdom of God to save men. But as it required faith in a dead man, raised again to life, the Greek philosophers treated the proclamation of these facts as a foolish and ridiculous affair, and called the hope built upon the belief of them the hope of worms. The preaching of the Cross, or death of Christ, as the means devised by Infinite Wisdom to save men, was to the Greeks foolishness. But the Apostle appeals to its power in reclaiming men from vice, and shows the futility of their systems of philosophy to reform men. The inference was inevitable, that what the Greeks called foolishness, was wiser than men, and what they called the weakness of the gospel, was stronger than men.

4. Is it compatible with Scripture, for a widow, presiding over a family, to attend to morning and evening worship, as the head of a family?

Answer.—A Christian widow, who is the head of a family, stands in the same relation to her family as does a Christian widower to his family. In Christ Jesus there is neither male nor female, with respect to the duties devolving upon them in relation to their families. Each, as a head of a family, is alike bound to bring up those committed to their trust in the nurture and admonition of the Lord. The Apostle alludes to this duty while describing the character of those widows that were to be taken into the number of those who were to be assisted by the church. "If she have brought up children." "She who is a widow indeed, trusteth in God, and continueth in supplications and prayers night and day." Will such a widow neglect to pray with, and for her family?

A. W. C.

NEWS FROM THE CHURCHES.

INDIANA—Bro. W. T. Horner writes March 26th: "I have just organized a church in St. Joseph county, of 20 members. Had a meeting in Mishawaka, with 33 additions; also in South Bend, of this county, with 27 additions."

Bro. Wm. C. Bramwell, of Madison City, under date of April 11th, reports 28 additions at a meeting in the above named city, which was still in progress. Bro. J. H. Lockwood, the pastor of the church, was assisted for one week by Bro. H. R. Prichard.

Bro. John Martin, of Salem, January 8th, reports 12 additions during a meeting of seven days, including the first Lord's day in November. Bro. Alphas Brown addressed the meeting on the occasion.

CALIFORNIA—Bro. J. P. M'Corkle, writing from Napa Valley, reports the

number of organized brethren in this State to be about 300, and the prospect most encouraging for a large harvest. But the laborers are few. Will not the older States send them more help? Four or five laborers have done all that has yet been done. At Santa Rosa, during a protracted meeting, embracing the first Lord's day of September, there were 5 additions—3 by immersion, 2 by letter. On the second Lord's day, in Napa Valley, 7 additions—5 by confession, 1 by letter, and 1 from the Baptists. At San Jose, 6 additions—4 by confession and 2 by letter.

ILLINOIS—Bro. E. E. Blinn, of Rockford, reports the success of a series of discourses delivered by Bro. A. P. Jones, during one week in the above city, after which a church of 37 members was constituted. Since which time some few others have been added. The brethren now meet regularly to read and study the Scriptures and observe the ordinances.

Bro. P. H. Murphy, of Abingdon, under date of March 13th, reports 24 additions during a meeting held with the brethren at Bedford. Bro. J. M. Dodge and Bro. Murphy conducted the meeting.

KENTUCKY—Bro. J. T. Johnson, writes from Princeton, March 23d: "Within the last eight weeks I have labored hard at Cadiz, Concord, Lebanon, Lafayette and Elkton, having spoken upwards of 100 times, besides exhortations and singing. Bro. G. P. Street was with me at the four places first named, and Bro. Mobly assisted at Elkton. Bro. Street's age and experience, as you know, entitle him to an elevated position in the Reformation. And Bro. Mobly is a young evangelist of fine promise. Our labors were crowned with success. About 150 converts were the seals of our ministry. Praised be the name of our Lord! I am laboring yet under the patronage and in connection with the State Board; but the brethren in Green River are too noble to permit me to be a charge on the fund raised in upper Kentucky. They sustain me liberally, while they have taken three scholarships in the Orphan Girl School at Midway, besides other subscriptions, and payments for the same object. And I doubt not they will assist Bro. Scott in the enterprise for an Orphan Boy School at Covington. I had sent him two shares of railroad stock between Louisville and Frankfort, but I have since doubled it; and I must do more for it. It is a magnificent undertaking. Oh, that the rich brethren would rally to the rescue! I hope Bro. Scott will take the field to endow it.

"I enjoyed the hospitality of Bro. Mays and family, at Cadiz; of Bro. M. Reynolds and family, at Concord; of Bro. Wm. Hester and family, at Lafayette; of Bro. J. H. Robbins and family, at Lebanon; and Bro. Sullivan and family, Elkton. But I must say, that I found all the brotherhood equally anxious to render me comfortable. I can never repay my brethren for all their kindness."

MISSOURI—Bro. D. T. Morton, of Hannibal, writes, "Bro. Hopson had 38 additions to the congregation at Palmyra a few weeks since, principally from his pupils in Palmyra Female Seminary."

NORTH CAROLINA—Bro. Curtis, of Raleigh, writes: "Bros. Ballard and Godby visited Raleigh county, in October last, and by their united labors some 20 were added to the Lord."

IOWA—Bro. C. Levan, of Dubuque, reports 36 additions made at several

points. Bros. Berry and Lucy assisted, and added much to the interest of the meeting. Five miles from Magnoketa, 26 additions; some from the Baptists—a very intelligent family from the Roman Catholics, consisting of father, mother and daughter: 6 added to the church at Georgetown; 4 to the church at Sand Prairie. These churches appear to be all in a prosperous condition.

Bro. Charles P. Evans, of Harrison county, since his arrival in Iowa, last October, has been engaged in preaching the gospel in this region, and has organized the first church in this section, numbering 13 members. [Bro. E. asks us for the Harbinger, but does not give us his post office. Till he does so, we cannot gratify his request. Bro. Evans will do all he can to get us readers in the field of his labors.] There is here, says Bro. E., a large field for doing good, and but another laborer besides himself. Brethren who wish to be greatly useful as evangelists, can here have a fair opportunity of reaping a large harvest.

OHIO—Bro. E. H. Hawley, of Painesville, under date of April 4th, writes: "I have the pleasure to inform you that the Lord has added to our little band of disciples in this village a number of intelligent and apparently devoted young Christians. For a while after coming here, I labored to bring the church into such a state as would warrant a direct appeal to the world for "the obedience of faith." After three had yielded themselves in submission to the Messiah, we called on Bro. John W. Errett, of Chardon, to help us in the good work. A meeting of ten days was held, and 15 were added to the Lord; 1 since the meeting; 19 in all, and we are looking for more. A number have united by letter since I came here, in October last."

[We are pleased to learn that the good cause is likely to revive in Painesville. It has, for a length of time, been made by some of our proclaimers a subject of but secondary consideration. A misguided and intemperate zeal had given to certain opinions and measures relative to the best means of removing slavery from our country, an undue prominence in the discourses of certain brethren, as injurious to the church as they were unwise and impolitic towards the State. We wish our Bro. H. all success in his labors of love to subordinate every thing to the great salvation, and to know nothing but Jesus Christ and Him crucified.—A. W. C.]

OBITUARY NOTICES.

DIED, in Frankfort, Ky., on the 7th of last December, MARIANA, wife of John B. Temple, and daughter of Elder P. S. Fall. Pious, gentle, gifted, lovely, she fled from earth in the morning of her days, to join the saints in light. In childhood she learned to trust in her Saviour; throughout life He was her guide; and when she must pass through the dark valley, she had no evil to fear. Death came to her as a thief in the night, but came disarmed of his terrors. She did not speak of her hope; yet when her pure spirit was departing, as her father's voice ascended in prayer, she turned to him with a bright smile, listened until he ceased, then fell asleep. O! you who weep for her, sorrow not even as others, who have no hope. She is "not lost, but gone before" to receive a crown of glory, and dwell with those of whom the world was not worthy.

Died at the College, November 18th, 1855, NANNIE B., consort of Elder Walter Scott, Covington, Ky.

The seeds of consumption were sown in her constitution, and long and silently waited there for the breath of those influences that quicken them, and so readily accelerate the harvest of death. In hope of mitigating the symptoms of her disease, she was taken by her anxious husband, during the sultry summer months, to the south; but the cool breezes of the lakes yielded no relief. Like the dove that found no rest for the sole of her foot, she returned to her own sweet home, and there, doomed to die, waited with saintly patience, and the most pious resignation, the hour of her departure. She was a lady of many excellencies; exceedingly hospitable to the ministers of Christ; delighted with the saints; fond of the aged and infirm; kind and condescending to all. Though very tender to those immediately under her care, yet having great self-reliance and strong self-determining powers, when the moment for the discharge of *her own* duties arrived, she waited not—she delayed not.

The night before her decease she was in an ecstasy, and in psalms, hymns, and spiritual songs, praised the Lord in a very striking manner. About to expire, on the following evening, she embraced her husband, and when breathing out her soul into the hands of her God, she whispered the words, "holy, holy, holy." Lovely in her life, and in her death resigned and holy, thus passed away from earth to heaven, from the arms of her husband to the bosom of her God, a sister spirit, who, while living, was loved by all who knew her, and unspeakably dear to her disconsolate husband.

W. S.

Died, on the 13th of March, Mrs. BARBARA OVERTON PHILLIPS, consort of Mr. Wm. B. Phillips, at East Lawn, Albemarle, in the 60th year of her age, having been born on the 4th of June, 1795.

Sister Phillips had long maintained a consistent profession of religion. She was baptized about twenty-six years ago, by Elder John Goss, and she was, from the commencement of the reformation in Charlottesville, a firm and devoted Disciple.

We are not in the habit of eulogizing the dead. We believe that it is frequently practised to an extent productive of evil; and we are sure that the pious dead, if they could be consulted, would frequently restrain the pen of their sorrowing friends. Still, we must be permitted to say, sister Phillips was a good woman—a consistent and devoted disciple of the Lord and Saviour Jesus Christ. She was an honest, candid woman—she acted in accordance with her convictions; she believed the gospel as preached on the day of Pentecost, and she bore the cross connected with it. Most of her relations, (the Pendletons,) it is true, are disciples, but they reside in another part of the State; in Albemarle she stood alone and bore the opposition, and that opposition was great. She chose rather to suffer affliction with the people of God—to cast in her lot among those who were regarded as heretics, than to enjoy the smiles and approbation of the multitude, at the sacrifice of any portion of the truth as it is in Jesus.

One of her sisters soon united with the disciples, and she had the pleasure also of seeing all three of her daughters and her oldest son gathered into the fold of Christ. On the day after her burial another son submitted to the authority of Christ, thus leaving only one son and her husband out of the ark of Christ, but who, we trust, will soon give themselves away to the blessed Redeemer, and strive, with the others, to attain unto the resurrection from the dead, and make a complete family in heaven.

We have seldom seen a greater manifestation of sincere regard and esteem for one, than we witnessed at the funeral of sister Phillips. All classes of the community were in attendance, and evinced their grief for the departed, and their sympathy for the bereaved. In all the various relations of life, it appeared that she had sustained her part well; and therefore, her loss was felt to be great. Husband, children, relations, servants, neighbors, and the Church of Christ, mourned their loss; but all felt that their loss was her gain.

Her death was triumphant. She was ill about a week. Patiently did she bear her sufferings, and faithfully did she exhort her friends to meet her in heaven. She expressed entire and perfect willingness to die, and the last words

she uttered were, "peace—peace." "Blessed are the dead that die in the Lord;" and blessed be the name of the Lord, for another triumphant death—another testimony to the truth and power of Christianity. The sting of death is sin, and the strength of sin is the law, but thanks be to God, who giveth us the victory through the Lord Jesus Christ.

[I know and remember so much of this excellent sister as to say, that there is, in the preceding obituary, no exaggeration of her Christian worth and standing as a disciple of Christ. I sympathize with her bereaved relations, and pray that they all may follow her excellent example.—A. C.]

On Monday, the 16th of April, departed this life, Dr. JOSEPH RAY, of Cincinnati, aged 48 years. We have known him long and in many relations—as an active member of the College of Teachers in Cincinnati, in whose annual meetings we labored with him in the great cause of general, universal education, in all its elements and constituents. We have known him as an author, and able teacher in the department of natural science, especially in the department of mathematics. His text-books, especially in Algebra, have been most popular and estimable. We have known him as an Elder in the Christian Church in Cincinnati; and in all these relations and positions he was highly esteemed and beloved. We deeply sympathize with his family and the church, in his unexpected call to another, but we hope to a brighter, holier, and happier world. Happy the dead that die in the Lord. A. C.

Sister TENER, wife of Bro. Robert Tener, whose death we have just noticed in a Philadelphia paper, at the advanced age of 73, was a mother in Israel, as well as of a large and highly respected and respectable family, a portion of whom are still in Ireland. She took a lively interest in the cause of Apostolic Christianity, and early inspired her children with great reverence for the Bible and its Divine institutions. She attained to a good old age; and although we have not been informed of any of the particulars of her last illness, or of her departure, judging that as we live in Christ we shall die in him, we presume to say, from our acquaintance with her, that she triumphed over the King of Terrors, through the vigorous faith and cheering hope which she so long cherished and entertained in his Divine person and atoning sacrifice. A. C.

Died, on the 2d of April, at his residence in Barren county, Ky., Col. N. H. PARRISH, in the 61st year of his age. In all the relations of life he was an exemplary man. His conduct was regulated by pure principles of morality and religion. As a husband, father, neighbor and master, he was affectionate, kind, obliging and indulgent.

For many years Col. Parrish had been a member of the Christian church. In his last illness he gave evidence that he had an abiding trust in God, and that death to him was but a translation from the conflicts of earth to brighter and more glorious scenes in the home of the blest. The stroke that cut him down was grievous to be borne by his family and friends, but they should remember that he wears the crown of immortal joy in the house of his Father. Few men have died more regretted—none more beloved.

Departed this life January 3d, 1855, at his residence in this county, DAVID JONES, at the advanced age of 83. He died as he had lived—in the full hope of a "better resurrection." In early life he was connected with the Baptist church, but when taught the "way of the Lord more perfectly," he espoused the principles of the Reformation, and in the social circle was an able advocate of Primitive Christianity. Intelligent in the Scriptures, and fearless in debate, he contributed greatly to sustain the cause in its early struggles with sectarian opposition. In his habits he was truly patriarchal, and belonged to the past, rather than the present age. Neither in his deportment nor in his tastes, was there any "conformity to the world," or compromise with the spirit of a corrupt age.

Though long afflicted with a painful disease, he bore his sufferings with the patience of one who regarded them "as light, compared with that eternal weight of glory" reserved for them who love and obey the Saviour. In all his trials he was ever cheered by the kind ministrations of a beloved companion,

who still survives him, and whose holy and beautiful life will be a light to guide many a pilgrim in his weary journey. She stands on the confines of two worlds, contemplating the poverty of the one and the riches of the other, and, therefore, mourns not her loss as "those who have no hope" of seeing the loved one again. Numerous relatives and friends also bow with resignation to the sad bereavement.

With a consciousness of sins forgiven through the merits of Christ, and a firm hope of future and eternal joy, his death was a joyful translation from earth to heaven; and though the man has passed from our view,

"He has set,
As sets the morning star, which goes not down
Behind the darkened west, nor hides obscured
Among the tempests of the sky, but melts away
Into the light of heaven."

Mercer County, Ky., January, 1855.

H.

On March 2d, 1855, Bro. SAMUEL HOCKER, of Boyle county, Ky., was called away from earth, to be absent from the body, wife, children and friends, to be present with the Lord and the spirits of just men made perfect! Blessed exchange! He had lived out about threescore years and ten, and "came to his grave in a full age, like as a shock of corn cometh in his season." His life was devoted to the cause of God; and he died as he lived, the friend of God and suffering humanity. He stood identified with the Christian church in Perryville, Ky., as one of its elders, associated with Bros. Roberts and Crane. May his boldness in the faith of the gospel ever inspire and animate their hearts to "take heed unto themselves and the flock over which the Holy Spirit has made them overseers, to watch for their souls as they who must give an account." Bro. Hocker had just returned home from Texas, where he had spent the most of the winter with some of his children. Bidding them adieu, he set out for his home in Kentucky. Here he arrived safely in due time, was received into the bosom of his family with infinite delight; but O, how soon is the house of joy turned into the house of mourning! In a very few days a fearful sickness comes upon him, (pleurisy :) he sinks beneath its piercing pain; yet praising God that he had kindly watched over him during his visit to Texas, and brought him again to the embrace of his companion and children at home! he is now "ready to depart in peace;" and after about four days of sickness, he breathed his last! "Oh the pain, the bliss of dying!" The last conflict is o'er! His spirit lives—has "languished into life," and his memory will live in the church and in the hearts of his widowed companion and sorrowful children and friends, until the pulsations of life shall cease to beat. While I write this, I am reminded of a favorite song that he would often request the congregation to sing at the conclusion of worship:

"Go on, ye pilgrims, while below,
In the sure paths of peace,
Determined nothing else to know
But Jesus and his grace."

During which he would joyfully extend the hand of Christian affection to his brethren in the Lord, while his warm heart and tearful eyes would inspire a mutual courage, and unite all hearts in one common bond of Christian love. May all who mourn his loss live his life and die his death, that we may meet him in heaven,

"Where chilling winds, nor poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

W. L. WILLIAMS.

It is our melancholy duty to announce the death of the Hon. D. G. LIOUX, late Judge of the Supreme Court of Alabama, and formerly Chancellor of the Northern Division of the State. This sad event occurred in Moulton, his place of residence, on Sunday, Jan. 21st. He had preached in the Christian church in the morning, and while addressing the afternoon congregation was attacked with apoplexy, and died before he could be removed from the church.

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[No. VI.]

ORTHODOXY AND HETERODOXY.

A SHREWD Scotchman, when asked for a definition of orthodoxy and heterodoxy, gravely and laconically responded in these words—“*Orthodoxy is my doxy, and heterodoxy is your doxy.*” This is, generally, a popular definition of it. But it has nothing to do, etymologically, with faith, religion, or morality. Hence, multitudes may go to everlasting punishment as orthodox as any who shall enjoy life everlasting.

It is not right *thinking*, nor even right *believing*, that will secure any man's salvation. While contending earnestly for *the faith* formerly delivered to the saints, for safe keeping and for safe living, we believe and teach the doctrine, that not even right thinking, nor right believing, nor right resolving; but right doing, from the principle of right believing, will save any man.

On reading our Saviour's representation of the final judgment, we are forcibly impressed with this view of the subject. He never alludes to orthodoxy, nor even to right believing. He will say, “Come, you blessed of my Father; for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you lodged me; naked, and you clothed me; sick and in prison, and you visited me ”

Nor does he condemn the wicked because of their heterodoxy, but because destitute of these prerequisites to admission into the everlasting kingdom of glory, honor, and immortality.

SERIES IV.—VOL. V.

26

When, according to the Evangelist Mark, he says, "He that believes not shall be damned," he indicates that the want of faith is a condemning sin, and, therefore, a proof of great depravity and wickedness. All *honest* inquirers believe the gospel. Without this faith no man can please God in any thing.

Any one who reads or hears the gospel, and believes it not, it is, in his case, *prima facie* evidence, or, in other words, positive proof, of deep depravity and corruption of heart. Hence, a heart without faith in it, is, by inspired Wisdom, denominated a "*wicked heart*." Therefore, says an Apostle to professed Christians—"Take heed, brethren, lest there be in any of you a *wicked heart of unbelief*, in departing from the Living God."

No good man, unless under a very *groundless prejudice*, growing out of pride of opinion, inordinate selfishness, or great ignorance, could oppose the position we assume, or the attitude we sustain, or the cause which we plead, in advocating a restoration, in theory and practice, in faith and obedience, of Original Christianity.

It is not for opinions, however true, nor theories, however orthodox, that we have endured so much reproach from certain quarters. Nor is it because we stood in any man's way of personal respectability, of ecclesiastic, political, or pecuniary aggrandizement, unless piety, humanity, and the advocacy of Divine truth, were politically, ecclesiastically or commercially, detrimental to his personal or family aggrandizement.

What are the peculiarities of the cause we plead? "One Lord, one faith, one baptism, one God and Father of all, one body, one Spirit, and one hope," without the doctrines and commandments of men.

The Christian facts, precepts, promises and institutions, are our four cardinal points; not as taught in Rome, Geneva, Greece or England, but as originally promulged, exhibited, and practised in Jerusalem, Samaria, Antioch, Corinth, Rome, Galatia, Ephesus, Philippi, Colosse, Athens, and Thessalonica.

We preach faith in Jesus, the Lamb of God: his life the embodiment of all Divine and human excellencies; and his death as the one only sacrifice that takes away forever all our guilt; the Resurrection and the Life; the only name under heaven, given amongst men, by which any one can be saved.

The Holy *Spirit*, proceeding from the Father and his glorified Son, is the Holy *Guest* that fills the Christian temple with its light and its love, its peace and its joy, its beauty and its majesty. It was the spirit of wisdom and of knowledge in Moses and in Samuel, in David and in Solomon, in all the bards and prophets of Israel, in all the Evangelists and Apostles of the Lord Jesus Christ.

Equally with the name of the Father and the Son, are we immersed into his name, and sanctified to the service, the honor, and the glory of him that redeemed us to God, out of all the tribes, and casts, and languages of earth, that we might be to him "a peculiar people, zealous of good works."

We plead, and have long plead, for the apostolic organization of the Christian church, for the sanctification of the Lord's day to the honor of him whose triumphant resurrection from the dead it celebrates, and for the richest of all honors, the greatest of all privileges, and the happiest of all feasts ever furnished to mortal man.

We believe and teach that God so loved *the world* that he gave his only begotten Son to become *the Saviour of the world*—Jew and Gentile; that he, and not Moses, or Elias, nor John the Baptist, is now our *prophet*; that neither Aaron nor Melchisedek, but the Son of David, is our *High Priest*, as well as our *Lawgiver*, our *Judge*, and our *King*.

We differ, indeed, from some Old Baptists, who date *Christian* baptism and the commencement of the Christian church from the commencement of the ministry of John. We found not a few in Virginia and Kentucky of this opinion, some thirty years ago. We date the origin of the Christian church from the descent of the Holy Spirit on the day of Pentecost, announcing the fact that Jesus Christ was then constituted *Lord and Christ*—Head over all things for the church.

We became somewhat heterodox in making this annunciation, in 1823, in Mason county, Ky., and in the Dover Association, Virginia, in 1825.*

Mr. Jeter, and some few other theologians, are, perhaps, a little *heterodox* in some of these matters, according to the meridian at Richmond and Philadelphia, some thirty or forty years ago. We have some recollection of the Vardemans, the Noels, the Dudleys, the Wallers, &c., &c., of Kentucky, then in all their glory, when we reasoned a few days with Dr. W. L. M'Calla.

We presume to think, that we could furnish some very curious coins from the old mint of Regular Baptist orthodoxy, and may, perhaps, be called upon to exhibit them at no far distant day. My friend Mr. Jeter, may probably yet become the revealer of secrets and the interpreter of dreams, to some of the Egyptian sovereigns, if he will stand up to his *presumings*. At all events, he has become an occasion, if not *the* occasion, of giving some conspicuity to Regular Bap-

* From some assumptions of certain Baptists, I am constrained to ask for any printed document, from any Baptist minister in America, so representing the origin of the Christian church. Will Mr. Jeter please name him?

tist orthodoxy, in these latitudes and longitudes, which, I doubt not, will, if not through him, through his endorsers, inure to the illumination of some Baptists, who, but for him, would never have speculated or advanced beyond the orthodoxy of A. D. 1823.

But to advance a little farther. We incurred no little censure for presuming, in the Christian Baptist, completed twenty years ago, to question the current coin of the pulpit. Just as it had been before the revival of literature and science in Europe, so was it before the present agitation in these United States. It was impossible that science could be placed on a proper basis, or make any real advancement, without a *revival of literature*. IT WAS ALWAYS SO IN RELIGION, FROM THE FALL OF ADAM. A new *language*, or a new *font of types*, must be cast before the light of true religion could possess the understanding or allure the human heart to God. In the Patriarchal age they got a primer. In the Jewish age, a "first reader" and a new *font of types*. Under the Prophetic period, a "second reader" and a *dictionary*. Under John the Baptist, they obtained a *preface* to the Christian Oracles. Then in the four *grammatic* Gospels they had the *introduction*. After the descent, and through the mission of the Holy Spirit, the gospel of the Kingdom began to be announced. On the death of the Messiah, the Jewish temple was closed under the awful capitals, ICHABOD.

Then occurred the descent of the Holy Spirit and the gift of tongues. By Peter this new administration of the affairs of the Universe, in relation to the rescue and redemption of man, was opened, developed, and perfected. We will thank Mr. Jeter, or any other Baptist, North, South, East or West, to name the Baptist author who has given any specific attention to these matters, so as to make any impression on society.

Perhaps these developments in my debates and essays may be by him credited to the account of my *heterodoxy*. If so, I will reciprocate the favor, should he condescend to give me some information on these premises. Being resolved to have the specific forms of my heterodoxy fully developed, I demand, in the name of truth, candor, and the *Golden Rule* of the great Teacher, that I have from him specifications, definite and precise, that the whole community may understand his position and mine, in our own select terminology.

In reference to this matter, and the great community interested in it, it is due to candor, to Christianity, to the triumph of Truth, that there be some explicit, definite, and well documented statements furnished on both sides; and as Mr. Jeter, his patrons and endorsers, at whose instigation he preferred these charges and imputations, are, before the public, my ostensible calumniators, according to the Golden

Rule, it behooves him and them to give to the same readers, or auditors, both sides, with all the lights we can throw upon the entire premises. This may be done orally, face to face, before the people; or it may be done in a series of letters, in any of the more popular Baptist periodicals. If Mr. Jeter really thinks that his positions are defensible, and that mine are obviously assailable, the cause of truth demands, in all its stern justice and gracious clemency, that we both appear, in some form, before the same jury or auditory. He will, no doubt, being sincere and honest in his convictions, gladly embrace such an opportunity, with the guaranty, that should he choose the Religious Herald, we shall have copied into some of our papers, (say the Christian Age,) every word on both sides. It is high time that the Baptist family, now so large and respectable, should have the whole matters at issue fully developed, and know and show to others wherein we agree or disagree. Mr. Jeter has preferred the charges of heretical doctrine; will he, then, consent to any fair and honorable discussion of the real issues, or of those which he has himself instituted?

A. C.

“CAMPBELLISM EXAMINED.”—No. IV.

“BY JEREMIAH B. JETER, OF RICHMOND, VA.—NEW YORK, 1855.”

As Mr. Jeter finds no Unitarianism in my doctrine, and, consequently, admits my orthodoxy on that important doctrine, his great effort was to endeavor to convict me, before his special readers and the community, of some fatal heresy touching the Holy Spirit and his work. He does not dare to question my orthodoxy as respects his Divine personality. What then? His work? No, not his work! Because the Holy Scriptures are his great work. Holy men spoke and wrote “as moved by the Holy Spirit.” It must, then, be some peculiar part of his work. The gift of Tongues? No. In this he concurs with me. The miracles wrought by his power? No, not these either; for in these, too, he agrees with me. The necessity of our spiritual illumination? No, for in this we concur. What then? His process, or *modus operandi*, in regeneration? No, for of this he confesses ignorance. Of course, then, on this, too, he can, and he does, affirm nothing! We both agree that he works through his word upon the conscience, the understanding, and the affections. What, then, is the issue? Is it whether he works by *impact* through his word, or without it, and independent of it, by physical impression,

alias, *impact*, as a seal upon wax? On this he is as silent as the grave. The fact is, he argues *from his own confessed ignorance to the acknowledged ignorance of his readers*. This is the stern reality—the unquestionable fact! He has not given the slightest ray of light upon the whole premises. He asserts he *knows* not what! And he believes he knows not why! Let him tell us what the Holy Spirit does, *independent of his word*, and then we shall have something palpable. To confess ignorance, and then to argue from his own ignorance to the ignorance of others, is a species of sophistry as palpable as was Egyptian darkness. His attack on my teachings is as fanatical as ever was the burning of witches in Old England or New England. I have always taught the personality and the work of the Holy Spirit in man's redemption. And what do I deny? That which Mr. Jeter acknowledges he knows nothing about. How dares he, then, to challenge my orthodoxy on that which he confesses he *knows nothing*. He says the Spirit accompanies the word. I say the Spirit is omnipresent. Of course, then, he accompanies all the laws of nature, and all the laws of mind, and all the laws of the human conscience and affections. I deny nothing that he affirms, save that I cannot declare my assent to a proposition which he holds in his mind, and to which he can give no utterance. I demand an explicit statement of what he affirms and of that which I deny. Let us have an issue. My pages are open to him (whether Mr. Religious Herald open his or not) on this point at least. I demand of Mr. Jeter, in the presence of our contemporaries, an explicit statement of what it is that he affirms and I deny. It is not the omnipresence of the Spirit, nor its omnipotence, nor its omniscience, nor its working in, and by, and through, all the laws of nature and of grace.

When a boy, comparatively, I read, with rapture, Jonathan Edwards, confessedly, in Europe and in America, the greatest theologian ever produced on its soil. I could understand and relish him; but my friend Jeremiah, I cannot comprehend, because I think he is incomprehensible to himself. I read with rapture Dr. John Owen on the person and glory of Christ, and his volumes on the Holy Spirit, as a part of my theological studies. He was in England what Edwards was in America—the tallest of the giants. I still keep his twenty-one octavo volumes on my shelves. These men I *could* understand; but Elder Jeremiah B. Jeter is to me unintelligible, just in the ratio of his efforts to explain himself. It is not only the farther in the deeper, but also the darker. That I may be understood, I will exemplify:

We shall give, in his own words, his doctrine of spiritual influence. On page 125 he says, taking a formal issue with me: "I maintain

that there is an influence of the Spirit, internal, mighty, and efficacious, differing from moral suasion, but ordinarily exerted through the inspired word, in the conversion of sinners."

I object to this definition, simply because it is no definition at all. It is only a specific one, in specific cases, to suit a specific purpose. It is a fine example of a logical fallacy. Instead of seeking for the *species* in the *genus*, he seeks for the *genus* in the *species*. Instead of having the premises broader than the conclusion, he has the conclusion broader than the premises. On page 125, "taking issue" with me, he says: "*I maintain that there is an influence of the Spirit internal, mighty, and efficacious, differing from moral suasion, but ordinarily exerted through the inspired word, in the conversion of sinners.*" "*Ordinarily!*" "*Ordinarily exerted!*"

I beg the indulgence of my readers while, for the sake of a few of them, I must develop, in a few words, this palpable sophism. I own that, to the discriminating, it is a work of supererogation, as palpable as should any one attempt to prove that a man must always be present at the washing of his own face; he would simply affirm, that he must *ordinarily* be present. This is the sum and substance, indeed, the letter and the spirit, of Mr. Jeter's defense of his orthodox position.

Will my intelligent readers bear with me in noticing farther the suicidal logic of Mr. Jeter? The good man saw some difficulties in his path. His metaphysical generation was too broad for his physical generation. In his dilemma he made a fearful plunge in the dark. But his Bostonian reviewers, and newspaper puffers—especially the anti-revision press—were determined to hold him up on their shoulders and puff him to the skies any how. He had done them, as they thought, a good service, and verily he must have his reward. But alas! they shore the locks of their Samson and put out his eyes. He may not yet see, and perhaps they do not see, *that regeneration, like generation, must be the same in all cases.* To talk about *ordinarily*, in this case, is as (ridiculous, shall I call it? no, as) simple and unphilosophic, as to say that every child born must *ordinarily* have a father and a mother!! We boldly assert it in the presence of our most learned contemporaries, that *whatever is essential to either generation or regeneration, in one case, is essential in every case.*

I can, however, sympathize with Mr. Jeter, although he has vainly and impotently assailed me, to gratify a club or a council, who have poorly rewarded him with a puff of noisy breath. He has not met me on my positions, as a logician, a scholar, or a Christian, in any one case. Nor can he, or any of his advisers or flatterers, do better than he has done. And verily, I say to both, they shall have their reward!

If it will be gratifying to him, I will inform him that I, too, maintain "that there is an influence of the Holy Spirit internal, mighty, and efficacious, differing from moral suasion." But I can endorse him no farther in that sentence, because the last half of his period stultifies the first half of it; for *moral suasion* is no part nor parcel of my doctrine, unless by it he would indicate the Spirit of God, working in and by his word; but in that view he stultifies moral suasion in its current use and import.

Whenever I see a word canonized and enfranchised beyond and above its currency in Holy Writ, I am suspicious of it. And when I find a word so sovereign and supreme in all books and theories of religion, which is found but once or twice in all the canonical Scriptures, I am disposed to look at it with some degree of suspicion, as, more or less, abused or misused. In all the speeches and preachings reported in the New Testament, *addressed by the Apostles to unconverted men*, the word translated *regeneration*, is not once found. We have, then, evidently given it a factitious consequence, beyond its legitimate and evangelical import and currency. Never once was it used in all the apostolic preachings, as they are reported to us. Baptism is once called in the epistles, not *regeneration*, but "the *washing* of the new birth," or of regeneration. It was not by Paul presented as the new birth, but only the *washing* of those already born by the Spirit.

We have suffered a world of reproach, from many, too, who give evidence of having profited by our labors, in our labors to restore "a pure speech," and to give Bible names to Bible themes. And for this we have been abused, by the very men, too, who give evidence, that in some respects at least, they have profited by our labors. Well, the Lord will reward every man, in due time, according to his works.

But in maintaining his unguarded and unauthorized position, Mr. Jeter as violently proceeds, in other cases, to expose the same chaotic state of mind. He, resolute to carry his positions, untenable and unscriptural though they be, proceeds still to offer the same kind of violence to other passages of Scripture and to our allusions to them. He asks, page 126: "When the Infinite Spirit has spoken all his arguments and persuasions for reconciling proud, perverse, and stupid men to Christ, is his power spent? God has created the human spirit, has access to it, is perfectly acquainted with all of its emotions and actions, and can, *in ways unknown to us*, and without contravening the laws of its being, influence, impress, and guide it." He feared to say *regenerate* it, which he ought to have said, if his courage had not failed. This species of false reasoning comes under the logical head of an *argumentum ad ignorantiam*. This is an appeal to our common

ignorance. Yet my friend Mr. Jeter has, in the same page, the courage to say, that a certain view is as "*unphilosophical* as it is *unscriptural*." It is more easy to read lessons to others about *philosophy*, than to become philosophers. To place Mr. Jeter on his own philosophy, we shall put his logic into the mouth of a speculative invalid, under the care of a competent physician. The doctor informs his patient that a mortification has commenced, for which there is but *one sovereign specific*, which he dispenses to him. But the patient refuses to take it into his system, alleging that he believes in a special providence, and that God is able to raise him up, without his specific or any other remedy; that God works without means, as well as with them; that God has access to the fountain of life within him, and is perfectly acquainted with all its laws, and that he can, in ways unknown to him, and without contravening the laws of his being, influence, impress, and guide him through this crisis, and raise him up again. But the patient dies. And so will they who wait for these miraculous and uncovenanted remedies, refusing to accept the bread and the water of life, which Divine grace has provided and tendered to a sick and dying world. Mr. Jeter is very nimble in getting out of his own difficulties and inconsistencies. He can find in human ignorance a proof for means and for no means; for a regeneration *with* or *without* faith, as the crisis may require.

But he also assumes, "that God can certainly renew the spirit of man with means or without them." p. 127. And, waxing bold in his theory, flatly contradicts Moses in the same page, calling to his aid a false fact. He says, "God created man, *not by words*, but by the direct exercise of physical power; and that, too, in his own image." p. 127. But Moses informs us, that in every act of the drama of creation, God used his word. He said, "Let there be light, and light was." "He said," &c., &c. "Let us make man," &c. And to engross the whole series of the creation week, Paul says, Heb. xi. 3: "By faith we understand that the worlds were made *by the word of God*, so that the things seen were not made out of things which did previously exist, or which do appear." But this is not all; for according to Mr. Jeter, man must have been purely a physical being, not in the image of God. I know he will not affirm this. It would be too bald and too bold, so to affirm; but there is a *virtual*, as well as a *formal* utterance. But as we before intimated, Mr. Jeter has two theories of regeneration—one with faith, and one without it; one for adults, and one for infants and pagans, provided only that pagans can be saved. He waxes bold, and says: "It is not true that physical power cannot produce a moral effect." p. 127. "Christ was created holy." This is bold enough. What does he mean by *holy*?

With him, it would seem, that *moral* and *holy* are perfect equivalents. We have not been accustomed to read in the Good Book that "Christ was *creuded* holy." Is not this somewhat apocryphal? At least in this sense. Was he not the *word* that was God, and was with God? Again: Are *holy* and *moral* verbal equivalents? I have read of holy places, but never of *moral* places! I have read of holy things, but not of moral things. But we exact too much from my friend Mr. Jeter. He is no student of terminology. To cap his climax he asks, "Was not holiness of the Redeemer a moral quality?" p. 127. This is more than a century behind this age. Why not ask, Was not *righteousness* a *holy* quality? Why did not his reviewers in manuscript, and his reviewers in print, suggest some emendations in reference to matters so solemn, so sublime! The bells upon horses are said, in Holy Writ, to be *holy*. We have read of holy oil, but never of righteous oil or righteous bells. Neither have I read of moral oil or moral bells. There is no such recklessness of the meaning and use of words in Holy Writ, as we occasionally meet in this volume.

But my very humane critic is deeply concerned in the salvation of infants. And assuming that they must be born again, and even though not literally born in certain cases, they must be spiritually *born* or *regenerated* in a moment, before death, in order to the possibility of salvation; that, as some Pedobaptists speculate, they must have some moral change or renovation on earth, and, sometimes, before they are conscious of existence, in order to the possibility of salvation! I wonder how a gentleman of such humanity escaped being a Pedobaptist, having thought so much and so profoundly upon the necessity of regeneration before, or at birth, to fit a babe for heaven. There is a vein of this morbid sympathy deeply infused into the tender heart of my worthy friend, Mr. Jeter. It is an amiable weakness, and I cannot but sympathize with him. Still, his is but the perplexity of framing an orthodox system, without adequate conceptions of the genius and spirit, as well of the letter and institutions of Christ's Kingdom, and a too servile surrender of his reason to the dogmata which, at his special meridian, is dubbed orthodox. He, therefore, argues, as he says, from the fact "that God works in ways unknown to us," and this would prove any proposition, the most unintelligible ever propounded. There is not even a dogma of popery, the most rank and bald, that Mr. Jeter could not prove by such an argument as this—"God works in ways unknown to us;" and by another of equal brevity and truth, "God works by means, and he works without them."

I will publicly thank Mr. Jeter, whenever he presents to us any work of God consummated without means.

To find such an example, he must leave himself and home, and earth and heaven, before he can find any being created without means. It is too little thinking, and not too much learning, that has placed Mr. Jeter in such unenviable predicaments, in his attempts to gratify his special anti-revision friends. My apology for paying so much attention to it, is the great ado his special friends have made about it. They are as responsible for the expositions of its frailties as is Mr. Jeter himself. It will, no doubt, serve as good a purpose as many such works, opposed to our positions, have already done; and, therefore, I do not wish to make too short a work of my review of it. We will bestow on it marked attention, because of the service it will render the great cause for which we plead.

Before closing this review in the present number, I must say, that I am made to wonder less at the competitions of Calvinists and Arminians, of Trinitarians and Unitarians, of Episcopalians and Presbyterians, &c., than before I read it. For the plainness and variety of its perversions of my views, and of the spirit and letter of the Inspired Oracles, as well as for the want of real candor, under the pretence of it, I have met with few performances more signally characterized, and with none more susceptible of a thorough exposition in all its unscriptural dogmata. We will, as opportunity serves, make it the occasion of developing the weakness of error, however served up, and the facile defense of truth, however boldly or plausibly assailed by those who happen to have a factitious standing in society. In this way we hope to make Mr. Jeter's attack upon us, unprovoked and uncalled for, (except by the opponents of Bible revision,) an occasion of the farther spread and prevalence of the great cause of Bible Christianity, in opposition to all forms of opposition to the restoration of Original Christianity, in letter and spirit, in piety and humanity, in brotherly kindness and in evangelical charity, to all who love the truth, and obey the truth as delivered to us in the Inspired Word.

A. C.

BAPTISTS—PENNSYLVANIA.—From an article in the *Christian Chronicle*, we learn that in Pennsylvania, there are sixteen associations, comprising 340 churches, and 31,344 members. Baptisms, 2,564. Increase, 1,401. In addition, there are 18 or 20 Welch Baptist churches, a few anti-mission Baptist churches, and some Six Principle Baptist. There are also two or three denominations who immerse, viz: the Church of God, known as Winebrennarians, the Reformers, and the Tunkers. The Baptist cause is on the increase in this State.

THE BIBLE AND MATERIA MEDICA.

We copy the following from Dr. Hall's Journal of Health, New York, a copy of which ought to be in every household in the United States, as ought to be the Millennial Harbinger, and be read, too, and discussed, for the sake of body, soul and spirit—for the outward tabernacle and the indwelling guest; for the enjoyment of all worlds—the present, the past, and the future.

Doctors, mothers and daughters, should read it, and more especially the blue eyed Saxons, whether Anglo or Americano, should read it, with or without spectacles, as the case may be.

To my special readers and friends, I especially commend "the Bible and Materia Medica" article below; and to every preacher, Dr. Hall's treatise on Bronchitis, which may save many lives in the way of prevention or of cure.

A. C.

THE BIBLE AND MATERIA MEDICA.

When the last hour comes to me, when in that upper chamber, long past midnight, the flickering light burns loneliness, and passing forms noiselessly and quick too plainly show that death is there, when the bleak winter's wind whistles from without, or sends its melancholy moan through the lattice, alternating with the groan of the dying; when the softest tread and the slightest whisper fall harshly on the last sense;* when feeling, and sight, and taste, and speech, all are gone, but immortal thought, the more immortal as it shakes away its mortal shackles, still lives in the freshness of eternal youth, in such an hour, when this present body shall have been wasted to a skeleton, this hand palsied of its strength, this eye glazed with the film of the grave, this cheek blanched with the last chill, this forehead, high and white, and broad and clear now, shall be thickly studded with the dew-drops of death, and this tongue falters out the last farewell to the dear ones around, so long loved and labored, and cared for, when such an hour comes to me, I want to feel the ineffable consolation, that something said or something done, some line written, some sentence published, some page composed, some sentiment recorded, shall live after me, which shall in its influences continue to benefit and bless some candidate for the skies, to the last hour of recorded time. Feeling thus, now and heretofore, I desire to repeat of THE BIBLE that—

A nation would be truly happy, if it were governed by no other laws than those of this blessed book:

It is so complete a system that nothing can be added to it or taken from it:

It contains every thing needful to be known or done:

It affords a copy for a king, and a rule for a subject:

* It is said that the hearing is the last sense to die.

It gives instruction and counsel to a senate, authority and direction to a magistrate:

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and the wife as mistress of the table—tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience to children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey; and promises the blessing and protection of the Almighty to all that walk by its rules.

It gives direction for weddings and for burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and in whom his widow is to trust—and promises a father to the former, and a husband to the latter.

It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first born, and shows how the younger branches shall be left.

It defends the right of all, and reveals vengeance to every defaulter, over-reacher and oppressor.

It is the first book, the best book, and the oldest book in the world.

It contains the choicest matter—gives the best instruction; affords the greatest pleasure and satisfaction that ever was enjoyed.

It contains the best laws, and most profound mysteries that ever were penned; it brings the best of tidings, and affords the best of comforts to the inquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the way to glory.

It is a brief-recital of all that is past, and a certain prediction of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them, and all that trust in such; in short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confutes all errors, and a book of life, that shows the way from everlasting death.

It is the most compendious book in the world—the most authentic, and the most entertaining history that ever was published.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and devilish legions.

It will instruct the accomplished mechanic, and the most profound artist.

It teaches the best rhetorician, and exercises every power of the most skillful arithmetician; puzzles the wisest anatomists, and exercises the wisest critic.

It corrects the vain philosopher, and confutes the wise astronomer; it exposes the subtle sophist, and makes diviners mad.

It is a complete code of laws, a perfect body of divinity, an unequalled narrative—a book of lives—a book of travels, and a book of voyages.

It is the best covenant that ever was agreed on—the best deed that ever was sealed—the best evidence that ever was produced—the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion; it is the schoolboy's spelling-book, and the learned man's masterpiece.

It contains a choice grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's dictionary, and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is its own interpreter.

It encourages the wise, the warrior, the swift, the overcomer; and promises an eternal reward to the excellent, the conqueror, the winner, and the prevalent. And that which crowns all, is that the author is without partiality, and without hypocrisy.

"In whom is no variableness or shadow of turning."

Who composed the above description of the Bible, we may never know. It was found in Westminster Abbey, nameless and dateless; no doubt its author now is a blest inhabitant of heaven, as all will be who love it, as he seems to have done.

I have thus drawn the attention of my readers to a Book which some of them may have neglected, as not being up to the age in which we live. This is a great mistake. Human nature and human need are the same now as in Adam's day, and will continue the same till time shall be no more. The principles of the Bible are exceeding broad, and cover the universe of men and things, reaching to all conditions of mortal life; if these principles were understood, and loved, and practised, there would be no need of a "*Journal of Health*" like mine, because those principles practised from youth, would forestall disease. The Bible reasons of "*Temperance*" as the means of avoiding "*judgment to come*;" declaring that "*there is no law against such*" as practise it; and that coming next in importance to "*knowledge*," it prepares the intelligent for the highest enjoyment of human happiness, being as it is, the foundation of human health.

With this "*temperance*," reaching to all things, we are enjoined to *exercise*, there being "*six days in which men ought to work*," and "*study to work with (their) own hands*," since "*if any would not work, neither should they eat*," and that instead of spending their time in discussing the business of other people, and meddling with the concerns of their neighbors, they "*should work with quietness, and eat their own bread*," it no doubt being understood, that it was not their own, until it was earned.

Here, then, are the two fundamental rules of healthful life laid down with a precision and a directness which no intelligent mind can resist, that by personal labor, men should earn what they enjoy, and in that enjoyment they should practise temperance with the guarantee of an

exemption from "*judgment*" and "*law*," from suffering and punishment. Let every reader of the "*Joarnal*," then, aim for that happy, that blessed condition of mind, which receives every declaration of the Bible with the most implicit, the most unhesitating confidence, as meaning just what it says, having no disposition to equivocate or get around its plain injunctions by ingenious conjectures, or "*better renderings*." Doing so, you will be temperate and industrious, and conscientious, and as a matter of course, *healthy and happy*; then, you need be a subscriber to the Journal of Health no longer; you can then save that dollar, and with it buy two Bibles to give to some brother mortal, too poor to purchase one for himself, and dying, you will, with one hand resting on that book, the other pointing heavenward, feel

"This little Book I'd rather own,
Than all the gold and gems
That e'er in monarch's collers shone,
Or all their diadems.

Yes! were the seas one chrysolite,
The earth one golden ball;
And diamonds too the stars of night,
This Book were worth them all."

In the heading of this article, I coupled the Bible with "*Materia Medica*," that is, with a free translation, *all the medicinal articles in the world*; for as a means of health, it is worth them all, because the practical observance of its principles as to temperance, industry, and cleanliness, would secure physical health to nine-tenths of the human family, to the age of three score years and ten: while that calmness and equanimity of mind, which is the necessary result of an unwavering reliance on the promises of the Bible, would secure a deliberation and a presence of mind in times of suddenly threatened calamity, which would make casualties requiring surgical aid of very rare occurrence. The man or woman who is a Christian from sterling principle, founded on a habitual reading and study of the Scriptures, is not alarmed from his propriety in the battle and the breeze, in the pestilence of midnight, and the crashing fury of a noonday tornado; he feels abidingly, *my Father is there*, "*of whom shall I be afraid*;" with such an abiding trust, he can calmly look around him at a moment when death's missiles fly thick as hailstones, and choose, if any, the best way of escape. He feels, if he escapes, it is well, if not, he is prepared to go to his Father.

Does novel reading have that effect? Does it give bravery to meet life's stern realities, to breast the storm in the hour of shipwreck, or dare the almost certain death of the chamber of fostering pestilence, and the rankling plague? Oh, no! the poor creature, if strength is left, vies with the whirlwind's flight; or more probably, is petrified with fear, and stands aghast, immovable as a monument of stone, or falls to the earth with more than an infant's helplessness.

I am a physician, and am necessarily not unfamiliar with death. Amid whole barrels of lungs in London, I have dug out with eager fingers, in scientific delight, "*beautiful specimens*," in medicinal phrase, of the "*perfect cicatrix*," the "*healed cavity*," the "*ghastly abscess*," the "*calcareous mass*," the "*solidified lobe*," and all that; and in the schools of Paris, have seen the naked dead, all but the

face; that, reader, is always covered in the dissecting room; no longer custom can make us familiar with that sad and shocking sight—have seen the naked dead brought in upon the shoulders, or in a bag or barrel, and strewn around the floor, as carelessly as a child dashes down a toy, for a dollar a piece—yes, a dead man or woman, for a dollar; or here at home, have seen at the end of a lecture season, whole myriads, as high as the ceiling, of legs and arms, and trunks, and heads from many different bodies, thrown in one indiscriminate heap; some of them soon to be thrown into a hole and covered up, the others to be “maeuerated” or boiled, and strung together as a skeleton for some after “young gentleman” to handle and to study over. But these things do not appal the physician; he looks at them scientifically, and therefore rather likes the sight; it is instructive, and he does not hesitate to handle them, and gaze at them as nearly as the shortest pug will admit; but all this applies to cases where death has done his work on the stranger victim. But change the scene, go back an hour, let the victim still have the breath of life, and let the bystander be that victim’s physician, and the difference is wider than daylight and darkness: responsibility is summoned, sympathy is appealed to, professional skill is invoked, and while the heart weeps for the dying fellow mortal, the intellect blushes for its own helplessness. But to come more nearly to the point, there is another difference in the dying chamber, and it is infinitely wide; the difference is dying with the Bible and without one. I have seen them both, many a time and oft, and have often felt, *it is worth the effort of a lifetime to be able to die well*. By dying well, I mean, having a firm reliance on the truth of the Bible, that reliance having been made up of the myriads of convictions which have occurred in a previous life of Christian rectitude. To witness such a death is glorious. It is a heart-lesson for good, which a century cannot erase. But on that other picture, the poor dying creature, who has no Bible, no hope, no God! who feels himself dying, and yet says, “Doctor, I won’t die!” “Get a carriage for me, and I’ll soon be well as ever,” and then he talked to me of his plantation, of his plans for clearing more ground, and the estimated product of each additional acre. “Send for my factor,” said he, “and tell him to bring my account current.”

“But my friend, you may die to-night.”

“I tell you, Doctor, you don’t understand my case.”

I sent for the factor, and for the satisfaction of those at home, whom he was never to see again, I sent for the minister too, who like the good man that he was, came right away; but he said, “*it is too late*,” offered a prayer and left us alone. Scarcely had he gone when the factor came; the very sight of the long bill of sales and per contra, waked up the last slumbering energies of the godless one, and after an examination, detecting an error of a few cents in an account involving many thousand of dollars, handed it for rectification, turned over, and died!

But in the *progress* of disease, the Bible is the best emolient; it makes the timid lion-hearted, and nerves the wasted body with a strength almost superhuman. “I have preached,” said the lamented Spencer, “and when I reached home, I found my boots part filled with blood,” and yet so engaged was he in his Master’s work, that none of all his loving and loved people thought that he was ill. At

a late hour some one said, "your pains must be agonizing!" "Agony! it is far short of what I feel." Yet, not a murmur, not a complaint ever escaped the good man's lips.

Many people say that *old age* requires a stimulent, that a little wine or brandy, "now and then," would be of great service, would brace up the system and supply a vigor, not to be attained in any other way. Whatever may be the advantages of stimulants to the aged, I know that my mother's mother took none, and yet beyond the age of three score and ten, she had the cheerfulness of a girl in her teens. I cannot recollect, that during all the years of our childhood, we ever paid her a visit, that we did not find the little stand at her right hand, and Scott's family Bible upon it, most always open, or spread upon her lap. She would knit awhile, then read a verse or two, with its explanation; and for every occurrence of life, whether of gladness or of gloom, she had some pertinent scripture expression, that seemed to have a *dorstail* fit, as a cabinetmaker would say, I myself having been a kind of amateur in that line, at such odd times as it was found a bore, and that the mind would not work at orthography, etymology, syntax and prosody, for so early as then, I had observed when I was not in a studying mood, there was no use in trying. I never could do a thing when I did not feel like it. Reader, make a note of this, and it will do you and the world some good hereafter. *Be at it when the fit is on you*; then it is most likely to be done well, and what is worth doing at all, is worth doing well.

"*As I was saying*," Hannah Pyke was a cheerful old woman, and her love of the Bible, and of doing good, made her so. How many and many a dollar of hers went to "Princeton," a name as dear to her as Jerusalem to a Jew. How many a bank note stuck to a minister's hand when she bade them good-bye; reader, they say "good-bye" "*cut west*;" if you were to say *adieu* out there, they would think something was wrong in the upper story. How many a poor preacher went away from her hospitable home, with a coat or a vest, or other garment that he did not bring with him, nor knew it was among his worldly goods, until with delighted surprise it was observed to be among the contents of the old "*saddlchings*," as they were spread out on the floor, husband and wife and little ones all around in a ring, each one hoping father had brought an apple, or cake of sugar, or a picture-book, or something else—how many of such presents were made, can only be known at the judgment, where both giver and receiver have long since gone. There were two other things my grandmother read occasionally; she took the "*Missionary Herald*" from the start, and that square, dumpy, queer kind of a newspaper, the "*Boston Recorder*," then the only religious newspaper in America. The Bible and her own experience told her what God was doing for her; these two papers told her what He was doing for the world outside, and what the young "students," as she used to call them, were doing, whom she had placed in the ministry, in whole or in part; a few of whom have no equals; they, too, now gone with the world's largest honors and most affectionate remembrances upon them. Now with these instances, which, as it were, have grown up before my eyes, how can I do otherwise than to recommend to every young man and woman, who wishes to be healthful in mature life, and to pass on to a cheerful and painless old age—the reading of the

Bible as a means of health. Some people, I know, will turn up their noses with contemptuousness at such an idea, but such should remember, that sometimes contempt is mutual; and then, again, their experiences are all on one side. I give one fact out of a million, and I know that the sentiment is true, from a wide observation; it is a moral demonstration, as conclusive and as clear as any of Euclid's, and the sneers of a universe cannot bring shame to my face when I know that I am right. I might go further and give a "recipe" for reading the Bible with a view to its healthful influences, but for the charge of invading my minister's premises, to whose discourse on the first Sabbath in January, the world is indebted for any of good there may be in this tedious article. Still, I will lay aside a Doctor's dignity, and as "an humble friend of mankind" in general, and of the young in particular, I will make a suggestion as to the best way of reading the Bible with a view of a *daily gaining influence* over the principles and practices of our lives. Do not make an effort to read it all through in a year. Do not resolve you will read two or three chapters a day, nor one, necessarily; but do resolve, that you will read any number of verses from one to ten, *the first thing in the morning*, and think about what you have read all the time you are dressing; and get into the habit of fixing the mind on some one sentiment advanced, to be thought of several times during the day; a day will seldom pass, that observation will not confirm that sentiment, and thus every day will add an argument for Bible truth, until, before you are aware of it, your principles and your practices will be shaped by its dew-distilling teachings, and every word of it will be received with that childlike fearlessness, which none but an heir of immortality can ever know, and the possession of which confidence is worth more than all worlds.

A NEW DOCTRINE.

"Every Christian friend that goes before us from this world, is a welcome spirit, waiting to welcome us in heaven."—*President Edwards.*

BROTHER CAMPBELL—*Dear Sir:* I find the above sentiment in the last number of the Harbinger, and from your heretofore expressed opinions, I surmise that you are of the same mind with the great and good Edwards. Indeed, the sentiment is one of universal belief throughout the Christian world; and I might say, and not far miss the mark, pagan world, too. It has been held from a time "whereof the memory of man runneth not to the contrary;" and in addition to the soundness of its antiquity, it is a sentiment which is endeared to us by all that we hold most dear in life—by all that we cherish most devotedly in the hour of death. Scarcely have our infant tongues learned their childish prattle, and are taught to lisp the dear names of the loved ones around the family hearthstone, than this sentiment is

stamped indelibly upon our pliant minds. And when death throws his dark shadow across the happy threshold, where we were wont to bask in the sunshine of life's "early morn," how are our childish visions interwoven with the bright and glorious sphere, in which we anticipate a joyful reunion with the loved and the lost? How does the young mind love to wander forth among the bright stars, and the peopled creations of its own happy fancy, and the glorious worlds where inhabit the beautiful and the blessed? Thus in youth this sentiment is endeared to us by the fascinating influences of poetry and childish romance; while in later years it becomes hallowed in our memories and doubly enshrined in our hearts, from our saddened experiences, and the many rubs, and wounds, and spirit-scars which we all receive in the stirring and unholy scenes of life's battle. It takes firmer and firmer hold of our hearts, every hour and day that we live. For when the remorseless scythe of the great Reaper cuts down the fair and tender flowers of our hearts' fondest care, it is pleasing—nay, more—it is rapturous, to think that the icy hand of death must yet release its grasp, and the cold, still grave, unbosom its fetters, and return to our casket the jewels which our hearts most prize. We are strengthened by it "to bear the ills we have," in a better and kinder spirit; but I fear, looking too much to the consolation it affords us, we never stop to inquire, Is it true? We never ask, Do the Scriptures teach such a doctrine? We are content to think with the poet:

There is a credence in my heart,
An esperance so obstinately strong,
That doth invert the attest of eyes and ears.

I am conscious, that to assail at any time, or in any manner, a long-established opinion, has ever proved a thankless task to the assailant; and consequently, I approach this subject diffidently—more in the spirit of a searcher after truth, than as endeavoring to instruct others. And when I state my belief, that, in heaven, *there will be no recognition of friends*, I do it not dogmatically, nor after the manner of *Sir Oracle*, nor for the purpose of contention. I so write because I so believe, and because I think the Bible so teaches. I know many will be startled at this, and perhaps the tender consciences of some may be offended. Why, say they, I would not wish for heaven, did I not expect to meet there with some kind friend, or loved one who is gone? Just so; and herein lies the evil of the doctrine. For men learn to love heaven, *not* for its own sake, but because they expect there a reuniting of the severed cords of their *earthly, carnal* attachments. They expect there to meet again their brothers, or sisters, or sons, or daughters, having for them the same affections which they have here, and altogether oblivious of the fact, that in heaven there will be

neither "marrying nor giving in marriage," nor any remains of those passions which were entirely earth-born in their natures and tendencies. They forget, too, that if to meet there with their *families* were necessary to their happiness, that the *absence* of any one member, and the consciousness of his or her being in the condition of the damned, would destroy all the satisfaction they might otherwise enjoy in the remaining members. They would be utterly miserable in the knowledge of the eternal destruction of one loved as dearly, and may be more dearly, than all those whom they see enjoying the blessedness of Paradise. And thus we perceive that the doctrine generally entertained, carries with it its own refutation.

Again: it is opposed to my conception of the nature of Christ's religion, and that heaven for which he came to prepare a people. God is a Spirit, and in his dwelling place will be none but spiritual worshippers. The religion of Christ is a spiritual religion, and is intended to prepare men for the presence of the Most High. It is any thing else than sectional, or political, or earthly. It is eminently cosmopolitan.* It endears us to our fellow-men the world over: but especially does it endear to our hearts all who are of "the household of Faith." No matter if they walk naked the burning sands of Africa, or are smothered amidst the furs of Russia, or tread the halls of learning in the world of civilization, or roam with the untutored savage. It endears them *all* to us, singly and severally, with a love, holier, more unsullied, more heavenly, and more lasting, than all the loves or affections of earth. I do not desire to be understood as saying, that Christ's religion would induce us to love *every professor* of that religion more devotedly than our friends and families; but I do assert, that every child of God loves the *true* followers of Christ with an affection ten fold stronger than any other mere earthly attachment of which the noblest human heart is capable. And I honestly believe, that, unless we cease to hold out to men as one of the greatest attractions of the Christian faith, the reunion of *earthly friends* beyond the confines of the grave, we fall far short of that high conception of the mission of Christ, which it deserves. We should imbibe sufficiently of the spirit of our Master to proclaim to the world, that the life which we are to lead in the Paradise of God, is a *remove above* the affections, the holiest and most enduring affections, which we may or can contract during our earthly pilgrimage. Men, indeed, will cry out against *this*, and religionists, too, will cry out against it, and will call the doctrine heretical, and speak evil of its upholders; but what need we care for that? Do we not know,

Thrice is he armed who has his quarrel just?

As for my part, I maintain with that noble soldier of the Cross, the excellent Paul—Let God be true, and every man a liar!

Triana, Ala., January 1, 1855.

D. R. HUNDLEY.

[The above communication would have appeared sooner, had it not become entangled with other documents. We submit it, without any remarks at present, to the reflection of our numerous and various readers. Let them look all round it before they endorse or demur.—A. C.]

LETTERS OF ELDER J. L. WALLER TO A. CAMPBELL.—

No. II.

THE REVISION OF THE SACRED SCRIPTURES BY THE BIBLE UNION.

LOUISVILLE, Ky., January 27, 1852.

ELDER A. CAMPBELL—*My Dear Sir:* I have but returned a few days ago from a tour to the central portion of Kentucky. I have been putting the new version ball in motion. My expectations were more than met. It will gloriously triumph in Kentucky. But you will see particulars in the *Western Recorder*, and in other papers.

Your letter of the 10th inst., came in my absence; and I reply the very first spare moment.

You will see from the papers, that those who assembled at Memphis on the 26th ult., adjourned the Convention to April 2d. Before leaving for my late tour, I made extensive inquiry here among boatmen, and others well acquainted with the weather and seasons, and they all assured me that the forepart would be more certain, safe and pleasant, than the latter part of April. I thought, too, it would be less likely to trench upon the time of the great national anniversaries. So as Chairman of the Provisional Committee, I issued a notice, that the Convention would meet on the 2d of April. Had I known your wishes sooner, I would have endeavored to meet them. But the matter has now gone too far to be changed. I regret it very much.

Still, I earnestly hope and pray that you can arrange matters so as to attend at the time now fixed. I feel assured that you will, if possible. This is a cause which demands much sacrifice of time, and means, and even comfort and safety. For myself, I have counted the cost, and have enlisted for the war. At present, I am the target most shot at. Every sort of attack, covert and open, is made on me. But I care not. Conscious that it is the cause of God and truth, I fear not for the result, I am poor, very poor, and my constitution has nearly

been destroyed; yet at my own charges, and in the worst of weather. I have been laboring day and night for three weeks in this good cause. I will not count my life dear, if by its sacrifice I may attain unto a faithful translation of God's word into the English language.

I leave to yourself the choice of the theme for an address at the approaching Convention, requesting, simply, that you will inform me what it is by the 15th of March. The Convention will be much larger and more imposing, in April, than it would have been in December.

I thank you for your work on Baptism. As yet, I have had only time to glance at it, and probably cannot do more until after the Memphis Convention, as I shall be almost constantly traveling until then. I will, however, give your work a candid and careful examination.

I trust you will not hold me responsible for the errors of my printers. I am out of all patience with them; and have made every endeavor in my power to have a better state of things. Hitherto, I have failed. Your address, however, maugre all the errors of the press, is doing much good.

Excuse this hasty letter, and believe me,

Yours most respectfully,

JOHN L. WALLER.



DR. MACLAY.

LETTERS from Dr. Maclay, dated at Manchester, 16th of April, communicate the intelligence of his continued health and labors. He had preached seven times in the week preceding the date mentioned, in Manchester and vicinity, and had succeeded in engaging the sympathies of many in that important manufacturing district of England, to whom the plan and objects of the American Bible Union were heretofore comparatively unknown. These seem to have commended themselves to great numbers outside of the Baptist denomination, "many from the Episcopalian, Independent, Presbyterian and Methodist brethren, and some of the Society of Friends, concurring in the great importance of spreading God's pure truth among the nations, have kindly sustained the noble enterprise." From a recent address of Dr. Maclay, presenting the claims of the Union to the friends of pure Bible circulation in England, we give to our readers the following, in relation to the revision of the English Scriptures. J. E.

"But the Union's great and paramount work, in the first instance, is the revision of the English Bible. As being the language spoken

by the most enlightened, zealous, and numerous of the spiritual followers of Christ, it has been deemed most expedient to devote the energies and resources of the institution to this pre-eminently important undertaking. It is now well nigh two hundred and fifty years since the present version, under royal authority, was given to English-speaking Christians. In the progress of that long period, changes have taken place in the Anglo-Saxon tongue, progress has been made in a better acquaintance with the original languages, and new sources of information, throwing light on the meaning of the Scriptures, have been opened up. So that means of rendering the sense of the Bible more plain and explicit to those who speak the English language, are more abundant and precise than at the beginning of the seventeenth century. That a revision is needed, the highest authorities in the departments of Christian learning and criticism have declared for more than a hundred years. At all events, they have maintained that the state of the English version was such, that 'in respect of the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless.' 'Innumerable instances might be given of the translation of the Divine original.' 'Whoever examines the version in present use, will find that it is ambiguous and incorrect, even in matters of the highest importance.' 'With such an accession of helps, with light poured in from every part of the literary world, with such important principles, and with the advancement of critical skill to supply them, it is natural to conclude that many mistakes and obscurities may be removed from the present version, and that the precision, beauty, and emphasis of the original, may be communicated to it in various places.' Such are the sentiments of men occupying the highest places of authority, as to sacred criticism. Lowth, Kennicott, Blackwall, Newcome, Campbell, and a host of others, have avowed opinions such as these, and pointed to the vast importance which they attached to a revised version of the Word of God in the English language.

"The Bible Union, therefore, in adventuring upon this course of action, as to the English Scriptures, have not been guided by the spirit of rashness or mere frivolous innovation. No doubt some friends of the Bible have felt a measure of anxiety lest the popular faith in the present version should be disturbed, and would rather retain it as it is, than shake that veneration which ascribes to a mere translation the authority of the inspired original. Now, whilst King James' version has, by all denominations of Christians, been justly regarded as one in which many of the beauties and much of the sublime simplicity of the original have been brought out and displayed, it ought never to be confounded, as to supreme authority, with the inspired Canon in the original tongues. The English version is, in the main, faithful and replete with excellences, which, in the revised version, it will be the object of the revisers to retain. Acknowledged errors and defects, such as, on the part of competent Christian scholars, would at once be conceded as bearing this character, are alone to be remedied or removed. It is not the mere affectation of change that is aimed at. The object sought to be gained is, that our vernacular Bible should represent as clearly, faithfully, and completely as possible, the glory of the Lord as seen in the original Scriptures. And that the version, whether in English or in any other language, should

come as near to the standard as it is possible for scholarship to make it, no sound-thinking Christian will deny. It is due to the multitudes at large, that they be able to read fully and clearly, in their own language, what God spake of old by his inspired servants. In short, as Dr. Conant justly observes, they have a right to demand of Christian scholars the best version that scholarship, under the guidance of the Holy Spirit, can produce.

"Here, indeed, the managers of this vast and responsible undertaking desire ever to feel their dependence. 'Unless Jehovah build the house, they labor in vain that build it.' The promised aid of the Spirit of truth, they implore. His guidance and direction are above all needed, in order that the revision may be accomplished in such a way that the God of the Bible may be honored, and the spiritual interests of men to the greatest extent attained. This, indeed, they are satisfied, precedes all other considerations or aids in carrying to a wise, holy, and advantageous issue, the work which, under the Divine Providence, they have been led to undertake. Whilst, therefore, my now addressing you has for its object, in part, to secure pecuniary assistance, it is earnestly desired, above all, that the friends of the Bible give their prayers before God that he would crown the object of the Association with success—that the Word of God be faithfully translated, from beginning to end, into all the languages of earth; and no less so into that which is spoken by the Anglo-Saxon races, spread, or being spread, over every region of the habitable globe.

"It would be easy in this place to multiply instances of mistranslation, or of translation in which the sense is now utterly obscure. The limits, however, of this circular, preclude the possibility of such a course. To intelligent Christians, who are accustomed to hear the Word of God faithfully expounded, such obscurations of the sense are familiar. At all events, they cannot be without the impression that an amended version is possible, from the attempted simplification of the sense ever and anon sought to be gained by faithful expositors. Now, in the course entered upon by the Union as to the English Bible, this revision is about to be accomplished by means of revision so placed as to numbers, competent scholarship, as to secure, as far as learning and other necessary qualifications are concerned, a result as perfect as possible. The revisers are not selected exclusively from one section of the Christian church, as if this enterprise were the interest of one. They are numbered already from eight different denominations. In this one fact, the purely unsectarian nature of the work must commend itself to the judgment and approval of all. It is not an English Bible for this sect or for that; it is not the foisting in of some special dogmatic or ecclesiastical opinion; it is not to further the seeming interests of partizan votaries of religion, that this attempt is gone about. The unhesitating choice of competent scholars from eight different sections of the Christian commonwealth, is evidence, if such were demanded, that nothing that can be construed into a sectarian guise, is found intermingled in this undertaking."

THE virtue of prosperity is temperance; the virtue of adversity is fortitude.

ABSENCE FROM THE CHURCH.

In every body of Christians, we believe, may be found a class who think they neither commit wrong, nor lose much by absenting themselves from the stated meetings of the church. When the hour for church arrives, they either reconcile their feelings with imaginary difficulties, or content themselves with the idea that a sufficient number will be in attendance without them. Foolish conclusion! Though multitudes should be there, they cannot possibly claim the blessing for absent brethren; and while they openly disobey the divine injunction of "forsake not the assembling of yourselves together," they also lose much more than they can possibly appreciate.

We are told by the divine historian that the disciples were assembled to talk of the crucified Redeemer, who, as yet, had not appeared unto them, and that, for fear of the Jews, the doors were shut, when to their astonishment their Master appeared in their midst; and "then were the disciples glad when they saw the Lord." He had visited them to cheer them in their present affliction, and to commission them as his messengers, and after having done this, "he breathed on them," and said, "Receive ye the Holy Ghost."

What a happy meeting this must have been! How must the hearts of each have rejoiced as he beheld his divine Master, as he heard the tones of that well-known and loved voice in consoling promises. But a *shade* must be drawn over this picture. One was absent. "Thomas, one of the twelve, called Didymus, was not with them when Jesus came." Where was he? and why was he absent? While his brethren were rejoicing in the blessed certainty of a risen Lord, he was, perhaps, alone doubting. He might have had good reasons, too, for his absence. It might have been an *unpleasant day*; or he might have been *indisposed*; or he might have thought it waste of time to spend an *hour* in talking of one whom he did not know whether to believe in or no. Be this as it may, he lost the blessing which those who had assembled themselves together received, and bitterly did he repent of it afterwards.

And now, did the disciples of Christ at that time really need a blessing more than they do now? We think not. And how are they to obtain this blessing? By remaining at home and suffering their brethren to commune with their Redeemer for them? God has promised that where two or three are assembled in his name, he will bless them. He has said, "In all places where I have written my name, I will come and bless you." Where is the minister who can look over his congregation, even upon that day, which is, as it were, fenced in from the regular course of time for the praise of God, without beholding many vacant seats, plainly indicating that the Thomases of his congregation are not a few? Why is this one absent? Perhaps a brother has offended him; but is this sufficient excuse? On the contrary, it is utterly worthless; and not only worthless, but you, because your brother has offended you, offer a direct insult to Christ by so doing. He has advised us to sociality by the prayer given to his disciples. He does not command them to say, "*My Father*," when they pray, but "*Our Father*." By this we should learn, not

only to cultivate the acquaintance of our brethren in the prayer-meeting, but also to cultivate a praying heart for all; that we should acknowledge one common Saviour in all we do and say, and assemble ourselves together that we may commune as to the best mode of promoting his kingdom upon earth, until it shall be "as it is in heaven."—*Christian Index*.



A GOOD AND A HAPPY THOUGHT.

Superiority of God's Bounties, to those of Earthly Friends.

BELOVED BRO. CAMPBELL—My reading, this evening, has supplied me with the following reflections, which I convert into an essay, under the above heading.

We should reflect on the superiority of the bounties of our heavenly Father, over those of our earthly friends, not only in their number and quality, but especially in their unremitting constancy. The dearest friends only think of us occasionally; nor can we be so unreasonable as to expect to be the constant object of their attention. If they assist us under the immediate pressure of distress, their cares are afterwards remitted.

Many, besides us, have a claim upon their kindness, and they could not invariably attend to us without being unjust to others. If a man were to lay out his whole stock of affection upon one individual, how many duties must he neglect; how many claims must he slight; how much injustice must he commit; of how much ingratitude would he be guilty! And as an earthly friend cannot divide his benefits, or even the common acts of kindness, among an indefinite number, and as human means have limits, so his benevolence can generally be little more than good will. But the exhaustless fund of infinite love can never be diminished. Though the distribution is universal; though the diffusion is as wide as his rational creation; though the continuance is as durable as his own eternity, the beneficence of Almighty power needs not, like his creatures, deduct from one because it is liberal to another.

Our kindest friend may not always know our secret sorrows, and with the utmost goodness of intention, cannot apply a balsam where he does not know there is a wound: or it may be a wound deeper than human skill can reach, or human kindness cure. Again: our weaknesses may often weary, and sometimes disgust, even an attached friend; but it is the feeling of these very infirmities, with which our divine High Priest is so tenderly touched. His compassion arises

from a deep and intimate sense of sympathy; for he was in all points tempted like as we are, yet in no point did he sin.

It is, in this view, that we become so personally interested in the attributes of God; that they come in so completely in aid of our necessities, and to the supply of our comforts. As his omniscience brings him fully acquainted with all our wants, and his omnipotence enables him to relieve them, so his immortality is pledged for our's, and ensures to us the perpetuity of our blessings. What a glorious idea, that the attributes of the self-dependent and everlasting God are laid out in the service of his children!

In gratitude to God for all his mercies, I abide,

Affectionately yours in his beloved Son,

CHARLES D. HURLBUTT.

Steamboat Sciota, April 2, 1855.

WHERE THE HIGHER LAW DOCTRINE COMES FROM.

MARY QUEEN OF SCOTS AND JOHN KNOX.

MARY next desired to see Knox, and, perhaps, hoped to mollify him, and attach him to herself. In the interview which she had with him, she discussed the duties of the Christian and the subject. She pointed out to him, that, in his book against female government, he excited nations to rebel against their rulers; and she advised him to treat with greater charity those who differed from him in matters of religious belief. "If, madam," said Knox, "to rebuke idolatry, and to persuade the people to worship God according to his Word, be to raise subjects against their princes, I cannot stand excused, for so have I acted; but, if the true knowledge of God and his right worship lead all good subjects (as they assuredly do) to obey the prince from their heart, then who can reprehend me?" He then professed his willingness to live in all contentment under her majesty's government, so long as the blood of the saints was not shed; and he maintained, that in religion, subjects were bound to follow, not the will of their prince, but the commands of their Creator. "If," said he, "all men in the days of the Apostles should have been compelled to follow the religion of the Roman Emperors, where would have been the Christian faith?" The queen, drawing a judicious distinction between conscientious dissent and rebellious insurrection, replied, "But these men did not resist." "And yet," answered Knox, "they who obey not the commandment may virtually be said to resist." "Nay," rejoined Mary, "they did not resist with the sword." "That," said Knox, "was simply because they had not the power." At this candid and bold declaration, that power conferred the right of insurrection, and that weakness was the only reason for submission to princes, Mary Stuart exclaimed with astonishment, "What! do

you maintain that subjects, having power, may resist their princes?" The fanatical reformer, who considered that the State should be subordinate to religion, did not hesitate to adopt these consequences of his theory. "Most assuredly, madam," he replied, "if princes exceed their bounds." Then, comparing sovereigns who, in their blind zeal, would persecute the children of God, to a father who, struck with madness, should attempt to slay his own children, whose duty it would be to bind and disarm him, Knox continued, "Therefore, to take the sword from them, to bind their hands, and cast them into prison till they be brought to a more sober mind, is no disobedience against princes, but just obedience, because it agreeth with the Word of God." Mary was utterly amazed. A doctrine so subversive of all authority, which made subjects judges of the obedience which they owed to their rulers, and which authorized them to revolt at the instigation of their spiritual leaders, filled her with alarm. She pictured to herself the terrible future which was reserved for her, a Catholic Queen, in the midst of these haughty and insubordinate Protestants, with their stern and fanatical ministers. She had no strength to answer, for she felt reply was useless. She fell into a melancholy silence, and "stood as it were amazed, for more than a quarter of an hour."—*Chambers' Journal*.

BIBLIOGRAPHIC NOTICE.

WE commend to those of our readers who have leisure and taste for examining the evidences of our religion, as set forth and urged by its apologists and defenders, during the first 400 years of the Christian era, a new work on the Evidences of Christianity.

The work was, by a Board of Trustees from the University of Cambridge, adjudged worthy of the Hulsean Prize. And we hesitate not to say that, in our humble opinion, the distinguished honor was not misconferred, when the prize was awarded to W. J. Bolton, Professor in Gonville and Caius Colle, Cambridge.

The copy we have is a reprint from the American press—Boston, 1854. The book has been in the hands of the English people since 1852.

We shall, in the meantime, treat our readers to a few paragraphs of the essay, and which we shall select from a few of the first and last pages, that having thus glanced at it in the *two extremes*, they may be the better able to take a consistent view of what the work should be, to fill up the intervening space.

A. W. C.

The general subject of these essays,—the setting forth of the claims which Christianity has in the way of evidence upon our faith and

affection,—commends itself to every man's conscience. If religion is important, whatever calls our attention to it must be important also. But "the Evidences" do more than recommend Christianity: they are the groundwork of the sacred building. Every appeal to the believer or unbeliever stands upon their truth; and whether viewed as external or internal, historical or moral, objective or experimental, argumentative or testimonial, direct or auxiliary, they constitute the substance on which all true spirituality of mind rests and operates. In this respect our religion differs from others, and enables us to invite and welcome that rigid examination from which they all instinctively shrink. But without entering upon such a boundless subject, we may take for granted that its nature is understood, and its value appreciated, and proceed at once to the most specific matter in hand; the part of this grand whole selected for our present consideration.

It consists of a *particular* view of the Evidences for the truth of Christianity; a view that may fairly be called the original view; taken not by ourselves, but by others; from a point in past ages, and in foreign lands. I may, therefore, be allowed to say here, once for all, that in transporting our thoughts, as we must needs do, to times, places, and situations, so distant and different from our own, we shall require both patience and candor; patience in surveying exotic and rather extensive materials, and candor in judging of them, with modern, perhaps preoccupied minds.

There is much, however, to make this an *interesting*, and, still more, an *instructive* matter of research. Its interests arise from its connection with history,—not with civil history so much, though any experimental reference to this increasingly important study (much more the entire bearing) must be welcome in an age of inquiry and electricism like the present,—but rather from its connection with the history of the *Christian religion*. Our subject is ecclesiastical in its very nature; an essential page of church history. It involves a review of the first four, probably the most important centuries the world ever saw; and an exhibition of the earliest combined intellectual defence of Christianity, in which and by which the primitive converts were enabled to give "a reason of the hope that was in them." Surely to those of us who indulge the same hope, this period of the church's great and *predicted** conflict; these Apologists, our own elder brethren and fellow Gentiles, who fought and in some measure bled for us; and these arguments, the weapons they wielded with considerable energy and success, present altogether a most inviting field of thought. * * * * *

The *usefulness* of our task may be presumed from the following suggestions among others. First, such a review is calculated to disarm and dissipate *prejudice*. However much there is of the erroneous, absurd, or obscure in the esoteric system of the Fathers, and whatever misuse has been made of such imperfections by a patronizing heresy, or a sneering scepticism, (rendering caution doubly necessary,) nothing of the sort obtrudes on us here. From vexed

* I believe all the schools of prophetic interpretation, however they may differ on other points, coincide in finding intimations of the sufferings of the early church in the Revelation of St. John.

questions, the sad detail of civil strife among Christians, and all the disturbing associations that cling to internal and long-continued controversies, the present inquiry is free. We are invited to a nobler, fairer view of the Fathers unanimously contending in all simplicity and earnestness, and against each external foe, "for the faith once delivered to the saints." We have to consider them not as preachers or catechists, but as Apologists; not as disputants in a council, but as defendants in a court: and though considerable blemishes undoubtedly attach to many of them under these as well as under any other characters, yet they will be found of such comparatively rare occurrence, and bearing so little upon the main topics and design of the present investigation, as scarcely to require a place in our thoughts. * * * * *

A further result of the discussion before us must be to deprive the modern sceptics of this claim to *originality*. I think it will appear in the sequel that most of our present popular objections to Christianity have been anticipated centuries since. With the exception of a few sophistries and transcendentalisms, which destroy themselves, I scarcely know of an infidel position that we do not find taken up and exploded by such writers as Origen, Arnobius, Eusebius. Perhaps the exposure of such a circumstance, considering what a sharp spur notoriety is, may serve to lower the value of rash opinions, even in the eyes of the inventor himself; or, the bloom of freshness being lost, more certainly in the eyes of others also.

And this idea leads us on to another somewhat akin to it. Our subject is of value as proving collaterally the intellectual *capacity* of the early Christians. For not only are adverse and infidel objections quoted or presumed in these documents, but they are also shrewdly and substantially answered: and thus we find modern defenders of the faith as well as modern objectors, have been superseded. Much that Grotius, Pascal, Fenelon, Paley, have produced on the Evidences of Christianity, will find its precedent, if not its original, in these Christian classics. What has been said of Arnobius may be said with more or less truth of the rest of the Apologists; "the reader will recognize many a familiar thought, and remark how many arguments of modern Apologists have been anticipated here." An investigation of this sort, therefore, cannot but do some justice to memories of the past. But it will do something more. This is not a mere compliment to the pious dead: it is material to our own confidence in the common cause. The importance of establishing the right of early Christian converts to be reckoned intelligent as well as sincere men, is pointed out by Dr. Woodham in his preface to *Tertullian's Apology*.* He shows that the learned Grotius† in making miracles decisive evidence for the truth of Christianity, draws his inference, not as Paley does, from the *sufferings*, but rests it upon the *circumstances* of the early converts; especially upon the fact that such professed philosophers, "men of good judgment and no small learning," as most of the Apologists were, became disciples after due examination.‡

* Tertul. Lib. *Apol.* Ed. Woodham.

† Grotius, *On the Truth of Christianity*, Lib. II. §4.

‡ That this careful examination was made, may be gathered from the scraps of autobiography, as well as from the substance of these apologies.

The last point I need notice in order to claim the most serious attention of the reader, is the general *applicability* of the apologetic arguments to the times in which we live. This, the most important quality, involving as it does great practical utility, will require a little thought. There are many things, that as they become old become obsolete, or which, when transferred from one country to another, are as useless in their new relations, as they were valuable before. The era or the climate whose peculiarity gave them birth being changed, their use is gone. Among these transitory existences, the evidences of the Christian religion are certainly not to be classed. Like the cause they support, they belong to every age and every zone. This universality of application arises from two things. First, from the ethical nature of religion itself, which being unaffected by temporal changes, and admitting neither of discovery nor development, lends a glow of immortality, a perpetual youth to any principles of reasoning that have ever been of considerable service to its interests. And secondly, from the unalterable character of the errors such arguments are invented to counteract. Error is as immutable as truth. Its outward couching of language or logic may vary; but its direction and force are the same: its masks may be many, it has but one face.*

The Chevalier Ramsay, in his *Essays on Pagan Theology*,† has taken the trouble to trace an identity between the ancient and modern systems of philosophy. But without quoting his details, we may at once adopt his conclusion: "Modern free-thinkers have only revived the ancient errors, disguising them under new terms. The history of former times is like our own. The human understanding takes almost the same forms in different ages, and loses its way in the same labyrinths." Especially is this true of the opposition the human heart feels to the system of Divine *grace*. Here the world for once maintains a uniform consistency. It thinks and acts much alike everywhere, and at all times. Indeed, on no other hypothesis could we explain the fact already advanced, that most of the old objections to religion have their representatives still: that, for example, the difficulties noted by Athenagoras concerning the resurrection, and by Origen concerning the evangelistic history, are just what are now going the rounds of our workshops and lecture-rooms with all the credit of a patent invention. But I would ask who needs any other witness to the truth of this proposition than his own daily observation! Surely no one can have reflected upon the state of society (whatever its range) in which he moves, without perceiving that our own country and day furnish living specimens of all those classes of mind with which St. Paul, and his successors in the *Apologetic* work, had to contend; that the Sadducee and the Cabalist, the Epicurean and the Gnostic, have disappeared only in name. How many of our scientific professors are but materialists; of our theologians, but Neoplatonists; of our sentimental poets, but worshipers of nature, and that, too, in *this* land of light! "Little do they know," says Chalmers,‡ "of our men of general literature, who have not observed the

* "Manabat saxo vena perennis aquæ."

† Annexed to this author's *Cyrus*. Tenth Edition, p. 341.

‡ Sermons.

utter listlessness, if not the strong and active contempt, wherewith many of them hear the doctrine of God's word." In fine, if we allow with Baxter, "he that makes not God his chief good and ultimate end, is in heart a pagan and a vile idolater,"* who is not a party concerned? Would that this were a mere play upon words; but there is too serious a reality in it. It exhibits a parallelism of *principles*, if not of expression, underlying all periods of time.

* * * * *

In conclusion, the writer observes:

Our investigation is thus brought to a close, and leaves little more to be said but by way of recapitulation or reflection.

In the course of this Essay it has been my endeavor to suggest what were the evidences adduced by the Apologists in defense of Christianity; to explain the circumstances, sense and designs, with which they were urged; and to illustrate and prove the whole by sufficient, direct citation.

The result, it must be granted, is to establish both the reputation and claims of the foregoing arguments. They are found to be the inventions of wise and good men, who have long since gone their way, like Daniel escaped from the lion's den and the fiery furnace, "to stand in their lot at the end of days:" as such, they are to be revered for the sake of their authors' characters. They are found to be the identical addresses which, under God, helped to allay the most furious moral tempest that mankind was ever in; and, after the manner of the Saviour's words on the sea of Galilee, hushed the winds and the waves into a great calm: as such, they are to be studied for the influence they once exerted in the world. They are found to be methods of conviction at once scriptural and philosophical, original and thorough, even (as it may be said of them) to the satisfying of the subject, not by exhausting its materials, but by indicating and occupying its limits: as such, they are to be prized in each succeeding age, for their own intrinsic and enduring worth. Lastly, and just on these accounts, they are found, though the fruits of bygone discussions, to be as unquestionable as ever: as such, they are capable of being advantageously employed by ourselves; an advantage to us above all others, and without which, it is presumed, the present thesis would never have been appointed for our consideration; but of which I feel sure, it has proved itself possessed in an eminent degree. What other or more weighty considerations than these can be desired to establish the value of any human opinion? And hence arises the reciprocal obligation we are under with regard to them:

"Quisquis magna dedit, voluit sibi magna rependi."†

It would seem as if we can scarcely do our duty, with regard to the sacred cause which these pleas were intended to promote, and of which every professing Christian may still be called the modern apologist, in face of the array of sceptical and mythical error, of the superstition, of the folly, of the licentiousness that almost distinguish our age, without casting back an occasional glance over the whole

* Saints' Rest.

† Whoever has conferred great favors, wishes equal favors in return.—*Am. Ed.*

field of controversy. True we have not to encounter the ancient opposition in precise terms. Centuries have rolled away: the immediate conflict has become a matter of history; the weapons, the mode of warfare, the foe, are in some respects changed. But it is equally true, as we have before observed, that this change is a limited one: specific, but not general; "a man's foes are those of his own household" still; the weapon, though varied in shape, must yet be of metal; in other words, our difficulties are but new cases of old objections; our enemies but fresh classes of the ancient schools of infidelity and heresy; our appeals but the arguments revived, of these time-worn apologies. Surely, then, it will be both wise and prudent in us, to mark at least the *general* plan pursued by these our predecessors in the moral suasion of mankind. I can only notice some of the most prominent features of this plan.

Observe, that the earliest defenders of Christianity were willing to test the truth of their cause in *any* and *every* accredited way; by argument or abstract reasoning, more plausible than the speculations of philosophy; by testimony or external evidence, more trustworthy than the traditions of other systems; and by experience or subjective proof, more efficient, ample, and durable than that of any human influence whatsoever; in short, that they placed Christianity upon a truly rational, a truly historical, a truly moral foundation. Such a religion, they justly concluded, was unique, must be true, must be divine.

A system that could thus levy tribute upon the whole world of mind and matter, from metaphysics down to modern facts, seemed to speak with an authority which neither scribes nor philosophers had ever thought of assuming. Our authors, therefore, inflamed with Christian zeal, and as men who felt themselves debtors in many ways, both to the Greeks and barbarians, to the wise and unwise, did not feel themselves authorized in withholding any thing out of this variety and plenitude, that was at all likely to attract the attention of their fellow-men to the momentous concerns of the soul. A star had led the magi to Bethlehem; other providential tokens might conduct, though by indirect ways, to equally blessed results.

But observe again, that as the Apologists took care to collect, so they also were mindful to combine these various arguments. They had arranged all the spokes of the wheel points to a common centre, they now bound them together with a tire. Union, in the case of the evidences, they conceived to be strength and symmetry, adaptation and use. No doubt they occasionally applied themselves, in the heat of their spirit, to some particular train of reasoning, called forth by the stress of the times, just as an experienced pilot inclines the bow of his ship to meet some threatening wave; but, as the same pilot, when the storm is over, returns to his true course, so are they seen, while allowing the variation, preserving the rule of combination. Indeed, to such an extent was this habit of presenting the whole forefront at once to the enemy carried out, that with a few exceptions, it would be impossible to distinguish the Apologists one from another, by any peculiar mode of ratiocination; and perhaps nothing they did went further towards convincing the world of the divine character of Christianity, than their perpetual exhibition of its comprehensiveness, completeness and perfection.

Observe, moreover, with reference to the practice of our authors, the one object to which they turned these united appliances, viz: the exaltation of the risen Saviour. Like the great apostle, into whose labors they had entered, and whose spirit they had imbibed, they preached not themselves, but Christ Jesus the Lord; and were servants to others for his sake. One object, one motive made them more than content to sink their own will and renown in their Master's, and their own happiness in that of their fellow-creatures. To these ends they welcomed even the stake, the rack, the mine. What an impassable gulf does a principle like this place between the Christian and the heathen philosopher; between the self-seeking of the latter, and the self-dedication of the former! Granting that they were both moral (which, however, is not the case) here is a further difference in kind, as well as in degree. To compare them, is to bring the cold and inanimate statue into competition with the warm and active hero it represents, the true messenger of God doing more than an angel's work, "the highest style of man!" And how can so miraculous a contrast (for it is nothing less) be explained in the case of a uniform series, like that which the Apologists present, but on the supposition of the renewing of the natural mind by the Holy Spirit's power, even as the subjects of it themselves declared, one and all? Would that such an influential object were always ours, and that we who call ourselves Christians in these peaceful but ensnaring days, bore more constantly in mind the responsibilities incurred, together with the dignity assumed, by reason simply of our name and profession!

Once more, it is a point not to be overlooked in the general plan of apologetical defense, that the anti-nicene Fathers of the church occupied true Protestant ground. They clearly show the practicability, and at the same time the propriety, of proving the truth of Christianity independently, and without the aid of any tradition or unwritten word. "The means of becoming acquainted with the will of God, according to the Fathers, are Scripture and reason: the latter subordinate to the former.* It is, probably, the obvious inference from this matter of fact, that has led some of the Romanists, as Perrone, Wiseman, Cardinal de la Luzerne, with others,† to confess that they rely in the *first* instance for proof of the authority of the church on Scripture, considered merely as a human document, and sustained by human testimony; and *then* employ the authority of the true church, to determine its interpretation, and to establish its inspiration; but this, while it acknowledges the dilemma they are in, only transfers the difficulty from one horn to another. It was a case of not arguing at all before: it is as clearly a case of arguing in a circle now.

These are but a few hints respecting the scheme of the Apologists; others equally important have, no doubt, suggested themselves to the reader's mind, which he can prosecute more at leisure.

The author has only farther to hope, in committing his humble attempt to the public, that with such a directory as is thus placed in their hands, some may be induced to renew their interest in the evi-

* Tenneman's Man. of Phil. p. 212.

† Palmer on Develop. and Consc. c. 2, p. 33.

dences for the truth of Christianity; and that all the people of God who may honor its pages with a perusal, may feel constrained by the whole survey to unite and encourage one another in language which David himself meant to be figurative and prophetic: "Walk about Zion, go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following. For this God is our God for ever and ever; He will be our guide even unto death."

THE ROMAN HIERARCHY.

PALMYRA, Mo., February 1, 1855.

BRO. CAMPBELL—*Dear Sir:* It is the desire of many of your friends and brethren, that you should, at your earliest opportunity, give in the Harbinger, the *precise time or period* of the rise of the Roman Hierarchy, when the kingdom or church of Jesus Christ lost her *Christian character*, as given in the Acts of the Apostles, and became the apostate church, or Mother of Abominations. I need not say to you, that they believe no living man is more competent to perform this task than yourself. Was this great transformation effected gradually or instantaneously; when Constantine ascended the imperial throne of the Roman Empire, or when the first Pope was born, or at some other period?

Hoping that your useful life may long be preserved, to accomplish this and other important services to the church of Jesus Christ, I subscribe myself yours, in the kingdom and patience of Jesus Christ,

JACOB CREATH.

BROTHER CREATH—*My Dear Sir:* I owe you an apology—and, I may say, a hundred others—for my apparent neglect both of themselves and their communications. But, my dear sir, I cannot, at best, pay a shilling in the pound of my debts to correspondents. Often in the receipt of one hundred letters in a week—many of them, too, on important questions and topics—and with all my other duties on hand, I cannot honor either my own feelings or those of my much esteemed, and, many of them, much beloved correspondents. I have immense files of unacknowledged letters, which are reserved for a more convenient season. But neither myself nor my auxiliaries can answer them all. Business letters are obliged to be attended to with all promptitude, and sometimes even they cannot always be answered by return mails.

But I have measurably got through one very important labor, which

has cost a great amount of mental concentration and effort; of which a tithe will never appear in print. We have often to labor much without visible or sensible improvement, just to be satisfied that some things are not susceptible of changes for the better. The labor to justify silence, is often more arduous and protracted than the labor to speak or write. In all matters of translation or revision, not a tithe of the toils are ever made visible or sensible to any one. But the day of emancipation is at hand, and we rejoice in the anticipation.

I purpose, the Lord willing, to allude, at no very remote day, to many matters on file; amongst which, your requests before me will be attended to.

In my former investigations of the prophetic periods, my mind reposed more agreeably on the year 606, as the birth of the Man of Sin and son of Perdition. And if so, we have but eleven years to await his fall. But I presume not to say that, in the full assurance of faith, we can contemplate that year as the year of his entire catastrophe.

Yet we must say, that no year since assigned, is sustained with more evidence of concurrent prophecy, than the aforesaid epoch. Still, it may be in this case as in the *birth* of the Messiah, or the *first Pentecost* after his sacrifice: there was not, even amongst his friends, any one that could, with full assurance of understanding, affirm the day or the hour of the one or the other of these transcendently important epochs of time. Indeed the scheme, both of Providence and Redemption, has never been so fully developed, either in type or prophecy, as to give infallible certainty to the most pious and erudite students of the Holy Oracles.

A. C.

THE Papal supremacy rests on three pillars—1. That Christ invested Peter with supreme authority, and made him his vicar on earth. 2. That Peter was Bishop of Rome. 3. That he bequeathed his power to his successors.

The first pillar is destroyed by the New Testament, Peter himself disclaiming all authority—(1 Pet. v. 3)—and Paul withstanding him “to the face, because he was to be blamed.”

The third pillar is destroyed by Church History, which demonstrates that the Bishops of Rome, in the second and third century, were elected by the congregation of Christians. The second pillar is also destroyed by the united testimony of the Scriptures and Church History, and we devoutly hope the tottering edifice may soon fall into ruins, and the Christian world be relieved from the terrible incubus of centuries.

THE NEW CRISIS—No. 1.

For many years past we have enjoyed a comparative tranquility in our ecclesiastic relations with contemporary religious institutions. Since the appearance of our Rice Debate, the petulance of the *would-be* paragons of fashionable orthodoxy had hung its oaten pipe behind the door, and sat repining at the onward march of the cause we plead. But under a somewhat spasmodic paroxysm, occasioned, it would seem, by the project of a pure version of the Oracles of God, in the currency of the last half of the 19th century, it has been roused into a furious passion, and in its frenzied rage has actually been fighting with a fearful spectre of its own creation, which it has wildly dubbed "*Campbellism*"!!

And, strange to tell, it has never made one true issue with us, as to the import of any Christian *fact, precept, promise, or doctrine*, delivered in the Christian Scriptures. We call for book, chapter, verse, and the well-established laws or canons of hermeneutics; but hitherto we have called in vain. We are endorsed as evangelical as their own creed, if that be a desideratum, by some of the most reputable and competent Baptists of the living age.

Even Mr. Jeter himself, alarmed by the same meteor, has raised a mist on the subject of spiritual influence, which seems to have so affected his own eyes and those of a few other such-like jaundiced brethren, that they dare not expose themselves in open light before the public, face to face, on any issue we could make with them. We only ask a candid hearing before the people on any such issue, and await their decision. They can write books, and we can write books, and each party can have its readers. But we desire the same readers to have both sides, and have so proposed on all important questions and occasions. But this is just what does not suit Mr. Jeter, or Mr. Sands, our veteran calumniator, as the following document demonstrates. Mr. Jeter can write a book for a certain class of Baptists, for a packed jury, that he knows full well will never read my responses to his statements. In proof of which position, we shall now present to our readers Mr. Jeter himself:

[From the Religious Herald, Richmond, Va.]

A CHALLENGE DECLINED!

For more than thirty years Mr. Alexander Campbell, of Bethany, has been assiduously engaged in developing, defending, and diffusing the principles of his Reformation. His views have been written, stereotyped, printed, and widely circulated. In a small volume, recently published, I have endeavored, candidly and faithfully, to ex-

amine them. The work has, so far as I have observed, with very slight exceptions, received the sanction of Baptists, and other evangelical Christians. In the February number of the *Harbinger*, Mr. Campbell commenced a review of it, as follows:

"We thank Elder Jeter, and the ten worthy brethren that called him out to examine something nicknamed 'Campbellism,' for the opportunity afforded us to extend its empire over myriads of new readers, thinkers and actors, in the grand ecclesiastic drama of the 19th century. But we cannot thank him for the uncandid, and partial examination of the matter which he has given; nor could we thank them, if they, after reading our review of it, will yet sanction or commend it, or print and circulate it through this community."

Such a review Mr. Campbell promised to furnish, as would prevent the candid, after reading it, from sanctioning, printing, or circulating the book. I deemed it prudent to await, as calmly and patiently as I could, the promised critique. In the April number of the *Harbinger*, just come to hand, containing the third article of the series on "Campbellism Examined," and before the main points presented for consideration in the book had been touched, I was surprised to find the following proposition:

"But if he (Mr. Jeter) will obtain for me column for column in the *Religious Herald*, I will give him page for page in the *Harbinger*; or, I will meet him, even in the city of Richmond, before the people, in an oral discussion, on just as many issues as he can make out of any positions that I have assumed, or on which he supposes I have laid an undue emphasis, or on which I have changed. We stand up for the truth, the whole faith formerly delivered by the Apostles; and we will meet him, or any other man endorsed by the denomination, and will give Mr. Jeter an equal share of affirmative propositions, and every honorable attention and respect due to his standing with the denomination.

"Will Mr. Sands have the courtesy and candor to lay this matter before his readers? He is a valiant man, and scrupulously orthodox; and, of course, being orthodox, he will be candid, honorable, and just, in rendering to me what he would have me to render to him, according to the golden rule. We pledge ourself to treat him and Mr. Jeter with all the courtesy and candor, and impartiality, that we ask for ourself. Need I say, as an argument, that I doubt not the generous, candid, and honorable Baptists of Old Virginia, will be the better pleased with Mr. Jeter and Mr. Sands, for assuming an attitude so manly, so magnanimous, and so just?"

To this challenge I will, on my part, briefly reply. I am not convinced that public oral discussions, on religious subjects, are advantageous to the cause of truth. There are certainly strong objections to them. In such contests, victory, rather than truth, is the object aimed at; and that depends far more, in most cases, on self-possession, readiness, and skill in debate, and the power of physical endurance, than on truth and argument. But were I ever so deeply impressed with the advantages of this mode of discussion, I perceive no reason, in the present case, in resorting to it. I deliberately selected my plan of discussing Campbellism. I have recorded and published my views of the system, at considerable length, and with all the candor and fairness which I could command. I have nothing farther to

say on the subject. Neither in an oral or newspaper discussion could I do more than reiterate or amplify those views. I should be gratified, if it were compatible with my sense of propriety, to comply with Mr. C.'s request for an oral, or column for column, discussion; but I do not perceive that justice to him, respect for myself, or the interests of truth, demand any change in the method of debate. If he has reasons for preferring another plan, I have none. If he is not satisfied with the results of the one adopted, I am. He selected his own mode of replying to my book. He has promised to furnish an annihilating review of it. Already three numbers of the review, and several other articles on the same subject, have appeared in the Harbinger. How far they have gone toward redeeming the pledge with which the critique was commenced, I will leave the readers of the Harbinger to judge. Let Mr. Campbell produce the promised review, and he will not need an oral or newspaper discussion to maintain the interests of the Reformation.

As the Reformer himself has undertaken to review and refute my book, I will pay the most respectful and candid attention to his remarks. If he should convince me that I am in error on any point, I will promptly and cheerfully retract it. When he shall have finished his review, I will decide whether the cause of truth, or my own reputation, requires that I should rejoin. Deeming Mr. Campbell quite competent to defend the Reformation, if it can be defended, I shall not notice the articles on "Campbellism Examined," which, from other writers, are frequently appearing in the organs of the Reformation—especially, as those which have fallen under my notice, have been an attack, not on the principles maintained in the book, but on its author—representing him as illiterate, self-conceited, vain, haughty, ambitious, bigoted, bitter, persecuting—in fine, as having, in the language of the Bethany oracle, "*too recklessly dealt in assertions, and even criticisms, for which he is not qualified, either by nature, by grace, or by education.*" As these are points on which I am not qualified to judge, and am quite willing that every man should entertain his own opinions, I shall not farther notice them.

J. B. JETER.

We must also let our readers hear one period from Mr. Sands, editor of the Religious Herald:

If Dr. Jeter had deemed it expedient to accept the challenge of Elder A. Campbell, the use of our columns would have been freely given to him and Mr. C.

This is one of the greatest demonstrations of liberality I remember to have seen from Mr. Sands during the almost twenty-four years of his Religious Herald; who, so far as I remember, never gave to his readers one column of my defenses, or of those of any of our brethren, from the allegata he has published against us. We must hail it as a promising omen of better times. Had Mr. Jeter deemed it *expedient* to accept the *invitation*—he says "*challenge*"—he would have *freely* given it to him and Mr. C.!! But this is just the one thing that Mr. Jeter will never do, and that Mr. Sands knows he will never do, and,

therefore, Mr. Sands' liberality will be on file for life; but that through the *discretion* of Mr. Jeter, in *print* only, and not in fact.

We ask nothing but a fair hearing on the part of our Baptist brethren. And that Mr. Jeter has not given, and will not give, and, therefore, we cannot have, so far as he can control the press. Still, we shall find it elsewhere. A. C.

THE CHRISTIAN REPOSITORY.

THERE is a certain gentleman, now visible in our horizon, but seen only under initials, or algebraic letters, of what significance we have no index; for they have no *sign*, token or meaning, beyond A. M. P.

He has taken the occasion of Mr. Jeter's celebrated, reviewed and endorsed "Campbellism Examined," to assail us in the March Christian Repository, Louisville, Ky.

I have too much respect for the six distinguished names upon the cover, than to think that any of them carefully read it all before it appeared in print. Of five of the six I have some knowledge, and cannot think that any one of them could commend or sanction such an ebullition of zeal, seemingly without any true knowledge of the subjects on which it treats, and this, too, under a mask.

He may, perhaps, be some young adventurer in the field of theological combat, who, desiring an occasion to display his attainments as a champion against error, real or imagined, singled me out as a mark for his unbearded arrows. There is, indeed, internal evidence to satiety, that he is a *novice*, either in disguise or in fact. This is a more charitable opinion than any other that I can imagine. We shall, however, as a matter of curiosity, introduce him to our readers in his own exordium, and leave them to judge of his claims upon our attention and regard:

"It is a strange inconsistency of Mr. Campbell, that, laying down, as the basis of Christian union, this proposition, 'The belief of one fact'—that Jesus of Nazareth is the Messiah—'and submission to one institution'—baptism—'expressive of it,' and contending most earnestly that no opinions (as he was pleased to designate doctrinal truths) are to be enforced as a part of the gospel, he should have spent almost his entire time in endeavoring to establish and propagate opinions which, whether true or false, have nothing to do with this receipt for making Christians, and platform of Christian union.

"How much has Mr. C. written to establish and enforce the *one fact*, (as it is styled in the 'pure speech' of Bethany,) that Jesus, the Nazarene, is the Messiah?—or, to show that baptism is expressive of this one fact? How much to convince the world that all which is

necessary to constitute a Christian, is the belief of this one fact, (truth,) and submission to baptism as expressive of it? And yet what rivers of ink have flowed from his prolific pen to prove that sins are remitted in baptism—that the only spiritual influence is the influence of the truth, and other ‘opinions’ of the ‘current reformation!’ ”

Just as sagacious and profound the objection of a certain sceptic to the New Testament—“It is supremely inconsistent,” said a free thinker, that “seeing that Jesus Christ has said, ‘that he that believes and is baptized shall be saved,’ should himself have taught so many doctrines, and have given so many precepts to be obeyed, on peril of coming short of salvation; and that Paul, too, should have written so many epistles on so many doctrines, to say nothing of the other Apostles and of the four Evangelists, having so strongly affirmed that ‘a man is justified, sanctified, and saved through faith in the blood of Christ.’ ”

Of the other half of this attack, we are sorry to say, that much of it is reckless of truth, and indicative of any thing but a reverence for the Oracles of God and the sacredness of Christian character. The *gentleman*, too, who makes this attack, has prudently concealed himself under a mask, not having courage to stand out over his own name. Before we pay him any special attention, he must give us his name. Anonymous imputations and assaults are as unchristian as ungentlemanly, and unworthy of the respect of honorable men. But having so highly commended and endorsed Mr. Jeter’s more manly and courteous “Campbellism Examined,” when that is fully disposed of by our review, the unknown Mr. A. M. P. will, perhaps, be fully satisfied that he can do no better than Mr. Jeter has done. But if otherwise, on the assurance of equal space on the pages of the Christian Repository, we shall, on the tender of his name, pay to him our most profound respects.

A. C.

A JEWISH TEMPLE DESTROYED.—At Avignon the Jewish Temple has been destroyed by fire, with all which it contained, the heaviest part of the loss being the sacred books, many of which were of great antiquity. The collection of the *Sepher Thora* (Book of the Law) was composed of 42 rolls of parchment, and was one of the richest in the world. This book contains a MS. of the Pentateuch; and to show the value of a copy, we are informed that it is at Jerusalem only that the Rabbins may devote themselves to this labor. Years are consumed in the production of one of these copies; for the slightest error, the slightest erasure, the most minute imperfection or inequality in the letters, necessitates the commencement of the work. The letters of the book are counted, and are two millions in number. With the exception of that at Bordeaux, the edifice destroyed is said to have been the finest Hebrew temple in France—*Athenæum*.

OUR CHANGES.

HALIFAX, N. S., March 28, 1855.

MY DEAR SIR—As I do not know who your correspondent J. B., in the January number of the *Harbinger*, is, or his address, I take the liberty of enclosing to you a memorandum for him, which please forward when convenient.

I see that you have commenced operations upon Dr. Jeter. If good results from his book, it is just as well—nay, better—that he took the trouble of writing it. Whether it was concocted in a good or bad spirit, there is no question that your connection with the Bible Revisionists, and theirs with you, incited the good man and his Aarons and Hurs, to the effort. If they could have managed to pull you down, it would have been one brick less in the structure.

I have been a pretty careful reader of your writings for years, with few intermissions, when I could not obtain them; and as the opportunity casually offers, to write to yourself what I have already written to another quarter—the Bible Union. I may as well repeat the purport of it.

Dr. Jeter charges you with materially modifying your views, or, rather, the expression of your views, and that you have altered your opinion of ministerial education, &c.

Well, it seems to me, my dear sir, that he is somewhat correct in some of these matters. You formerly used some terms, and advanced some sentiments, which do not agree with your late publications. I cannot refer to the *Christian Baptist* at present; but if my recollection serves me, I think I could cull out a few paragraphs, and not take them out of their connection either, which would not quite tally with your late efforts for Colleges.

However, no person, who has ever written one-tithe of the matter that you have done, is less open to the charge than yourself; and it would certainly be very strange if, by garbled extracts, such discrepancies could not be shown.

About two years since I got pretty near your locality, and I have always regretted since that I did not take a look at Bethany. I was detained in Cleveland two days, waiting for my traveling companion, and I might just as well have taken the cars for Wellsburg and onward, while on the road from Pittsburgh to Cleveland, as waste my time in the latter place. If I ever manage again to get as near to you as I then was, I shall take advantage of the proximity.

Wishing you success in all your efforts to benefit mankind,

I am, very respectfully,

JNO. NAYLOR.

MR. JNO. NAYLOR—*My Dear Sir:* Touching these changes of which some have spoken, and to which you allude, I have leisure, at present, only to state, that I am not conscious of any change in any Christian doctrine since I wrote the first volume of the *Christian Baptist*. That my horizon has been much enlarged during the last thirty years, I should be ashamed not to avow. But it has mainly been in deepening my impressions of the great departure, in the exhibition and practice of the present Christian world, from Primitive Christianity.

Touching ministerial education, I am only more and more convinced of the necessity and importance of it, not so much in College training as in Bible training, and Biblical studies.

I did sternly oppose the education of unconverted men for the Christian ministry, as it was practised both in Great Britain and America, and is yet practised in many cases and places in this country. I did also, and do still, oppose the training of young men for the Christian ministry in the great majority of our Theological Schools. But that I ever did oppose classical and scientific schools, Colleges, and Universities, or doubted the value and importance of such attainments, I have no recollection nor evidence whatever, either in print or out of it. The musty tomes of metaphysical and speculative theology on the shelves of most of these seminaries of the priesthood, are poor garniture for a Christian evangelist, unless it be to qualify him to expose their utter incompetency to enlighten the understanding, or to sanctify or prepare the heart for preaching or teaching Christ. No, sir; while I believe and realize the value of a liberal literary and scientific training of *young men in Christ* for doing good service to the church and to the world, I am as much opposed now as I ever was to the institutions which I reprobated in the first volumes of my labors through the press. I was fully initiated into these institutions in my youth, and long since have had abundant reason to regard them as not in harmony with either the letter or the spirit of the Christian institution. We need more Bible and less Pagan literature; more Christology than scholastic theology; more familiarity with Judaism and Christianity, with the Law and the Prophets, and especially with the Apostles and Evangelists of Jesus Christ, and more ecclesiastical history than pantheistic or papal assumptions or presumptions.

I am to-day preparing to depart to-morrow morning for the Bible Union meeting at Chicago, and in examining my files I have again read your epistle. In laying it before my readers, I thought it might be of service to some of them, and even to such men as Mr. Jeter, to accompany it by this mere allusion to a matter which I will, the Lord

willing, more fully develop at a more convenient season. I have not had sufficient leisure to even notice Mr. Jeter's book as I yet intend. I am merely offering a few strictures on some of its presumptions, assumptions, and misrepresentations. But it furnishes a good occasion for giving a more full exposition of our views, and of the spirit, the character, and the illumination of our living opponents. He has been maturing this matter for a long time, as I am informed, and the endorsement of so many of the Baptist ministry and editorial staff of the denomination, give it a claim upon our attention greatly transcending its intrinsic merits or claims. So long as the Baptist press, North and South, endorse it, it matters not to me what either its literary or doctrinal merits or demerits may be. It is, with them, fully endorsed, and we will treat it as a full and approved expression of the positions of the anti-Bible Union Baptists, in all its main issues against us.

There is a wheel within a wheel in these movements, and for my part, so long as these passions and prejudices, these jealousies and envyings, these animosities and heart-burnings, were at work against us, I am glad to witness the earthquakes and the volcanic lava, while standing upon the mountain on which the Lord said he would build his church. We possess our spirits with great calmness and equanimity in these convulsions of poor human nature, and see in them an end of all human perfection, and the dawn of a brighter day than we have yet seen. We feel ourself standing on the Rock of Eternal Truth; and as David once said—"We will not fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof." "For great is the truth and mighty above all things, and will prevail." Mr. Jeter's strength is wholly in his endorsers. If he cannot pay a penny on the pound, they are good for it all.

Should you again come within a hundred miles of Bethany, you must visit me.

Very respectfully yours,

A. C.

At the late missionary meeting held in Boston by the Methodists, one of the speakers remarked, that from the southern border of Texas to the South Pole, not eight evangelical ministers are to be found; and from the city of Morocco to the mouth of the Euphrates, thence to the borders of South Africa, and back to the starting point—in this immense triangle, with a population of 70,000,000 souls—there is not one Christian mission.

BIBLE UNION MEETING IN CHICAGO.

FIRST DAY.

WEDNESDAY, May 9, 10 A. M.

THE American Bible Union met in the Tabernacle Church, and was called to order by the venerable President, Rev. S. H. Cone, D.D., of New York. After appropriate religious exercises, the business of the meeting was opened by the reading of the Financial Report by the Assistant Treasurer, Rev. C. A. Buckbee, of which the following is an abstract:

At the close of the first fiscal year, the unpaid pledges amounted	
in round numbers to	\$10,000
The second year,	30,000
The third year,	60,000
The fourth year,	100,000
The fifth year,	140,000

The increase since our last anniversary has been in about the same proportion.

The cash receipts during the first fiscal year were	\$5,595 50
The second year,	10,133 98
The third year,	16,727 73
The fourth year,	23,292 67
The fifth year,	36,050 63

The report was accepted and ordered to be printed.

The President addressed the Union in an exceedingly interesting train of remarks, passing a high eulogy upon Isaac M'Coy, Missionary to the Indians in this region, and who, with Gen. Cass and Mr. Schoolcraft, concluded the great treaty which has served as a basis for all subsequent Indian treaties. The advice of the self-denying missionary secured to the Indians provisions for schools and for religious instruction. They in return wished and insisted that a tract of land ten miles square, near Chicago, should be reserved to and given to the missionary, as a token of their respect and affection for him, but he peremptorily refused to receive an acre; he had laid up his treasure in heaven.

The speaker proceeded to show what the distribution of the Bible had accomplished among the Indians, especially the Cherokees and the Creeks; of the former, a greater proportion had been converted to the Baptist faith, than of any other people on the globe.

A portion of the Report of the Board was read, and its further consideration postponed until afternoon.

The following committees were then appointed:

Committee of Arrangements—E. N. Jenks, Illinois; M. Snyder, Kentucky; J. E. Inman, Ohio; H. F. Lane, New Hampshire; Lewis Denny, New York.

Committee on Delegates—Wm. Brown, S. A. Taft, S. S. Belyea, M. L. Fuller, M. Barrell.

A communication was received and read from the Young Men's Christian Association in this city, inviting the ministers and brethren attending the Union to visit their rooms, and avail themselves freely of the publications preserved there. The invitation was accepted,

and the Secretary was instructed to communicate to the Association the thanks of the Union.

The Union adjourned with prayer by Rev. Dr. Winter.

AFTERNOON SESSION.

Three o'clock. The meeting was opened with prayer by Rev. S. Chase, of Michigan.

The Committee of Arrangements reported a recommendation that the Union meet and adjourn during the session as follows—Meet at nine o'clock in the morning, half-past two o'clock in the afternoon, and half-past seven o'clock in the evening. Adjourn at 12 o'clock, M., and at 5 o'clock P. M. They announced as speakers for the afternoon, Rev. E. T. Owen, of Mo.; Rev. Mr. Fletcher, of N. Y., and Rev. John Bates, of Iowa. Adopted.

The reading of the semi-annual report was resumed and concluded, when

Rev. Mr. Owen, of St. Louis, moved its adoption, and supported his motion by a brief address, which he read from a manuscript, being unwilling, he said, to speak entirely without preparation in the presence of this audience.

He wished the Report to be adopted as the basis of our individual action; and because so much ignorance prevails in the minds of individuals in the United States in regard to our plans and prospects, as well as our principles. Spoke of "King James'" version of the Bible, which, according to the belief of many men he knew of, had existed unimpaired since the days of the Apostles; and of a lady who informed him that she always understood by King James, James the Apostle.

The motion was seconded by

Rev. Mr. Fletcher, of New York, who spoke extempore, and with great force and clearness. He believed that the Scriptures were the word of God, and not the work of imperfect translators. The waters of life are pure, and if they have become contaminated, it has been done in the stream and not in the fountain. Every scholar must be, and is aware, that in the common version of the Bible, there are great and glaring defects, imperfections, and blemishes. This causes much embarrassment whenever we come across them. Speaks of the passage, "We have our conversation in Heaven," etc., and dilates on its true meaning. Speaks, also, of a friend of his who was in the habit of reading the Bible in course in his family, and of the question asked by his little son in reading that passage in the Acts which spoke of Paul and his companions "taking up their carriages"—"Pa, was Paul's carriage as big as ours?"

Spoke of some incidents on his journey here, and expressed the belief that if the Report should be printed and circulated, read, learned, marked, and inwardly digested, it would do much good to the cause.

Report unanimously adopted, and ordered to be printed and circulated.

A letter from the venerable Mr. Colgate, of New York, Treasurer of the Union, was read.

The Union was then addressed by

Rev. Mr. Bates, of Iowa. He spoke of two classes of men, the one all fume and froth; and the other who compose the *sediment* of

the stream; these latter are great admirers of antiquity and of the works of antiquity; and, above all, of that antiquated work, King James' version of the sacred Scriptures. There is yet another class of men who compose the main undercurrent of the stream. I believe that the men who compose the American Bible Union, may be compared to this undercurrent. Spoke of the importance of the objects in view by the Union, and of the necessity of zealous action.

As the Bible is the only book that contains a religion fitted for all nations of men, so it is the easiest translated into all tongues.

Spoke of his early life in England—of the union of church and State which there prevails—and of the holy horror with which any proposition for revision of the Scriptures would be received there. Also of the influence of *example*. It was the *example* of the disciple who went first into the sepulchre, that induced his companion to follow him. Concluded by drawing a picture of the bright future in store for us, when we should be successful in perfecting a complete and correct version of the whole Bible.

On motion, the various subjects of the semi-annual Report were referred to appropriate committees, appointed by the Chair, in part as follows:

On the English Scriptures—Prof. G. W. Eaton, Madison University, N. Y.; Prof. E. Adkins, of Shurtliff College; Prof. J. C. Reynolds, of Abingdon College; Rev. Supply Chase, of Michigan, and Dr. Samuel Hoard, Esq., of Chicago.

On Cash Receipts and Life Membership—Dr. S. E. Shepard, N. Y.; Frank Remington, O.; Benjamin Thomas, of Illinois; Dr. John White, of Virginia; Rev. George Hendrickson, of New York.

The President reported that a zealous brother, Wm. Black, of Pinckney, Mich., who could not attend these meetings, but whose soul was in the work, had sent us, in the shape of material aid, the sum of a hundred dollars, and for fear that banks might break, or paper burn, he had sent it in gold; and here it is.

Donation accepted with thanks.

Dea. George Herrold, of Ohio, being called on for some remarks, arose. He is a fine looking old gentleman, and made a speech as brief as the posey on a lady's ring. He said he had always been unwilling to intrude his views upon the counsels of wiser men, but was sometimes accustomed to speak through his pocket; and that he would now. So saying, he advanced to the Secretary's desk and laid thereon another hundred.

Rev. Mr. Caldwell, of Pa., addressed the meeting until the hour of adjournment.

Closed with prayer by Elder L. Raymond. Adjourned to 7½ P. M.

EVENING SESSION.

The Union met at the hour fixed by the vote of adjournment. After singing, prayer was offered by Rev. John Seage, of New York.

The President announced the following committees:

On the Spanish Scriptures—J. C. Jenkins, Pennsylvania; John Seage, New York; Elias Hefford, Illinois; N. B. Baldwin, Pennsylvania.

On the Seneca Scriptures—R. H. Emerson, N. B.; A. T. Cole, N.

Y.; W. A. Caldwell, Pennsylvania; L. Raymond, Ohio; Henry Howe, Wisconsin.

Rev. Dr. S. E. Shepard, Pastor of the Church of Disciples, in New York city, was introduced to the audience, and proceed to address them. His subject was the importance of a thorough revision of the Scriptures, "in order to the union of all that love God." He agreed that the present version had proved inadequate to this object—pointing as a proof to the number of different organizations, all of which appeal to the Scriptures in support of their views. He held that a better version was essential to this end, and then proceeded in an attempt to show that the revision now in process of preparation by the American Bible Union, promises to secure this object. In attempting to sow this, he spoke of the high character of the translators—mentioned the fact that they are selected from several different denominations—also, the nature of the rules that govern the translators in their work, which leave them free from dictation, and yet, as the speaker claimed, so arranging the order and method of their work as to secure the greatest possible accuracy. On these grounds, the speaker declared it his belief that a revision thus prepared cannot fail to secure public confidence. He, therefore, hailed the movement as a most hopeful agency, of the union of all who truly love God and the conversion of the world.

Rev. David E. Thomas, D.D., of Ohio, was introduced. His subject was the "Bible." After a recital of the excellencies of the inspired book, he sketched the history of the English version, and closed with an appeal to the Union to press forward in the work of revision.

A letter was read from a Methodist clergyman, strongly endorsing the work of revision, and expressing a willingness to enter into it. He wished his name suppressed on account of the "howl" which it might produce among his brethren if it were published.

The meeting adjourned to 9 o'clock Thursday morning. Closing prayer by the Rev. Mr. Armitage.

SECOND DAY.

THURSDAY MORNING, May 10.

Dr. Cone read the 403d Hymn of the Psalmist, and prayer was offered by Rev. B. F. Hall, of Memphis, Tenn.

The minutes of the proceedings so far, were read by the Recording Secretary.

The President announced additional committees, as follows:

Committee on Tract Distribution—Rev. Dr. B. F. Hall, Tennessee; Rev. A. J. Kane, Illinois; Rev. H. Rutledge, Iowa; Rev. Wm. Smedmer, Michigan.

Committee on Italian Scriptures—P. H. Murphy, Pres't Abingdon Col.; Rev. Calvin B. West, Oregon Ter.; Rev. W. Budd, Michigan; Rev. W. Branch, Ohio; Rev. W. T. Major, Illinois.

Rev. J. S. Kallack, of Me., was introduced, and proceeded to address the audience. We have met for congratulation. There are different stages in the onward movement of every enterprise. There is the time when it is inaugurated; when its development and progress begin. There comes also a time for congratulation and rejoicing. Such is the occasion on which we meet to-day. The circumstances of our present meeting are far different from those in

which those 19 brethren met, who laid the foundation of this enterprise in their tears, and baptized it in their prayers. The results that have since transpired, and the interest manifested in these meetings, proved that the child then born, possesses health and vigor in every part of its system. It is a glorious origin to which we refer, when we trace the history of this Union. I wonder, sir, if the enemies of our enterprise are accustomed to pray that the Bible may be given to the world in its purity; or whether they pray that it may still be retained in obscurity? We have met also for action. *Action* is the word for every man engaged in this movement. If there is any one word that expresses what all the friends of this enterprise should do, it is this, "*We must act.*" The signs of activity and enterprise are all around us. The church must manifest the same.

The speaker proceeded next to discuss the spirit shown by those who opposed the Union, and inferred the certain success of the enterprise from the fact that the Union is based upon truth, and has for its mission to publish the truth. At this point the meeting united in singing the Hymn commencing—

"How sweetly flowed the gospel sound
From lips of gentleness and grace."

Rev. Dr. Armitage, of New York, was next introduced. He said:

On the 8th of May, 1554, just three hundred and one years ago this present week, Bishops Hooper, Farrar and Coverdale, in connection with Dr. Taylor, John Philpot and John Rogers, signed and sent forth to the world the following fundamental declaration: "We believe the Bible to be the Word of God, and to be written by the inspiration of the Holy Spirit, and therefore to be taken to decide all controversies and matters of religion." The immediate cause of this declaration is seen, sir, in that the Popish party in England was triumphant in a bigoted and bloody ascendancy. They had declared openly that fire will influence the heart and life, and not the Holy Spirit; that auricular confession and supererogation were the grounds of justification with God, and not the blood and righteousness of Jesus Christ; that the bread in the hands of a licentious priest was a propitiatory sacrifice for sin, and not the blood of the Lamb, shed once for all; and that dirges and masses, sung and said for the departed, delivered their souls from the wrath to come, and vouchsafed unto them abundant entrance into the Saints' rest.

And scarcely was the ink of their signatures dry, when the flames began to roar as their pyre, and their ashes deadened the embers of their fiery beds. As in nature, shade is essential to the glory of light, so here, the annunciation of this master truth, was the watchword of fury and death, as it heralded in the year 1555, the darkest and bloodiest year of "Bloody Mary's" reign, the year from which Hooper, Taylor, Farrar, Rogers, Ridley, and Latimer, will eternally date the opening of the everlasting gates, and their coronation with the martyr's wreath. Or, as Bunyan expresses it in his rustic poetry, when "shining ones" peered o'er the triumphal arch, and hailing the procession of fiery chariots, cried—

"Come in, come in,
Eternal glory we shall win."

Time would fail me to relate to you "the hidden things of darkness" which revealed in Lollard's tower, and My Lord of London's coal-hole in those days. Suffice it to say, that the civil power busied itself mainly with the enactment of sanguinary laws, the erection of loathsome dungeons for the elect of God, and the execution of the death penalty upon those who proclaimed the Word of the Lord, and the testimony of Jesus Christ. Meanwhile, the professed shepherds of Christ's flock found the hardest work and highest delight in tearing the hair and lacerating the backs, and torturing the limbs, of Christ's sheep and lambs. To pierce them, to spit in their faces, to taunt and revile them, and then to burn them with green faggots, was to feed the flock of Christ as they understood their duty. This ministry they pursued with such constancy and zeal, that, according to Lord Burleigh, four hundred persons sealed the truth with their blood, in one way and another, during the reign of Mary; and among them were persons of all ranks and conditions in society. The beggar and the noble, the venerable bishop and the child of an hour, the fisherman and the merchant, the halt, the blind, and the maimed, were companions in the faith and patience of Jesus Christ. And, to crown all, the Bible itself was discovered to be the great Arch-Heretic of all. Therefore, it was trodden under foot of swine, or chained in the churches, or solemnly consigned to the flames, to light the souls of its allied heretics to glory.

Mr. A. continued to read his elaborately prepared address, which throughout displayed much ability, exhibiting the contrast between Bible matters in 1555 and the year 1855. He was listened to with profound attention by the crowded assembly.

Singing by the whole congregation; 407th hymn—"Blow ye the trumpet blow," etc.

P. H. Murphy, President of Abingdon College, said there were three constitutions which no man had a right to injure: the human constitution; the spiritual constitution of the Empire of Christ, and the Holy Scriptures as given by the Spirit. It is impossible to abrogate or to amend any of these fixed laws. Come in contact with the law, and its penalty must be incurred. It is as harmless to counterfeit a man as to change or alter the sacred volume. The Word of God is pure, and no man is innocent who attempts to corrupt it. To change laws and ordinances is a power assumed only by one sect in Christendom; but alas, in effect, we find more than one who make void the law of God by their traditions.

There is a copy of the Sacred Volume which has never been altered—the originals of the Hebrew and Greek languages. These are the divinely appointed standards to which all appeal must be made. King James' version is no criterion, and all denominations appeal from it. Some, it is true, have a superstitious veneration for this version, and we might suppose, from their conversation, that this version will judge us in the last day! We occupy the battle-field where a mighty contest must be fought—the contest is between the lovers of a pure Bible, and those who mar the beauties of the holy oracles. The benefits to result from faithful and pure translations are numerous and infinitely important.

A very large delegation of ministers and laymen are in attendance.

Dr. Cone remarked that one truth was deeply impressed upon his

mind by these exercises. During 1835 and 1836, he was Secretary of the American Bible Society. A request for aid from one of our missionaries, to circulate the Bengalee version, made by Dr. Carey, came to hand. Carey said that every revision he made cost him more labor than the first translation. The British and Foreign Bible Society refused to aid in the circulation, and the American Bible Society followed the same course. The version was acknowledged to be the most faultless version in the world. Yet aid was denied. The defect alleged was, that *baptizo* and its cognates were translated, and not transferred, as in the English version.

The English was made the standard of translation. To tamper with the human constitution is criminal; is it no crime to alter the grand constitution of the great Empire of Christ? In defending the principle of the pure Bible, I was alone in the A. B. Society. Thank God there are thousands of witnesses for the purity of the Bible now, in all Christendom. Even the American Bible Society has since that time made 24,000 alterations. The committee came to the translation of *pascha*—Easter in Acts, instead of *passover* as elsewhere. The Episcopalian declared he would withdraw if they revised that passage. Who could answer that argument? As a compromise, it was agreed to let Easter remain in the text, and that *passover* should be inserted in the margin! An error in the text—the antidote in the margin.

Adjourned to 2½ o'clock, P. M. Prayer by Rev. Dr. Eaton, of New York.

AFTERNOON SESSION.

The services were opened by the singing of the 404th Psalm:

“God, in the counsel of his Son,
Makes his eternal counsels known.”

Rev. Charles H. Smith, of Illinois, led the devotions of the assembly in prayer.

The following resolution was adopted, on motion of Wm. M. Brown, of Springfield:

Resolved, That in the free conference this afternoon, all present who are opposed to the Bible Union, be invited to participate.

The following committee on the Siamese Scriptures was appointed: Rev. C. P. Sheldon, N. Y.; Rev. Edwin Eaton, Ohio; Rev. Lyman Wright, N. Y.; Rev. Robert Powell, Mich.; Rev. Henry C. Vogell, New York.

The Committee on Cash Receipts reported, recommending the plan of taking pledges on life membership be prosecuted with increased energy, and that a special collection be made during this meeting for the benefit of the Union. Report adopted.

The Committee on Seneca Scriptures stated that the Seneca Tribe numbers about 8,000 persons, many of whom are Christian converts. They have a part of the New Testament in their own language, in which the verb “*baptizo*” is transferred. They ask this Society to furnish them a translation of the whole Scriptures, they having among themselves an eminent scholar well qualified for the work. The committee recommend that the request be granted. Carried.

The Committee on Tract Distribution recommended the republica-

tion of the tracts which the Society published sometime since, and such other tracts as may be necessary to diffuse a correct knowledge of the principles of the institutions.

The Chairman announced the following committee on the Siamese Scriptures: Rev. C. P. Sheldon, Rev. Edwin Eaton, Ohio; Lyman Wright, N. Y.; Robert Powell, Mich.; H. C. Vogell, N. Y.

The Chairman announced that Deacon Samuel Hoard, of Chicago, had subscribed to the Society \$25 per annum FOREVER.

The Committee on the Spanish Scriptures reported the progress of revising the New Testament in that language, and urged the importance of liberal contributions for the work.

Rev. J. D. Fulton, of Missouri, gave a statement of the condition and prospects of the Southern Revision Association.

The following committee was appointed on the German Scriptures: Hon Isaac Morris, of Ohio; Rev. J. D. Fulton, of Missouri; Rev. G. S. Bailey, Ill.; C. W. Keese, New York; and Rev. D. S. French, Indiana.

Rev. G. S. Bailey offered the following resolution:

Resolved, That in conducting the great enterprise of the Bible Union, we labor together simply as Bible Union men, and that this Union will not, as a body, endorse the orthodoxy of its members nor of the denomination to which they belong, nor do we express any religious fraternization only as Bible Union men, and that the Union hereby instructs all agents to pursue the work of their agency in consistence with the above principles.

The following substitute was offered:

Resolved, That while the Bible Union does not in any respect endorse the orthodoxy of its supporters, we look forward with hope and earnest desire to the results of the Bible Union principles, as adapted to remove error from the minds of those who receive them in their hearts, and on the basis of a pure Bible eventually to unite in one, as Christ is united in the Father.

After considerable discussion, the resolution with the substitute was laid on the table.

The following committees were appointed:

On the Book of Job—Rev. J. L. Bachelor, Ohio; Rev. G. S. Wright, Indiana; Rev. P. Work, Wisconsin; Rev. Edward Gilbert, N. Y.; Rev. Wm. Johnson, Ky.

On the French Scriptures—Rev. L. Andrews, Ohio; Rev. J. W. Fish, Iowa; Rev. D. W. Farrarsworth, Iowa; Rev. A. Gross, Ill.; Rev. Wm. Johnson, Ky.

After prayer by Rev. Dr. Shepard, the Union then adjourned till 7½ o'clock, P. M.

EVENING SESSION.

The evening session was occupied by an address from Elder Alexander Campbell, on the work in which the Union is engaged.

THE NEW YORK RELIGIOUS ANNIVERSARIES.—On Friday evening, May 11th, the anniversary meetings in New York were brought to a close. As a general thing they have not excited much interest, nor been as fully attended as in former years. The following is a table

of the receipts of the fourteen principal Societies that have held meetings for the two years past, from which it will be seen that there was a considerable falling off in the past year:

	1854.	1855.
American Tract Society,	\$415,159	\$413,174
American Bible Society,	394,340	316,811
Am. B. C. Foreign Missions,*	213,200	213,683
Pres. Board Foreign Missions,	174,453	184,074
Am. Home Mission Society,	191,209	180,137
Am. Foreign and Christian Union,	75,701	62,867
Am. Baptist Home Mission Society,	62,730	64,346
Am. and Foreign Bible Society,	46,097	40,034
Am. Seamen's Fund Society,	26,173	22,845
Am. Anti-Slavery Society,	11,000	18,000
N. Y. State Colonization Society,	17,609	17,571
Am. Female Guardian Society,†	17,870	10,869
Jews' Society,	14,050	10,009
Central American Education Society,	9,711	4,323
	\$1,669,252	\$1,589,554

* For the first nine months of the financial year.

† For eight months.

It is worthy of remark, because a matter of fact proof of the growing interest felt in the Bible Union cause, that while there has been a falling off in the contributions to all other benevolent institutions to the amount of \$79,698, the contributions of the last year to the Bible Union, have increased to the amount of \$12,757 96—a magnificent argument in proof of its increasing favor with the Christian community.

A. C.

LETTER FROM BROTHER T. M. ALLEN.

BOONE COUNTY, Mo., March 20, 1855.

MY DEAR BRO. CAMPBELL—This morning I reached home, after an absence of four weeks, on a visit to St. Joseph, and had the pleasure of receiving your welcome favor of the 9th inst., and will at once acknowledge its reception.

I started to St. Joseph on the 24th ult., having received intelligence of the dangerous situation and rapidly declining health of my daughter, Ann Rebecca Slack. The weather was excessively cold, and the river being closed with ice, I was compelled to make the journey on horseback, and had to encounter the bleak winds in the wide prairies, over which you, Bro. Proctor and myself, passed in the winter of 1852. I suffered very much, and was a little frost-bitten; but through

the merciful care of the heavenly Father, I was permitted to reach St. Joseph on the 1st inst. My dear daughter was still living, but no more. She, however, was conscious, and greeted me with a cheerful smile and an affectionate squeeze of her hand, almost cold in death, but too far gone to converse much. About 4 o'clock, P. M., the following day, (the 2d of March,) she calmly and peacefully closed her eyes in death, and gently passed to the spirit land. She was entirely resigned to the will of the Lord, and had no regret in leaving this world of care and sorrow, but that of leaving her husband, babe, and friends. She was patient and resigned to the astonishment of all—having never uttered a murmur, or made a complaint, during her long and protracted suffering. She was strong in faith, and reclined upon the promises of that Saviour to whose divine authority she bowed some ten years ago. This conduces greatly to reconcile me to this afflictive dispensation of Providence, and I pray the Lord that it may be sanctified to the good of all her connections. She was in the 24th year of her age, and though single when you saw her, during your last visit to this State, yet she now leaves a husband and a sweet boy, eight months old, with a father, brother, sister, and many other relatives and friends, to mourn her early departure to the eternal world. I thank the Lord that it was my mournful privilege to be by her side the last twenty-four hours of her life; and I need not say to you, Bro. Campbell, how my heart bled with sorrow and grief, in beholding a dear child, in the morning of her being—who was so amiable, kind, dutiful and pious, struggling in the icy embrace of that fearful foe of human kind. I know I have your sympathies, for you, like myself, have often had to weep over those who were near and dear to your heart. The next day, after an appropriate address from Bro. Jos. Wyatt, in the Methodist meeting-house, (Bro. Spencer, the preacher in charge, participating in the services,) her corpse was deposited in a vault in the cemetery, where it remained until the 16th inst., when it was taken on board the steamboat "J. H. Lucas," and on the 19th, we safely landed at Providence, in this county, and on yesterday she was buried in the family grave yard at Mrs. Judge Freeland's, in Callaway county, where she lays by the side of her dear mother, and many other beloved friends. Thus have I been permitted, my dear brother, in the good providence of God, to perform the sad and mournful duties of a father, towards a fond, affectionate, and devoted daughter. May the Lord enable me so to live, that I may meet her in a better world than this.

Mr. Slack, my daughter Mary, and the dear child, came down with me—the two former are in very delicate health.

Pardon the length of this, and accept the assurances of my high regard and Christian esteem.

Affectionately yours, in the one great hope,

T. M. ALLEN.

P. S.—While on my way to St. Joseph, I spent a night at Haynesville, in Clinton county, and arriving there a short time before night, the brethren had an appointment announced for me, and at candlelight there was a large audience assembled in the same meeting-house you spoke in, under similar circumstances, two years ago. I addressed them from 2 Cor. iii. 1-3, and at the conclusion four persons came forward and confessed their faith in the Lord Jesus, as the way, the truth, and the life. It was truly a glorious meeting, and deeply did I regret the necessity that compelled me to leave, under prospects so favorable for a large ingathering. Having to start early in the morning, your old friend and brother, Mason Summers, who is an efficient and zealous elder in the congregation, attended to the immersion.

During my sojourn in St. Joseph, I spoke seven times, and had three additions. Bros. Wyatt and Jos. K. Rogers were with me at each meeting, but I had to do all the preaching. Bro. Rogers is a young man of handsome talents, a fine scholar, and a good preacher. He is a graduate of the Missouri University, and is at present making an effort to raise up a female school, of the highest order, in the city. Of his qualifications for such an undertaking, there can be no doubt, and his success thus far has equalled his anticipations. But I can but indulge the hope, that he will yet see his way clear for devoting all his time to preaching, when preachers are so few and so much needed, and leave the duties of the school-room to be performed by those who are competent for the task, and yet have not the speaking powers of such persons as Bro. Rogers.

Friday before the 2d Lord's day, I went to Savannah, and was kindly welcomed by our brother P. L. Hudgens and his amiable and interesting family. I continued there until Monday following, and spoke five times for the congregation. We had an interesting meeting, and three additions. Notwithstanding the exciting scenes through which this congregation has passed, I had the pleasure to find it in peace; and as I believe, in a healthy, prosperous condition. They have had a number of additions within the last few months. Bro. Hudgens is again discharging the duties of a public teacher with acceptance, in connection with the venerable Duke Young, who is probably doing more active service as an evangelist, than any other preacher in the Platte country, although his head is bleached by the frosts of more than sixty winters.

The "Savannah Collegiate Institute," now being conducted by .

brethren Joseph Baldwin, James M. Ewing, and Barton Y. Gross, all graduates of Bethany College, and of whose moral, personal, educational, and Christian worth, you are well acquainted and can speak advisedly, is in a very flourishing condition, with 65 students, and rapidly increasing. From the ample qualifications of these brethren, I have no doubt they will soon build up one of the most flourishing and valuable literary institutions in the west. They will soon have completed a magnificent edifice, 70 feet long by 30 wide, two stories high, which I understand has been reared chiefly by the liberality and energy of Bro. P. L. Hudgens, aided by other noble and generous spirits. The institution is designed for males and females. A library and Apparatus will soon be procured; and with the talents, energy, and qualifications of these young brethren, I anticipate a bright future for this institution.

Everywhere in my travels I meet with brethren who remember you with affection, and long to greet you once more on earth.

Once more, affectionately your brother, T. M. ALLEN.

[Having largely participated in the same sad bereavements, in the loss of six lovely daughters, all mothers, too, we cannot but profoundly sympathize with our most estimable Bro. Allen, in this, to him, sad bereavement, however assured that his loss has been, to his admirable and excellent daughter, an unspeakable gain. But as David said, on a similar occasion, there is this consolation—"We shall go to them, but they shall not return to us." How happy to feel and say with the patient Job—"The Lord gave, and the Lord has taken away; blessed be the name of the Lord"—A. C.]



OUR LITERARY INSTITUTIONS AND COLLEGES.

THE Savannah Collegiate Institute, Missouri; the Abingdon Collegiate Institute, in Illinois, under the Presidency of Bro. P. H. Murphy, a graduate of Bethany College; the Jacksonville Christian College, Illinois; and the Eureka College, in Eureka, Illinois, having its whole faculty of four professors from Bethany College, with the exception of its President, Bro. Brown, of indomitable energy and of great moral influence as a preacher and teacher of Christianity. We cannot but congratulate our brotherhood in Illinois in the establishment and liberal support of these seminaries of learning. These institutions admit both sexes as students, and a fair experiment may be made of the practicability and advantage of such associations, which is still problematical with many. We may, in these cases, prove their advantages more than by any *a priori* lectures on the subject. We incline to the opinion, however, that too

many of our graduates devote their education to teaching the languages and sciences of earth. The cry for preachers is continually sounding in our ears. Would to God that we had ten for one! There would be, indeed there is, employment for them all. The fields are white and ready for the sickle. Of all the wise men of earth, they are the wisest who consecrate their persons, their talents, and their acquirements, to the gathering of souls into the garner of eternal life. Young men educated by the liberality of churches, or by the liberality of colleges, should devote to the Lord, his cause and people, their services in the evangelical field. And not on Lord's days only, but during the whole week, as far as possible. To convert one sinner from the error of his way, is of incomparably more importance than to preside over any seminary on earth, unless that seminary be devoted to raising up men for the evangelical field. Young men receiving education for that purpose, free of charge, ought to devote their whole talents and attainments either to converting men, or to training men for this special service. "They that be righteous shall shine as the firmament; and they that turn many to righteousness, shall shine as the stars for ever and ever." Pray, then, that seeing the harvest is great and the reapers are few, the Lord of the Harvest may send forth laborers to reap it, and to gather fruit to eternal life.

A. C.



THE AUSTRALIAN COLONIES:

Together with Notes of a Voyage from Australia to Panama, in the Golden Age; Descriptions of Tahiti, and other Islands in the Pacific; and a Tour through some of the United States of America, in 1854, by H. Hussey. London: Blackburn & Burt, Holborn Hill. Adelaide: E. S. Wigg, Rundel st.

Such is the title of a very neat and interesting volume of 174 pages. Price, 50 cents. For sale at Bethany, Va.

Its author, our Bro. Hussey, baptized at Bethany in August last, arrived here via the Pacific Ocean and the Isthmus of Panama, and after spending some two weeks with us, proceeded from Bethany to England, visiting, on his way, Washington City, Baltimore, Philadelphia, New York, and portions of the Canadas; and after spending some months in England, sailed again for Australia. He has given us a lucid, graphic, and highly interesting history of his tour, with many details of his journeyings, the places he visited, with much statistical and varied information, highly entertaining, and indeed edifying, to all classes of readers. It is a book that will be read with pleasure and profit by all classes of readers—giving so much of Asiatic, American, and European information, in a short space, and with so many incidents of interest to all classes of readers, young and old. We commend it, also, as breathing a clearly marked Christian spirit, and giving to the subjects introduced a moral bearing and character. We are sorry that we have so few copies of it, as we could wish for it a very general circulation.

A. C.

PROSPECTUS FOR THE GOSPEL ADVOCATE.

CONDUCTED BY T. FANNING AND W. LIPSCOMB.

THE Gospel Advocate will be devoted to the interests of the Church of Jesus Christ, and especially to the maintenance of the doctrine of salvation through "the gospel of the grace of God." It will be the careful study of the conductors to present, in an intelligible form, the great and distinguishing principles of the Christian institution, and affectionately enforce the observance of its heavenly practices; to give such reviews and notices of religious systems, speculations, books, publications, and sayings and doings of men, as may to them seem proper and useful, and to keep the reader advised of religious and educational progress. Their motto shall be, "Open columns, and free discussion of all questions calculated to advance the spiritual interests of society."

Whilst they feel not at liberty to compromise the least "jot or tittle" of truth, they will regard it an honor to fraternize with all who fear God and respect His institutions, as developed in the Divine Oracles. The revision of the Holy Scriptures will receive special attention, and it is hoped the work will prove valuable, as a medium of communication amongst the churches and the brethren scattered abroad, particularly in the South-West. They make no *special* appeal for patronage, but desire to place the success of the work upon the service it may render in the cause of truth; and they confidently believe that the high sense of Christian responsibility felt by the brethren, will induce them to adopt the proper course in relation to the enterprise.

The work will be published in the City of Nashville, in monthly Nos. of 32 pages each, neatly covered and stitched. The first number will be issued July 1st, 1855, and the first volume will close with the December, or 6th No.

TERMS—Per single copy for 1st volume or 6 Nos. 50 cts.; five copies, \$2; thirteen copies, \$5.

The Publishers do not feel authorized to keep accounts, and they will, therefore, expect all who want the paper and are able, to send the money. Persons not in circumstances to bear the expense, will be furnished without charge.

All Christians are authorized agents, and if the conductors can have the co-operation of the brethren, who feel zeal in the cause of Christ, the paper will soon gain a large list of subscribers.

All letters and communications should be addressed to the conductors, or either of them, at Franklin College, Tennessee.

CAMERON & FALL, Publishers.

[We are of opinion, that such a periodical as that indicated in the above prospectus, is needed in Nashville and in Tennessee. The condition of things in the city and State, call for not only oral, but for written and printed materials of thought and action. The press, well furnished and guided, is a powerful auxiliary of truth or of error. If evil spirits use it in the projects of evil, why should not good spirits use it against fraud and imposture? Under the editorship of Elders Fanning and Lipscomb, we anticipate for it a large circulation and a liberal patronage.—A. C.]

TO THE LOVERS OF A PURE VERSION.

THE Bible Union is now engaged in revising the present English Version of the Holy Scriptures, and to aid in this laudable undertaking, Dr. S. E. Shepard, of New York, about seven months ago, commenced publishing a monthly periodical of 32 pages, printed on very beautiful white paper, with good type.

I have been intimately acquainted with Bro. Shepard for twenty years, and believe him eminently qualified to conduct a work of that kind. Fifty thousand copies of the above work ought to circulate among the patrons of the improved version, soon to be published. Will not the readers of the Harbinger who have the means, forward to the Editor a dollar, and receive a copy of that work from the commencement? I consider each number worth more than that. The work should, by all means, be sustained till the claims of the new version are thoroughly canvassed, and its merits to public confidence established.

Buffalo, February 5, 1855.

J. MILTON BARTLETT.

SUNDAY SCHOOLS IN KENTUCKY.

THE undersigned was appointed, by the last Kentucky State Meeting, to present, at their next State Meeting, a "report on Sunday Schools." In order, therefore, that the requisite information may be embodied therein, it is desired that the Superintendent of every Sunday School among our brotherhood in Kentucky, communicate to the undersigned a brief account of the schools over which he presides, especially in reference to the following points:

1. The time when the School was organized.
2. The present number of teachers and pupils, both male and female.
3. The system of instruction; and whether *rewards* are used as incentives to diligence and good behavior.
4. The number of volumes in the Library.
5. The degree of interest in the cause of Sunday Schools manifested by the elders of the church and the membership.
6. Whether your preacher or evangelist earnestly encourages the work, by public discourse and otherwise.

Any suggestions as to the best plan of conduct in Sunday Schools, which your experience may recommend, will be thankfully received.

It is desirable, that the information requested should be received at least by the 1st of July next.

Address, by mail, SAMUEL AYRES, Danville, Ky.

NEWS FROM THE CHURCHES.

PENNSYLVANIA.—Bro. James Challen, of Philadelphia, writes April 21st, as follows: "We have been compelled to go down into the waters of baptism, on each successive Lord's day evening, for some six or seven weeks past, and in all, as well as I can now remember, 40 persons have been immersed. We have had no unusual excitement, but have faithfully preached the Word in a series of meetings during this time, with an occasional intermission for rest. We have drawn upon the parties around us quite liberally for new recruits, whilst many of the converts are the members of our own households. I am now fully

satisfied, that the gospel of remission will produce results in the East and the North equally as encouraging as in the West and the South. The attention of our brethren should be at once directed to the millions on this side the Alleghenies, and success is certain."

"N. B.—We cannot sufficiently express to our brethren abroad, thanks for their generous aid of the poor in this city. It has enabled us to do much good."

GEORGIA.—Bro. J. S. Lamar, writes from Augusta, May 21st, as follows: "I am happy to say, that the truth is succeeding here beyond our most sanguine expectations. Some one makes the good confession and is immersed almost every Lord's day. We have had 14 accessions within the past two or three months, which, considering the circumstances that surround us, is highly encouraging. We now have large and intelligent audiences, who seem to be much interested in our simple reasonings out of the Scriptures. Pejudice is giving way; our position is beginning to be understood, and the prospect altogether is as promising as we could desire."

NEW YORK.—Bro. W. C. Belding, of Shalersville, Ohio, under date of May 12th, gives a sketch of his late tour through portions of New York. He says: "I visited Cato, Throopsville, Auburn, (not in Ohio, as was stated in the March No. of the Harbinger,) Port Byron, (where a church was organized,) in Cayuga county; Tully, Pompey Hill, and Brewerton, in Onondaga county; South Butler, in Wayne county; Waterloo, in Seneca county; the Empire City, (New York,) all in the State of New York; and Danbury, in Connecticut. During my stay among the brethren in these several places, 327 were added to the churches, most of whom were baptized; some of the most signal triumphs of Truth I ever witnessed. Persons from every church, Protestant and Catholic, in that region of country, as well as from the world, were gathered into the fold of Christ, and I trust made one in Him. That whole country is ripe for the gospel, and my prayer is, that many more laborers may be sent to gather in the harvest. The brethren are zealous and liberal."

KENTUCKY.—Bro. G. E. Sweeney, of Bear Wallow, April 24th, reports 61 additions since last November—8 from the Baptists, 3 from the Presbyterians, 2 from the Methodists, and 47 from the world. "Prospects good for more."

WE have now but space to note, that we have recently had a very agreeable and profitable visit at Bethany, from Bro. Dr. Shepard, of New York, Editor of the learned and useful literary magazine called the "Reviser," and Bro. Dr. Robison, of Bedford, Ohio. These brethren addressed the church and the citizens of Bethany on Lord's day, 27th May, in two very interesting and edifying discourses.

A. C.

IN response to all inquiries touching where we shall spend our next College vacation, we would say, that the health of myself and wife demand that we should relax our labors and travel abroad; and all things concurring, we desire to visit the Canadas, and to see our brethren in her Majesty's dominions. But as yet, cannot make any appointments as to time or place.

A. C.

THE MILLENNIAL HARBINGER:

FOURTH SERIES

VOL. V.]

BETHANY, VA., JULY, 1855.

[No. VII.]

THE SEVEN ECCLESIASTIC ISMS.

Patriarchism, Papalism, Protestantism, Episcopalianism, Presbyterianism, Congregationalism, Methodism.

THESE seven *isms* are the seven primary centres of all the existing forms of modern Christianity, *politically* or *organically* contemplated. They are, indeed, both the attracting and radiating centres of ecclesiastic union, communion, and co-operation. They, therefore, merit the concentrated attention and examination of all intelligent and reflecting Christians, cordially interested in the progress of true churchism. With the exception of Baptists and Quakers, *alias* "Friends," they are the paramount centres of all existing church organizations and co-operations.

Time was when one *faith*, or one system of Christian *doctrine*, was the great magnetic centre of all religious affiliations and concentrated action. But these have virtually lost their charms. The reason is, the five points, called Arminianism and Calvinism, are held in common by diverse sects, in Rome and out of it. Hence we find Calvinistic Presbyterians, Episcopalians, Congregationalists and Methodists, who, while agreeing in these five points, refuse to participate in "the loaf of blessings." They have *four* altars, and yet *one* doctrinal system! What is the cause of this?—! Is it not that they prefer their church polity to either faith or doctrine—to either piety or humanity?

We must give the name to the centre of the system. Hence we have solar, lunar, and sidereal systems in the heavens.

Such is the tendency, if not the law of human reason, which requires premises and comparisons in order to deductions, and which always gives to the conclusion the character of the premises. So, also, in religion. It is not our province to explain the mystery, or to expound the philosophy of this custom, if we could. For our present purpose, the fact will suffice. And may we not safely affirm, on the premises of the seven isms, that their great central idea is, that church *politics*, rather than piety, humanity, or faith, are the great magnetic centres of all sects and schisms in alienated Christendom?

Why inscribe on their banners their ecclesiastic *politics*, rather than their Christian *doctrine*, *faith*, or *worship*, if they do not give a paramount value to church polity? Why should Episcopalians, Presbyterians, Congregationalists, have three distinct ecclesiastic communion tables, while agreeing in one faith, in one God, one Lord, one baptism,* one body, one Spirit, one hope, and differing only in church polity or organization? In so doing, I put the question to every man's reason: *Do they not place their church politics*—sometimes called *polity*, sometimes called *organization*—*above their creed or faith?* They cannot call church organization or church polity *faith*, but by an intolerable act of violence to all the proprieties of lexicography and terminology. Men do not *believe* arithmetic, algebra, or mathematics, any more than they can intuitively perceive the American revolution, or the resurrection of Lazarus or of Jesus Christ.

But unfortunately, the terminology or dialect of modern Christendom is just at as much fault, and in as great confusion, in this our day, as language was at the time when God confounded the Babel builders. Union in language is essential to union in action. And disunion in language is as productive of schism and dispersion in Christendom, as it was when God, in righteous judgment, dispersed the Babel builders by this instrumentality.

While union is strength, disunion is weakness. While union is concentration, disunion is dispersion. Hence the wisdom and the love of Christ in his intercessory prayer—"I pray that they all may be one; that as thou, Father, art in me, and I in thee, they also may be one in us, that the world may believe that thou hast sent me."

But union is not only strength, but glory! The glory of the king and the glory of his subjects are inseparable. The one cannot be without the other. Hence in the wisdom, as well as in the grace of the Redeemer, he also said, "I have given them the *glory* which thou

* One sprinkling of babes.

gavest me, that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one, and that the world may know that thou has sent me, and hast loved them as thou hast loved me." John xvii. 22-23.

Christian reader, have you ever concentrated your thoughts or fixed your heart on this theme! On the philosophy or theory of the great Redeemer and Philanthropist, there is both strength and glory in Christian union. But it is not a union in theory, nor even a union in doctrine, and, still less, a union in politics. I do not mean worldly politics, but ecclesiastic politics. There is at least as much union, as strong and as enduring, too, amongst Odd Fellows, Free Masons, and Red Republicans; amongst the Bernardites, the Benedictines, the Jansenites or the Jesuits, as amongst a majority—a fearful majority—of Protestant Christians, of all denominations and parties, founded either on orthodox theories of doctrine, or theories of church politics, or of church discipline.

Christian union is legitimately founded upon one Lord, one faith, one immersion, one God and Father of all, one body, one Spirit, and one hope. This is the mystic *seven* of the true sublime of Divine wisdom, power, and goodness, combining with justice, truth, and holiness, shining forth in mercy, condescension and love, and culminating in glory, honor, and immortality in the heaven of heavens, to ransom man.

How lean, and meagre, and diminutive, the cold formulas of a stereotyped orthodoxy, or polity ecclesiastic, to rouse into holy action and lofty enterprise the moral energies and spiritual aspirations of our nature, after a glory, an honor, and an immortality in the true holy of Holies, in the presence chamber of the King Eternal, Immortal, and now invisible, but to the eye of Christian faith, hope, and love!

A. C.

No. II.

THE Christian politics of the seven sectarian *isms*, are not yet fully developed. All politics, civil or ecclesiastic, are for earth and time and their encumbrances. They have nothing in them but the mere idea of order, which is, indeed, a very important matter, while encumbered with the impediments of time, place, and circumstances earthly, and, therefore, temporary and circumstantial. They are mere conveniences for men in the body, but have no spiritual charms or allurements. They are mere conveniences and accommodations for a mixed state of body and soul, of flesh and spirit, and are to be regarded merely as such.

- Strange, surpassing strange, that all the leading communities of Protestantdom should have been founded on church politics, in contravention of the Lord's intercessory prayer, and of all the apostolic reason and eloquence in defense of the faith in Jesus, as the anointed Prophet, Priest, and King of Zion.

It may be alleged that *Methodists*, being *Arminian*, ought not to appear in the same category with Episcopalians, Presbyterians, Congregationalists, which are *Calvinistic*. But it is not a fact that the names *Methodism* or *Methodists*, primarily or by usage, indicate Arminianism or Arianism. The first Methodists, or, rather, those that first obtained the name, were *Calvinists*; and even yet, the disciples of the immortal Whitfield are strictly Calvinistic in theory. To this day the Methodists in Great Britain are known and designated as Calvinistic Methodists, and as Wesleyans, or Wesleyan Methodists. The name is common to both, and, therefore, appropriately used by us as not indicative of *faith*, but of political or prudential arrangement—merely equivalent to *church polity*, and not to doctrine, as distinguished from either Calvinism or Arminianism.

But with all Bible students and Bible lovers, the question, the great question, is, *On what did Jesus Christ himself say he would build his church?* On faith? or on polity? or on both? Jesus the Messiah, shall himself answer the question. He asked his disciples, at the seat of a provincial government—Cesarea Philippi—"Who am I, the Son of Man, do men say?" Peter responds, "THOU ART THE CHRIST, THE SON OF THE LIVING GOD." "ON THIS ROCK," Jesus responds, "I will build my church, and the gates of death," or of the grave, "shall not prevail against it." This is not church *polity*, however useful or valuable it may be. It is upon an infinitely sublime official person—on *Jesus the Messiah*—THE CHRIST, or the Anointed of God—not by an unction of oil olive, but by an unction of the Holy Spirit, and that of his whole person—body, soul, and spirit. We need not labor this point as a litigated question. It is a fact beyond contradiction.

Christianity, as we have a thousand times affirmed, is essentially a *personal* affair,—subject, object, intercourse, communion, all is *personal*. Father, Son, and Holy Spirit, are personalities, in the most sublime and worshipful conceptions. Though one in nature, they are diverse in person and in office, so far as the redemption of man and the government of the universe are concerned. In this grand drama Jehovah appears in all his fulness, in the person of the Father, the Son, and the Holy Spirit. It is *union with him*, that constitutes eternal union between man and man, in the indissoluble cords of the Christian fraternity, and in the prospective enjoyment of the eternal inheritance.

A firm faith in the Lord Jesus, as Emmanuel, is essential to our salvation—to our present and to our final triumph over the world, the flesh, and the Devil. We may, in the language of John the Apostle, ask, "*Who is he that overcomes the world?*" And with him we answer, none but "he who believes that Jesus is the Christ, the Son of God." No other faith than this can constitute a moral hero. Hence, every true Christian is a moral hero. Hence, also, the promise of "a crown of glory that fadeth not away."

Is it not, then, a desecration of Christianity and its Divine Founder, to attempt to build his church on any mere speculative theory, or abstract dogmata, or opinions of church polity, or organization? These are, at best, but the tents of Israel, journeying through the wilderness of sin, and not Mount Zion, the city of the great King.

Nor do we, in so saying, undervalue church organization nor Christian prudence, in conducting the very minutiae of Christian fellowship. But to make the mere *polity*, or etiquette of church institutions, rather than Christ himself, personally and officially contemplated, the *test* of Christian character, or the *bond* of Christian fellowship, is to lay a new foundation for Christ's church, alike unknown to the Old Testament and to the New. This is in the direction of Rome, and not on the way to Jerusalem, the consecrated theatre on which our Redeemer was crucified, on which Christianity was first developed, and from which it issued, and has progressed through all opposition, internal and external, down to the present time, "making the wilderness and the solitary places glad, and causing the deserts to rejoice and blossom as the rose."

The union of true Christians on the Divine basis, is the grandest enterprise of the present century. A consummation most devoutly to be wished, and for which the prayer of our Saviour himself, and of all his true disciples, has ascended to heaven, perfumed with the fragrance of his dying love, and ascending as the perfumed incense from the golden censer, for more than eighteen hundred years. And shall we not labor for it with unremitting zeal and diligence, and, as far as in us lies, removing every stumbling-block out of the way, whether in the form of metaphysical creeds or human traditions, contending only for the one Lord, the one faith, the one baptism, the one body, the one Spirit, and the one hope?

Religious metaphysics, human formulas of faith, scholastic doctrines, and antiquated traditions, decrees of synods and councils ecclesiastical—what can they do? What have they done but to alienate those who, but for them, like kindred drops, had mingled into one?

Modern sects, with but one or two exceptions, have, as we have shown, made ecclesiastical polity, rather than Christian doctrine asser-

ted to, rather than Christian precepts obeyed, or Christian promises cherished and hoped for, the bond of union and the stereotyped condition of ecclesiastic communion and co-operation. This is the present attitude of the most enlightened portions of modern Christendom. Fancied orthodoxy creates parties, and, sometimes, fancied heterodoxy dissolves them, producing new centres of attraction, annulling old ones, and generating strifes and heresies, to the humiliation of saints and the exultation of sinners. Ah! when shall Christians learn to maintain unity of spirit in the bonds of peace, and to cultivate holiness in the fear of the Lord, without which no one, however orthodox in theory, and pertinacious in battling for his favorite dogmata, shall enter into the eternal rest that remains for the people of God. "Let us, then, follow peace with all men, and holiness, without which no one shall see God."

A. C.

"CAMPBELLISM EXAMINED."—No. VI.

"BY JEREMIAH B. JETER, OF RICHMOND, VA.—NEW YORK, 1855."

It is difficult to know when Mr. Jeter has done with any topic which he proposes to affirm, to discuss, or to deny. Without method, and in a loose and declamatory style, rather popular than logical or grammatical, he occupies many pages on some speculative assertions touching "experimental religion," the "converting power of the Holy Spirit," "moral power," &c., &c.

'Tis long since the Bible nomenclature or terminology, has been displaced, and made of little or no effect by a scholastic and sectarian nomenclature. Much, indeed, of the popular phraseology is unscientific and unscriptural. Take, for example, one of the orthodox hobbies on which he so much dwells, "experimental religion." *Experiment* means "*trial*," and *experimental*, "*known by trial*;" such is its use in science and common currency. Experimental religion is, therefore, a *religion ascertained by experiments*, or known by trial. Of course, no inspired man ever used such a coarse and uncouth term. Indeed, we have the word *religion* but five times in the *English Bible*—three times applied by Paul to the Jews' religion, never by him applied to Christianity, in theory or practice! James uses it twice with regard to the practice of benevolence and humanity, and Paul once to the worshiping of angels, (Col. ii. 18;) but no Apostle uses it as representative of Christianity, in theory or experience. In these

five occurrences of the word religion in the common version, we have *θρησκεία* four times in the original, three times rendered religion, and once by the word *worshipping*, (Col. ii. 18.) But we have *religion* twice where we have not *θρησκεία*, but the word *Ιουδαϊσμός*—Judaism. (Gal. i. 13–14; com. ver. *religion*.)

It is, to me, always a *prima facie* proof of error or ignorance, when any term obtains a much larger currency with us than it had in holy diction. And of this class pre-eminently stands the word *religion*. We “get religion,” and we “lose religion,” in this century, with the same flippancy as we get money and lose money. It is contraband goods in the common pulpit representations of the 19th century, in the United States of America.

Only think of it: we cannot have a single sermon without hearing this word more frequently than its whole currency in the entire Christian revelation. *Our Saviour never used it, nor one of the twelve Apostles, in any sermon reported in the whole Christian Scriptures!* And even the word *religion* occurs but twice in the whole English Bible and Testament! Its currency in all Christendom—Greek, Roman and English—is a monumental evidence of the awfully grand apostacy from Primitive Christianity. The antiquated phrase, “thy speech,” Peter, “bewrayeth thee,” (Mat. xxvi. 73,) is applicable to many of our religious doctors and preachers, as well as to some of our Scribes and Pharisees.

“Experimental religion” is so vague, that all denominations in the grand apostacy have canonized it. And yet, in fair and open phraseology, there is no kind of religion—Pagan, Jewish or Christian—that is not *experimental*, with as much propriety in all of them as in any one of them. If there be any thing called religion—Pagan, Mohammedan, Papal, or Protestant—each and every one of them believed, or assented to, has its special experience. All religion is, therefore, whenever believed or accredited, experimental. There may, indeed, be as many distinct experiences as there are religions, but each and every one of them has its own special experience.

Again: we must give another specimen of Mr. Jeter’s chaotic phraseology. I open *at random*, courteous reader, page 123, and will transcribe the portion that most deserves your and my attention:

“It is freely admitted that the Spirit operates through the word in the conversion and sanctification of men. But I understand Mr. Campbell to maintain that the influence of the Spirit in the work of conversion is limited, and of necessity, to the simple presentation of arguments, motives, truth, to the minds of men, by means of words, and other signs—that all the power of the Spirit in the conversion of men is in *moral suasion*. This he does explicitly teach, if words have any definite import. By physical power we operate on matter—by

moral power on mind. 'All the moral power which can be exerted on human beings, is, and of necessity must be, in the arguments addressed to them.' The illustration employed by Mr. Campbell would seem to preclude the possibility of misunderstanding his views. The influence of an orator over his hearers is not exerted, by the entrance of his spirit into them, but '*by words uttered by the tongue; by ideas communicated to their minds.*' Of precisely the same nature is the influence ascribed by Mr. Campbell to the Spirit in the conversion of men. '*As the moral power of man is in his arguments, so is the moral power of the Spirit of God in his arguments.*' "

The first period I endorse, as fairly indicative of my views on the simple question of Spiritual influence. It asserts the truth, but does not develop it. But Mr. Jeter gives his understanding of it, which I do not endorse, because he does not understand his own views or mine. Take his own words in proof. He says: "I understand Mr. Campbell that the influence of the Spirit, in the work of conversion, is *limited*." Of course, then, he assumes that it is *unlimited*, and, of necessity, it can never be defined. If I understand Mr. Jeter, he holds an unlimited power. Of course he, no more than myself, can *define* that. Whatever is unlimited, is necessarily undefinable! for *fines*, in Latin, is *limit* in English.

And to sum up the whole, he represents me as limiting it "to the simple presentation of arguments, motives, truth, to the minds of men, by means of words and other signs." Well, so far we are agreed, for Mr. Jeter believes in arguments, motives and truth, and in the presentation of them; for this reason he preaches arguments, motives and truth, to the unbelievers. He, therefore, if a sincere man, as charity presumes, believes in arguments, motives, and truth. He will not, then, leave the work wholly to the Spirit, but regards himself as dutiful and honest in presenting arguments, motives, and truth. He works no miracles that I have heard of, and deals only in "words, arguments, motives, and truth." This he afterwards calls "*moral suasion*," and charges me for being guilty of the same "*moral suasion*" with himself. If he thinks it needful so to do, why blame me for doing as he does; and if he think what he calls "*moral suasion*" is useless and unavailing, why practise it!!

But on another page (125) he waxes bold, and says: "I [he] maintain that there is an influence *internal, mighty, and efficacious*, differing from moral suasion;" but being nameless, neither he, nor any one else, can define it; and if "*faith comes by hearing*," no one can believe the nameless. But we may *think* so, and Mr. Jeter may *think* so. But as I neither do, nor ever did, *believe* in simple "*moral suasion*," I would, and the public, I doubt not would, be obliged and thankful to Mr. Jeter, could he, and would he, distinctly state what

he means by the unlimited and undefined influence of the Spirit. He would seem to ostracise me, and to banish me beyond the pale of Baptist charity, because I have declared my belief that the Spirit operates through the word in the conversion and sanctification of men. And as he seems to give to the Spirit another work, *without the word, above, beyond, and independent of the word*, he should give us some definition of it.

The proof lies at the door of the affirmant. We will thank him for it, neither affirming nor denying it, we simply ask him for his proof. Meantime, however, we must contribute to his aid a remark or two on his too licentious use of words, and we do this to assist him in delivering himself intelligibly to our common readers. I never taught what he ascribes to me in the following words—Mr. Campbell maintains “that all the power of the Spirit in the conversion of men, is in moral suasion.” p. 123. This is *constructive* calumny, to say the least of it. He cannot adduce from my writings one such proposition or utterance. There is constructive treason, according to some interpretations; but this is worse—it is constructive heresy of worse consequences, and without show of justifying evidence.

He starts wrong. His premises lay aback in these words: “By physical power we operate on matter—by moral power on mind.” This is not the *generic* truth in the case before us. It may be, in some arguments, a *specific* truth. My excuse for Mr. Jeter is, that his terminology is neither scientific nor evangelical. In such a case as that before us, we would express ourselves thus: By physical power we operate on matter, and by spiritual power we operate on spirit. The spirit of man is not, necessarily, a mere moral, nor a mere intellectual agent. It can act as both. Now, infinitely more can the Spirit of God act as an intellectual, a moral, and a spiritual agent.

Our spirits are hampered and embarrassed by an animal machinery, and it is, with all its delicacy, a coarse machinery, compared with a spiritual body. There is, said Paul, a physical or animal body, and there is a spiritual body. But this merely as prefatory to a greater oracle. The Spirit of God works as a *Divine* Spirit, through the intellectual, moral, and spiritual nature of man, as evinced in all respects on the day of Pentecost. Tongues as of fire appeared, and words of manufactured air in all the dialects of earth were heard, and clouds of error vanished in a moment from their horizon. The hearts of a great multitude were simultaneously opened, and all the dialects of earth were immediately under tribute to the influence of the Divine Spirit. This was, and is, and evermore will be, a demonstration of *spiritual* power upon the whole spiritual and animal constitution—on head, and heart, and tongue of man. We may, indeed, say, as we have often

said, As the *moral* power of man is in his arguments, so is the *moral* power of the Spirit of God in his arguments; and we may also say, as the *spiritual* power of God extends over the *spiritual* universe—over the spirits of men, angels, and demons—he may impel and compel them to act in perfect harmony with his own purposes of judgment and of mercy, whether they will or will not. But this is not the question before us. It is not what God, or the Spirit of God, can do, but what he has purposed or promised to do. So that when Mr. Jeter says, “But the Spirit of God can do more than reason, expostulate, and present motives,” he utters what no intelligent Christian would presume to doubt or to deny. But this proves nothing *pro* or *con*—nothing for his views or against mine. What he will do he has promised to do, and his promise, or revealed will, limits our views, our hopes, and our expectations, to the area of the Christian Scriptures.

The premises before us are, therefore, narrowed down to the question, *What saith the Christian Scriptures?* What saith Mr. Jeter? He maintains “that there is an influence of the Spirit internal, mighty, and efficacious, differing from moral suasion, but ordinarily exerted through the inspired word in the conversion of sinners.” As before stated, Mr. Jeter is wholly with us by the erasure of the words, “*but ordinarily.*” He endorses two systems—an *ordinary* and an *extraordinary* influence. If it would afford our Baptist brethren any satisfaction, we will express ourselves in Mr. Jeter’s own words, with the simple erasure of two words—“*but ordinarily.*” These words unquestionably indicate two kinds of regeneration—an *ordinary* regeneration, and an *extraordinary* regeneration. No candid intelligent man will deny this. Our *theory*, as some call it, is happily expressed in the following words of Mr. Jeter: “*We maintain that there is an influence of the Holy Spirit, internal, mighty, and efficacious, differing from moral suasion, exerted through the inspired word in the conversion of sinners.*” Now we shall see whether Mr. Jeter has one or two kinds of regeneration. If but the kind expressed in the words italicised, the controversy between us and the Baptists that have endorsed him, is ended. But if he maintain an *ordinary* and an *extraordinary* regeneration, we are where we have been ever since the Dover Decrees. As formerly intimated, as matters hitherto stood, the “Regular Baptists” have maintained two systems of regeneration—one with faith, and one without it. This has been the most radical difference between us, in all its bearings, ever since our union with them was dissolved. We teach one Lord, one faith, one regeneration, one baptism, one God and Father of all, one body, one Spirit, and one hope.

Now as Mr. Jeter stands endorsed, both at the North and at the South, at the East and at the West, and as he has so happily expressed himself on this subject as to agree with us in this superlative theme, unless he have two baptisms, two regenerations, why should we carry on an international war about matters of minor importance; and still less, for the weekly communion and fellowship, which many Baptists in England, Scotland, Wales, the Canadas, and in the United States, agree with us, as essential to the consecration of the Lord's day in all the meetings of the Christian disciples. We shall then go forth fair as the moon, bright as the sun, and terrible as an army with banners.

If men are right on regeneration, they cannot, unless inconsistent with themselves, be fundamentally wrong on any other Christian theme. The prolific source of error in justification, sanctification, adoption, and glorification, all centre in misconceptions of spiritual influence in regeneration or conversion. Church organization, communion, co-operation, sanctification, all have their origin and characteristics in the conception, true or false, which they cherish of regeneration. We have regarded, and do now regard, Mr. Jeter's mind in a chaotic state on this vital subject. If I understand him, he conceives of regeneration as the cause of faith, and not as the fruit of it. He, therefore, fancies a physical *impact* of God's Spirit upon a sinner's spirit, and a physical change of it without faith, prior to faith, and independent of faith, without any true knowledge or appreciation of the gospel of Christ. This error permeates all his thoughts, reasonings, utterances, in the pulpit and out of it. This is the tap root of all his aberrating wanderings and mystifications—his darkenings of truth by words without knowledge. One sentence of the great Saint James, properly understood and appreciated, would revolutionize his theorizings on this theme. It reads thus: "Of his own will he begat us *by the word of truth*." James i. 18.* This is the whole truth in a nut shell. God begets sinners to a new life through the incorruptible seed, through the word of truth—*believed*, of course; not by or through the word unbelieved. This fully harmonizes with all that we have ever written on this subject. Still, no theory ever created any thing natural or supernatural. But if men will theorize, we must meet them with their own weapons. There are true theories and false theories, but neither of them ever made a plow. Yet no man can

* *Ἀποκρυω, gigno—he begat us.* Metaphora est a gravidis sumpta quæ *ἀποκρυω* dicuntur quando τὸ κῶμα, hoc est fœtum foras emittunt. Vorstius, *Critica Sacra*. Literally, "he caused us to be born." Delicacy prefers, in this case, the original criticism. We endorse it as apposite.

make a good plow that works after a fallacious *scribe*. Pulpits, too, have "*scribes*"!! It is not always safe, however, to work too closely to their lines.

But, beginning with Peter, we shall end with him, and not with James. And what does Peter say? "Being born again, not of corruptible seed, but of the incorruptible seed—by the word of the living God." Need I ask, by the word *believed* or *disbelieved*!! Faith is, indeed, the gift of God, for he has given to us the word to be believed, and he gave his Holy Spirit to inspire those who spoke it and wrote it, and he gave them the power to demonstrate its origin and to prove their mission; and through it the same Holy Spirit works in us to will and to do of his own benevolence; not, indeed, by naked impact, as the potter moulds his clay, but by his grace displayed in it, contained in it, inseparably connected with it, and diffused in us.

The "religion got," and "the regeneration" preached, some thirty years ago, in the Dover Association, cannot be defended by Peter or by Paul, by James or by John, nor even by Elder Jeremiah B. Jeter and his Religious Herald. Being refused line for line in the Religious Herald, we tender to Elder Jeremiah B. Jeter page for page with us in the Harbinger, with this motto, "He that doeth truth comes to the light, that his deeds may be made manifest that they are wrought in God."

A. C.

ORGANIZATION—No. 1.

JESUS THE CHRIST, on his ascension into heaven, was by his Father constituted HEAD of *all authority and power*, both in heaven and on earth. It is, therefore, "by him that all kings do reign, and all princes decree justice." He rules the heavens by angelic authorities, Principalities and Powers. He rules the earth by lawgivers, kings, and governors. He rules the churches by apostles, prophets, evangelists, pastors and teachers. He rules families and tribes by patriarchs and fathers. The circles of the universe are numerous and large. Fathers have their families; tribes, their patriarchs; nations, their kings; and empires, their emperors.

The church, too, is a body politic, or a corporate body, of which Jesus Christ himself rules by the Spirit, constituted the Holy Ghost. The church is also by him ruled, by living officers chosen by her out of her own membership, according to his directions. These are since the apostles and prophets ceased to act, in their own proper person-

alities, evangelists, pastors and teachers. These are sometimes denominated by other names, such as *preachers, elders* or *bishops*.

These all require specific gifts and qualifications. According to their work, as a matter of reason as well as of revelation, should be their official qualifications. As it is in the human body, the family, the state, the kingdom, or the empire, such should be the number, variety, and tastes of the functionaries. This is beautifully set forth by Paul in comparing it with a human body, its members, and their functions. Indeed, he makes the church Christ's mystic body, of which he is the head, and all the members of it either public or private functionaries. The eye, the ear, the hand, the foot, exist not for themselves, but for the body, and yet the whole body compensates each and every one of them, by supplying them severally with provisions and guardianship adequate to their respective demands. Thus the eye sees for the whole body, the ear hears for the whole body, the hands minister to the whole body, and the feet sustain the whole body, and for each and every one of these important services, the whole body contributes to them.

It is just so in Christ's mystical or figurative body. Its officers are over the whole body—seeing for it, hearing for it, protecting it, and directing its movements. Jesus its head, the Holy Spirit its life, its heart, are inseparably united in its health, prosperity, and happiness. Under their healthful, invigorating action, it grows, it moves, it acts, and fulfills its mission in the moral and spiritual universe.

The analogy is not only emblematically and rationally complete, but sanctioned and pressed upon our attention by the great Apostle to the Gentiles. Indeed, he says that when Jesus ascended up on high, having received his mediatorial position and appointment, he also immediately received and vouchsafed *gifts*—that is, *officers*—for the church. "He gave some apostles, some prophets, some evangelists, some pastors and teachers," for the work of the Christian ministry, for the edifying, or the building up, this great temple "for an habitation of God through the Spirit." These are as much fixtures in Christ's church as our animal organs are divine fixtures in the human body, without which it could not live, much less fulfill its mission in this world. Organs are, indeed, essential to the growth and action of every body—vegetable, animal, political, ecclesiastic or religious. Hence, in all conventions of the people literary, moral, political or religious, the first act is organization. Then the body is created, lives, moves, acts, and enters upon its mission.

The Christian Church, called the Kingdom or Reign of Heaven, was organized by the descent of the Holy Spirit on the first Pentecost after the sacrifice of Christ, which happened on the sixth day

of the Jewish week. Jesus was interred on that same day, lay in the grave the whole Sabbath, till the dawn of the first day of the next week, when he rose and continued on earth forty days, ascending to heaven the forty-third day after his death. The Holy Spirit descended on the first day of the eighth week, the day of Pentecost being fully come.

The resurrection of Jesus Christ and the decension of the Holy Spirit, on the first day of the week, give to it the most solemn, joyful, and sanctifying associations; and, superadded to these, the consecration of it by the observance of the monumental Supper, makes it, *to the spiritually minded*, one of the most joyful occasions of association and means of sanctification of which we can, in our mortal tenements, form any conception.

A mere cessation from animal toil, or regular business, is not, therefore, the meaning or intent of this most memorable day. It contemplates a spiritual feast, an holy association; or a meeting consecrated to Christian communion, edification, and worship. It is communion in faith, in hope, in joy, in peace, in precious remembrances, and in joyful anticipations, over the monumental symbols of an "eternal redemption" from sin and sorrow, through the personal dignity and Divine excellency of our common and most exalted Redeemer, who became an expiatory sin offering for us.

This is the magnificent central idea of all church worship and church fellowship—the magnetic centre of all Christian union, communion, and co-operation, commemorative of that fountain "for sin and for uncleanness," opened to Adam's fallen children "in the house of David"—the true BELOVED of heaven and earth.

To the spiritually minded, who "hunger and thirst after righteousness," this is a feast, not of reason only, nor of flesh, but a feast of souls—of kindred spirits, united in the admiration and worship of Him, in whose presence angels veil their faces, and at whose feet the hierarchies of heaven cast their crowns in holy worship, and in ecstatic rapture hymn his praise.

The order of any meeting, got up for any purpose, must be, in all the proprieties of reason and good taste, in spirit, mode and form, consentaneous with that purpose. We should not think a funeral dirge in good keeping with a marriage supper; nor an epithalamium in better taste in a house of mourning. But these are extreme cases! Yes, but not more revolting to good taste and sound reason than those gaudy adornings and fashionable apparel too often seen in worshiping assemblies. But these common-places are but a stand-point, from which to look with intelligence and good taste on the becoming reve-

rence and devotional appearance consentaneous with the Christian worship in the Christian synagogues.

But what is the Christian worship, in a Christian chapel, on a resurrection day, as every Lord's day is—or, in a certain judaizing style, "the Christian Sabbath?" We do not meet to *read a prayer*, nor to hear it read; nor to hear a choir, or a select band, nor the deep, profound, and solemn sounds of an organ—by proxy expressing our grateful hosannas or our hallelujahs to Him who must regard such tones or chords of art and man's device, a miserable substitute for the harmonies of rapturous utterances, and the grave sweet melodies of humble and grateful spirits.

The God whom we worship is not "*a spirit*," but SPIRIT, in its awfully sublime and gloriously holy conception. They who acceptably worship, do worship him in soul, body, and spirit; with all the heart, with all the soul, with all the mind, and with all the strength, in adoration, thanksgiving, and praise. We come into his presence with humble, grateful, and contrite hearts, and we make a joyful noise to the rock of our salvation. We offer the sacrifices of humble, penitent, and grateful hearts, in the full assurance that with such sacrifices God is well pleased. We have the same social ordinances of worship for every Lord's day. There is no more reason nor Divine warrant for weekly social meetings, for prayer without praise, or for praise without prayer, or for both without the Lord's supper, than there is for one annual or quarterly meeting for prayer, praise, or communion in any one of its modern forms.

There is a prolific sophism all permeating the popular exhibitions of Christian worship all over Christendom, in the year of grace 1855. It is perpetrated, too, under the name of "*the communion*" and "*the communion table*." It is true we have the *κοινωνία* family, in some of its members, thirty-nine times in the New Testament, rendered by *communicate*, contribution, distribution, *fellowship*, *partaker*, partner, and twice only "*the communion*," in respect of the body and the blood of the Lord Jesus. We have the communion of the Holy Spirit, the communion of the light, and *the communion* in communicating to teachers, preachers, and the poor.

To give to this formula of expression a special church or conventional meaning of our own, and to apply to the Bible for support, is to play the sophist on no small scale. There is as much reason, propriety, and scripture warrant, to apply it to almsgiving, ministerial stipend—the joint participation of the Spirit of God, or any work in which we mutually engage.

But that the Lord's supper is ever called "*the communion*," as specially indicative of this one act, and exclusive of any other, no living

man can show. We have the communion of saints as much in singing, praying, giving alms, building a meeting-house, paying an evangelist or missionary, or in any social act of prayer, praise, or alms-deeds, as in the Lord's supper, though in its solemn, sublime, and holy associations, it stands par excellence the first in sublime significance of all the acts of Christian communion or fellowship.

But we have not only the communion of the members of one church in every act necessary to its own growth, health, and usefulness; but also an intercommunion with all the churches of Christ, builded and building on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. And we have to co-operate in all great enterprizes to extend and to enlarge our own happiness in promoting the happiness of others. Hence we read of the co-operation of the churches or congregations of the Gentiles—Rom. xvi. 4-16. The churches of Galatia, of Asia, of Macedonia, of Judea, &c., co-operated in extending and sustaining the common salvation; and all the churches of the Gentiles were benefitted by, and indebted to, Priscilla and Aquila, Paul's co-operants in the cause.

Not regarding this a question of discussion any longer amongst the Christians of the present day, the only question of any special pending interest is, *Who is, or who are, to see, that this work is done?* We at once carry up the question to the apostolic missionaries or evangelists sent out by him to *set* things in order, and, consequently, to have them *kept* in order. The old adage is as true in church as in state affairs, "whatsoever is every one's business, is no one's business." Works require and imply workers. "The work of an evangelist" is yet as expedient and necessary as ever. The Lord gave some evangelists, as well as pastors and teachers, when the times called for them. John introduced Jesus—Jesus himself called and commissioned Apostles. To these he gave high commission. They appointed pastors, teachers, and evangelists. But finding at our elbow an able and well-digested article on the subject, in a late number of the *Reviser*,* we shall present it, without note or comment, to our readers, reserving any remarks upon it till a more convenient season.

AN EVANGELIST—εὐαγγελιστής.

If *angelos* (αγγελος) signifies a bearer of a message, *evangelistes* (εὐαγγελιστής) means a bearer of a good message. This last word is

* The Reviser is a valuable vehicle of intelligence on matters of this sort, as we have formerly noted. It is subsidiary to the great enterprise of the Bible

found but three times in the Christian Scriptures. Acts xxi. 8, Eph. iv. 11, 2 Tim. iv. 5. The word is not to be understood of a person who occasionally bears a good message, but one whose business, or work, is to deliver good messages. Paul's company entered into the house (*οἰκίαν τοῦ εὐαγγελιστοῦ*) of Philip, *the evangelist*. If John, the Baptist, means John whose business it was to baptize; then Philip the Evangelist means that Philip whose work it was to evangelize, or publish a good message. Hence Paul told Timothy to (*ἔργον ποιῆσον εὐαγγελιστοῦ*) "accomplish an evangelist's work." 2 Tim. iv. 5.

He also informed the disciples at Ephesus, that when Jesus ascended up on high, "he captivated captivity, and gave gifts to men." These consisted of apostles, prophets, evangelists, shepherds, and teachers. Eph. iv. 11.

These are distinct classes of officers. The apostles were *proclaimers*. It was their business to *precede* all other officers in teaching "all the nations." The prophets and evangelists followed. The former expounded the old predictions concerning the Messianic age, and uttered new prophecies; and the latter were persons who sometimes traveled with the apostles, and sometimes were left behind to set in order things which remained. The Christian shepherds were a class of men who stood in a similar relation to churches in which the shepherds of flocks stood to their flocks—not barely as feeders, but as guardians, or protectors. The teachers' duties were more specific, having as their object the religious education of the congregations; a class of men very much needed in our age. How few persons there are who are taught the Christian religion as good scholars are taught the sciences! This is one cause of so many sects.

The apostles, from the nature of their office, could not continue in the congregation. The office was confined to the first age of the Christian dispensation. No man could be an apostle who had "not seen our Lord Jesus Christ." Hence, when about to fill the vacancy occasioned by the apostacy of Iscariot, Peter, who is good authority in Rome, and throughout Christendom, said that, to be eligible, the selected person must be one who had been with the apostles all the time in which "Jesus went in and out among" them, "begin-

Union. It ought to have a much more general circulation amongst the more educated portions of our community. The Editor having easy access to the invaluable library of the Bible Union, New York, is doing good service to the cause, which will tell well in the great enterprise of the 19th century. All students intending to preach or teach, or more fully to enjoy the Christian institution in all its fullness of light and knowledge, should possess, and study, and review the Reviser.

ning (από) at the baptism of John, until the same day in which he was taken up from among us." Acts i. 22.

No man could be an apostle of Christ who did not see him. Hence Paul said, after asking if he was not an apostle, "*Have I not seen Jesus Christ our Lord?*" Because of this necessity Jesus appeared to Saul when journeying to Damascus. He said to him, "For this cause I have *appeared to you.*"

The prophetic office ceased when the perfect revelation had come; hence the Apostle Paul said, "whether there be prophecies they shall fail." Prophecy was necessary while the revelation was known only "in part." But when the *perfect* came, the *part* ceased.

No intimation is given that either evangelists, shepherds or teachers, were to cease, or their labors to end, while there were sinners to publish the good message to, congregations to be organized and set in order, or inspectors or overseers to be appointed. These were the legitimate objects of the office of evangelists. For the continuance of this office the following order was given: "*The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*" Thus evangelists were to be perpetuated. No such charge was given relative to prophets or apostles.

The name "Evangelist" has become an English word, and is probably the best word in our language by which to translate the original word. I was at one time in favor of a change, but on more mature reflection I incline to this word, and would recommend a thorough study of the Epistles to Timothy and Titus on the powers and duties of the office. In the meantime I will sketch a few things relating thereto. 1. Let it be noted that Timothy is recognised by Paul as an evangelist. 2. He was to have the charge of inexperienced and subordinate teachers, and to see that they taught the same doctrine which the apostles taught. "I besought thee to abide still in Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." 1 Tim. i. 3. This was given to him in charge. V. 18. 3. He was to direct that prayers be made for all men, for the reasons assigned, and for the object proposed; to teach where the men should pray and teach, and the relative position of the women. C. ii. entire. 4. He was instructed whom to appoint as superintendents (ἐπισκοποι,) or overseers, and (διακονοὶ) ministers. C. iii. 1-15. To the end that he might discharge these duties, the apostles told him to "give attendance to reading, to exhortation, to (διδασκαλία) *teaching*; c. iv. 13, and to connect therewith meditation. V. 15. He was to take heed to himself, and to the teaching—to continue in this that he might save himself and his hearers. V. 16. 5.

It was his business to reprove, under proper circumstances, although but a youth. It was not the privilege of his *age*, but a duty of his office. 6. He was to see that the widows were properly cared for, and that the elders were properly compensated. C. v. 1-18. 7. He was to hear accusations against elders under proper circumstances, and rebuke them publicly when they sinned, that "others might fear." This was to be done impartially. V. 19-21. 8. He was to teach the servants who were under the yoke how to esteem their masters. 9. He was to charge the rich to do as required in vv. 17, 18, 19. 10. He was to hold fast the *form of sound words*, and keep the good which had been committed to him. 11. He was to make other evangelists; and not to entangle himself with the affairs of life. 2 Tim. ii. 2-4. 12. He was to put the brethren and all others in remembrance of the cardinal proof of the Messiahship of Jesus Christ the Son of David; namely, that he "was raised from the dead," v. 8, and that if we suffer with him, we shall also reign with him. 13. He was to make it the business of his life, "rightly to divide the word of truth;" and show himself a workman who need not be ashamed, but approved of God. V. 15. 14. He was to shun profane and vain babblings, and to "*deprecate* (*παραιτοῦ*) the dull (*μωροῦς*) and (*ἀπαιδέτους*) silly (*ζητήσις*) enquirers, knowing that they beget strifes. V. 23. 15. He was to continue in the things which he had learned, and been assured of, knowing who had been his great teacher. C. iii. 14. He was to "announce the word," (*κηρύξον τὸν λόγον*)—"to be on hand, (*ἐπιστηθῇ*) conveniently [and] inconveniently, (*ἐνκαίρως ἀκαίρως*), ready to reprove, rebuke, and exhort, (*ἐν πάσῃ μακροθυμίᾳ*), in all patience and (*ἐδιδάχῃ*) instruction." And, 17. In order to sum up the whole, the Apostle says to Timothy, "*be sober* (*νῦπε*) in all respects—endure afflictions—accomplish an evangelist's work, (*ἔργον ποιήσον εὐαγγελιστοῦ*)—carry out fully the ministry. (*τὴν διακονίαν σου πληροφόρησον*.) A supply of New Testament evangelists would be more for the conversion of the world and the improvement of congregations, than any man can calculate. There is not such an order of men, fully invested, now in existence. All churches are now too *aristocratic*, or too *democratic*. So prone are we to extremes. In all human governments, where the people are sufficiently enlightened, the democratic principle should prevail. But in a Divine Government, *where the laws are all made by a King*, and published by his prime ministry, they should be administered by such officers as remained after apostles and prophets ceased. In a system of "will worship," it is expected that people will vote what doctrine they will believe, and what laws they will obey. In the former case they vote opinions true or false; and in the latter

they vote commandments essential or non-essential. Hence the multitude of sects.—*The Reviser.*

Either there is, or there is not, a Christian system of church organization. If there be no Divinely instituted system of church organization, there must be a human system, or there is no system at all! Has the King of the kingdom of heaven himself laid down no system of organization!—? Then he has no kingdom of heaven—no church on earth! He may have a people, but, without organization, he can have neither church nor kingdom, for those terms indicate organized bodies.

The kingdoms, and nations, and tribes, and families of earth, are organized bodies. God, too, the universe every where attests, is a God of order. Man himself is an organized personality; so are all the genera and species of the vegetable and animal kingdoms or systems of our globe. So are all the solar and mundane systems that compose one grand organized universe. Organization, or order, is, therefore, Heaven's own primordial law. Such was his conception, and such was his operation in every *fiat* uttered in the glorious drama of creation.

He did not create a universe in general outlines, and then create a tenantry to set it in order; and, committing the work into their hands, left its fortunes or results of weal or of woe to their wisdom and discretion. And still less, when a portion of this his creation was placed in jeopardy by the revolt of the first grand patriarchal family, did he abandon it to their discretion and management! Or did he commit its eternal destiny to a bankrupt debtor, to pay the forfeit and to repair his own fortunes by his own innate power and discretion!

To such as think and speak in form, in substance, or in spirit, in this style and manner, we have neither time nor inclination to present an argument. They are not to be reasoned with by any one of common sense.

The new creation consummated by Emmanuel, was not committed to angels nor to men, either in the flesh or in the Spirit, to organize, to direct, or to manage it in their own discretion. He commissioned the ETERNAL WORD, by whose instrumentality he created it, and for whose inheritance and possession he originated it, to recreate it, to redeem it, to possess it, and to enjoy it for ever and ever, as his own inheritance; thus constituting him both *heir* and *Lord* of all things, celestial and terrestrial.

In due time he became incarnate, and dwelt amongst men in the flesh for one-third of a century. During this time he founded a peri-

patetic college, and graduated twelve men; one for every patriarchal tribe of Israel according to the flesh. He gave them plenary authority, and vouchsafed to them the Holy Guest—his own infinite, eternal, and immutable Spirit, to inspire them with all wisdom and knowledge; giving them power over all demons, and a right to call to their aid all the powers of nature requisite to the consummation of a Christocracy and a Christology of transcendent power; uttering Divine oracles, and holding in abeyance the laws of nature, that they might establish a new and heavenly dynasty—the wonder of heaven and the glory of humanity.

They were made infallible in wisdom and knowledge; and having for a time announced their high commission, and sustained it by infallible proofs, they erected communities in the great centres of the human race—both of Jews, Samaritans, Greeks and Romans. They consolidated a kingdom of priests, a holy nation, a peculiar people, organized with four classes of officials, ministerially denominated *apostles, evangelists, pastors*, sometimes called bishops and deacons, or ministers of finance. These were his grand provisions for the support, extension, and triumph of his cause and kingdom.

Of these *officials*, the apostles were chief. They were endowed by his Spirit with all necessary wisdom, language and authority, to institute and to constitute an organized kingdom, commensurate with the demands, and adapted to the lapsed condition of a fallen world. The apostles being prophets also, and possessing all supernatural gifts necessary to the founding of an everlasting empire of ransomed humanity, were his authorized plenipotentiaries.

For the future necessities of his kingdom in all coming time, till his return, inspired by his wisdom and ruled by his authority, they instituted three classes of officers in his kingdom, commensurate with all the demands of the communities called churches, or households of God, sometimes denominated congregations or churches, as viewed from different stand-points. They are, indeed, at one stand-point, called “a kingdom of priests;” at another, “*a holy nation*;” at another, “*a peculiar people*;” at another, “a purchased inheritance”—the elite of the universe, being constituted “the election of God”—“an habitation of God through the Spirit.”

The church is, indeed, the glory of humanity, constituted “the temple of God,” and to be perpetuated through all time by the living and perpetual ministry of *evangelists, bishops, and deacons*.

To understand and appreciate these three classes of a regular ministry, is all important to the progress, prosperity, and happiness of his kingdom. Every earthly kingdom, state or empire, requires at least three orders of officers. The legislative, the judicial, and the

executive functions, are essential to every state on earth, however it may be constituted, or however it may exist. The officers may be differently constituted, ordained, and denominated. They may be self-created, elective, or hereditary; but however invested with those offices, they are essential to the existence, good order, safety, and happiness of the communities of earth. Even in heaven there are authorities, principalities and powers. And Satan, too, himself has his angels or ministers of state. The human body is selected by the prince of commissioned teachers—the great Apostle to the Gentiles—as most appositely indicative and confirmatory of these views. The animal body has in its head, or government, four distinct functions. It has the functionaries of seeing, of hearing, of smelling, and of tasting, for the whole human personality. These control all its animal energies necessary to the prosperity, the safety, and the happiness of the whole corporation. Paul goes farther in this figure than we need to go. He makes every member of the body an officer. He has commissioned and uncommissioned officers. And out of all churches he makes one church, and gives to that one church—first, *apostles*; secondarily, *prophets*; thirdly, *teachers*; after that, miracles, or persons possessing these powers; gifts of healing, governments, and various gifts of languages. But the members are not all, severally, one of these; for he asks, “Are all apostles? all prophets? all teachers? all workers of miracles? all possessing gifts of healing? all speaking foreign tongues, and all interpreters thereof?”—!! By no means.

From the large views he takes and gives of the Christian kingdom, we cannot but admire, and most gratefully acknowledge, the riches of its glorious Head, and his rich provisions for all its needs and for all its emergencies.

The Church of Christ has a living ministry, as well as a dead ministry, embalmed in the Living Oracles. Of these, *evangelists* are first, *bishops* are second, and *deacons* are third. I here use the words, *the Church of Christ*, in its specific sense. It is not a particular church, or a single community. When “Christ gave himself for *the church*,” as apostles affirm, it was not for the church in Corinth, Ephesus, or Philippi, but for the church, the whole church, composed of all the individual communities on earth, tantamount to the kingdom of Christ. Evangelists preach the gospel, baptize the converts, constitute churches, set things in order and keep them in order. They are not bishops or overseers of churches, nor deacons, but missionaries, or public heralds of the Kingdom of Christ.

But here a critical and most important question arises—*How are evangelists to keep the church, or the churches of Christ, in order?*

To answer this question in harmony with the Christian Oracles, we must first open them and hear what they say. Let us, then, with all candor and docility of mind, open them and hear what they say. But to understand them, we must distinguish between the setting up a church and the ministering to its wants after it is constituted. We have no Divinely instituted or formal directory given to us as a programme of church constitution, church edification, or church worship, such as we in this age and country desire, and sometimes think to be indispensable. Therefore, we have assumed that it is not of so much importance, and that we are left to the dictates of our own judgment and to the expediences of things, as our standard or directory. Hence our ecclesiastic establishments have given to us digests of their own judgments, and platforms, too, of their own views of church organization, church order, church worship and discipline. Hence the Patriarchal, Papal, Episcopal, Presbyterian, Congregational, Baptist, and the Composite Methodistic platforms, creeds, worship, discipline, and government. We, too, assume that these are matters, or at least most of them, left to human discretion in reference to the ever changing times, circumstances, and conditions of society. Some look upon the subject as measurably, if not wholly, left to the mutable conditions of society, public discretion and taste, and say with a poet and a philosopher, "that which is best administered, is best"—thus making human wisdom and expediency paramount authority in the case. And in justification of this, they affirm that we have no apostolic platform or directory in the premises.

From this we are compelled to dissent. We have, at least, the apostolic teachings and examples, if no platform made ready to our hand. To these, then, let us look for example, and that, too, with all deference, inasmuch as their example is to us equivalent to their oracles, they acting under a plenary inspiration. On a careful examination of their practice, we shall have no lack of relevant authority.

They inform us that on the coronation of the Lord Jesus, having obtained all authority in heaven and earth, "he gave first apostles; secondly, prophets; thirdly, teachers." 1 Cor. xii. 8. The first two are specific, the third is generic, and, therefore, including different classes. These are defined by the same apostle to the Ephesians, chap. iv. 11. Next to apostles and prophets are "evangelists, pastors and teachers." These belong to the regular, or ordinary Christian ministry. "The pastors and teachers" belong to the regular eldership of every Christian church. But as to the evangelists that rank before these, there is, in many minds, some ambiguity. We shall, therefore, examine with some care this office, as developed in the Christian ministry. Of this class we have Timothy and Titus, to

whom Paul delivered three epistles. Let us, therefore, apply to them, and to the instructions that Paul gave to them respecting their official duties. We only assume that their work is fully defined in the instructions given to them by Paul himself.

In his first letter to Timothy, he states that he besought him to continue at Ephesus, that he should superintend the teachers, and charge them to teach no strange doctrine, and instructs him touching the character of the elders or bishops and deacons, the regular ministry of the church, what they should, and what they should not, do and teach, and that he should give attendance to reading, to exhortation, and teaching, and that he should not neglect his gift, or office, given to him by the imposition of the hands of the eldership, that ordained him to discharge these duties; and also, that he should see that they were well supported by the church, while they were laboring in preaching and teaching. 1 Tim. v. 17. He also instructs him how to proceed in the discipline of the elders, and in the ordination of proper characters, without partiality in judging and in rebuking them, when charged with neglect of duty; and also, cautions him in making or appointing persons to office in such a way as not to be a partaker of their sins and errors. He also charges him "to keep the commandment given to him," as he must account for it "at the appearing of our Lord Jesus Christ." Besides preaching and teaching, he enjoins upon him the duty of reproof, rebuking, and exhorting. See his second Epistle.

To Titus, also, he gives ample instructions as to his work in the churches of Crete. He commands him to set things in order there, and to keep them in order; to ordain elders in every city, as he had appointed him. He also commands him to avoid foolish and unprofitable questions; also, to admonish schismatics, and, proving incorrigible, to rebuke them sharply; "to stop the mouths" of some; "to avoid foolish and untaught questions," and "to teach the brethren to maintain good works for necessary uses."

This miniature of the duties of an evangelist, is highly suggestive of the necessity, utility, and importance of their official duties; in other words, "of the work of an evangelist." It was not an office or a work for one age, but for all ages of the church militant. It was the duty of Timothy, an *evangelist*, to commit to faithful men—or to *able* men—the *things* he had learned or received from the Apostle Paul, that they might be qualified to teach these things to others also. Hence the perpetuity of the work of an evangelist.

This has always been a component part of the Christian ministry. It is in some form or degree recognized and preached by all denominations of Christians, but in only a few of them in any other depart-

ment than in the missionary field, in planting churches in Pagan lands.

We have always had, and now have, evangelists in our community; but too many of them are as inefficient as the elders or bishops of our churches. They preach, and baptize, and constitute churches, but, in many instances, take no farther supervision of either them or their eldership. They neglect the duties of their office; often leaving these newly constituted churches and their new elders to move along in a monotonous uniformity, without either zeal or diligence. But experience, that most effectual teacher, is now reproving either their incompetence or neglect of duty. Some imagine that the theory is at fault, and transfer their own delinquencies to the want of a proper system. They seem to think, with a certain philosophy, that that form called Methodism, or Presbyterianism, or Episcopalianism, is better than their own; or, in other words, "*that which is best administered, is best.*" That will justify the papacy just as far, and as approvingly, as any form of Protestantism. Nay, more. For that institution is the best administered in Western Christendom. We have recently read some productions in the *Christian Age*, to this effect. We must equally guard against Scylla and Charybdis, lest in our vacillating from one extreme we rush into another. But of this, more hereafter.

A. C.

AMERICAN BIBLE UNION.

EXTRACT FROM THE REPORT OF THE CORRESPONDING SECRETARY AT
THE RECENT SEMI-ANNUAL MEETING IN CHICAGO.

Origin of the Union.—The American Bible Union originated in a season of the deepest gloom and despondency. For many long years the hearts of thousands in Israel had yearned for a revision of the Sacred Scriptures in our language, made upon the same principles of faithfulness to the original which had guided missionaries in translating the divine oracles into heathen tongues. But events had occurred, which, in the popular estimation, had buried such a project almost beyond the hope of resurrection. The Baptist denomination, once famed for its love of truth and liberty, was supposed to be bound by the recorded votes of leading men in the chief cities of the United States, to oppose revision. The great national Bible Societies of Great Britain and America were constitutionally restricted to the common version in our language, and the body to which many of us looked for a faithful version of the English Scriptures, had resolved that it was not its duty to undertake a revision itself, nor to receive it from others.

Meeting at Deacon Colgate's.—It was a solemn occasion when nineteen of our brethren assembled at the residence of our venerable Treasurer, and kneeled together at the throne of grace to ask counsel of the God of the Bible. All felt that momentous consequences would be involved in the proceedings of that meeting. We prayed and wept before the Lord, and He heard us. His presence was manifestly with us, and therefore we were encouraged to act in a matter which, we believe, concerned the glory of his name among men. Then and there the propriety of organizing such a body as the American Bible Union, was deliberately discussed and unanimously decided in the affirmative.

From that period there has been no wavering. The subsequent meetings and the eventual organization of the body, were the legitimate and natural consequences of that decision. The turning point was that meeting for prayer and deliberation. Great events have since occurred; unexpected and extensive changes have taken place. Men of might and of power have joined our ranks. Victories have been won, and conquests have been achieved. But the souls of the founders of the Bible Union always recur to the first meeting at the house of Deacon William Colgate, No. 128 Chambers street, the season in which they united in a solemn pledge to undertake the greatest of human enterprises, when the Lord said to them, "Go forward," and they deliberately and unanimously obeyed the divine command. From that season the eye has not blenched, the heart has not quailed. Our progress has been steady and indisputable.

Its Prosperity.—In the commencement of our operations it seemed as if almost every man's hand was against us. So far as combination against us could accomplish it, we were "frowned down," we were talked down, we were written down; but the principle which we maintained would not stay down.

The Secret of its Influence.—Our opponents could not comprehend the force of the principle against which they contended, and there was a secret connected with its influence which they never properly appreciated. Let a pastor train his church, or a professor his pupils, against revision till he holds each man equal to himself as a champion of opposition. He cannot then *trust* them any longer than he keeps them in ignorance of facts. Every pious heart has a warm affection for the truth of God, and just so soon as it is brought in contact with the real purposes and objects of the Bible Union, it draws toward them. The sympathy which exists between the renewed soul and the pure word of God, is as strong and as certain as the attraction of the steel and the magnet. It only requires to be known that the Bible Union is removing the dross from the ore, and bringing forth revealed truth in its purity. The believer in Jesus naturally attaches himself to an enterprise so consonant with his tastes, and so well adapted to glorify his Maker.

Opponents Classified.—This is one of the secrets of our growth and prosperity; but this does not preclude the most violent and persevering opposition on the part of multitudes of professing Christians, whose peculiar hostility can be accounted for only on one of three suppositions—they are ignorant of our principles and purposes; or they do not believe us to be sincere in professing them; or they have no real love for them at heart. In the judgment of charity, we do not

wish to class many in the last category. No man can love the Lord Jesus Christ in sincerity, and not heartily prefer the pure truth of His word to human error or obscurity. The object of the Bible Union is to free that word from such error and obscurity, and to present it to every man in its purity.

The Classes to be Gained.—We are then confined in our efforts to gain over the first two classes—the ignorant and unbelieving. The constant diffusion of intelligence, and the steady development of our principles and intentions by our proceedings, must, under God, be our dependence for winning these to our side. Hitherto our efforts have been far from unavailing. From the origin of the Union not a month nor a week has passed without the accession of friends who before had stood aloof from us. Still, much remains to be done.

English Scriptures.—Immediately after the organization of the Union, the attention of the Board was directed to the revision of the English Scriptures, and no pains were spared by correspondence and other means to obtain advice about the best plan of proceeding. It is unnecessary here to detail the various plans considered, and the valid objections brought against them by some of the numerous scholars to whom they were submitted. The ultimate result was the adoption of that method of proceeding which we are now prosecuting, and the employment of distinguished scholars of different denominations to carry it into execution. Thus far we have abundant reason to express satisfaction with what has already been accomplished, and with the prospect of the future.

Progress of the Revision.—Every part of the New Testament has been revised, and some parts have undergone several revisions. In the carrying out of every enterprise devised by mortals, modifications of proceedings will be suggested by experience. We have been obliged to vary in some minor particulars, but we rejoice to find that all the main features of the plan adopted by the Union, experience only vindicates its propriety and efficiency. Of the revisions already in our hands, parts have come from scholars in each of the following denominations: Old School Presbyterians, Baptists, Episcopalians, Disciples, Methodists, Associate Reformed Presbyterians, Seventh Day Baptists, German Reformed, Church of England.

No one of the manuscripts, except in a single instance, covers less than a Book of the New Testament, and generally each comprises several.

It will naturally be asked why, since we have so many manuscript revisions on hand, we have yet printed so few. To such an inquiry we will endeavor to reply.

When a scholar is engaged by the Board, instructions are introduced into the contract requiring the exact meaning of the original, and he is requested and urged to make the most thorough and faithful revision possible. No expense is spared to furnish him with needed books and other requisite facilities. When his work is finished, the manuscript is submitted to the Board and referred to the Committee on Versions.

The Committee is required to give it a careful examination, and not to recommend its printing, unless its merits will justify such an expenditure. If this is not the case, another scholar or other scholars are employed upon the same part. Sometimes the work has to go

through the hands of a third or a fourth party before the Committee feel justified in printing it. On some points we have manuscripts from five different hands. All of these are of more or less service in the prosecution of the work, and eventually will greatly aid the ultimate committee that must prepare the whole book for the press.

All Proposed Changes not Approved.—It is to be understood that the portions which the Committee recommended to be printed, do not necessarily have their unqualified approbation. There may be many things in them which they may wish to see altered. Their view is, that the changes in these portions embrace all, or nearly all, the important questions which will require the scrutiny of the ultimate College of Revisers; and that with the authorities referred to by the respective revisers and the manuscript revisions of the same portions in possession of the Board, this committee will have all the facilities requisite to enable them to form an intelligent judgment of the necessity and value of the changes. All the books used by the revisers, and many others, will be in the library of the Union, so that they can be examined whenever needed.

With this view, those who purchase our incipient publications, must not be surprised to find in them many alterations from the common version, which probably will not be retained in the ultimate revision. They have sometimes been made by the judgment of an individual mind, and perhaps that mind would not have ventured upon them, had it not been with the knowledge that their publication would draw forth the most rigid criticism, and thus prepare the way for the last committee to judge of them with more intelligence and discretion.

Progress of Printing.—The last seven books of the New Testament have been published.

The Gospel of John and the Epistle to the Ephesians have been stereotyped, and will soon be printed. The preface to John is not yet fully prepared.

The Gospel of Matthew is in process of stereotyping.

The Acts of the Apostles is nearly ready for the printer.

The Book of Job is passing through the press.

The Epistle to the Hebrews is being prepared for the press.

Spanish Scriptures.—One striking feature characterizes the proceedings regarding all—the manifest leading of divine Providence. We promulgated a principle as the basis of our operations. Adherence to that principle has compelled us to enter new doors of usefulness as God has opened them before us.

Of this character was the revision of the Spanish Scriptures. Men were raised up in Providence peculiarly qualified for the undertaking. The enterprise was gradually forced upon us, and, having once placed a hand upon the plow, we have never, for a moment, looked back. The late Dr. Juan Calderon was acknowledged to stand at the head of Spanish literature in London, and his piety, and ability as a translator of the sacred Scripture, unquestioned.

He was employed upon the revision of the Spanish New Testament for us, till the day of his sudden and lamented death.

His successor ranks, if possible, still higher as a Spanish scholar. Both were natives of Spain, and each had achieved for himself a prominent reputation by his publications in his own country. But the one now employed occupies a more elevated position in society,

and his connection with the Spanish Academy, gives a more decided and acknowledged authority to his decisions in respect to the idioms of the language.

Mr. Norton, also, whose scholarship and industry are undisputed, spends nearly his whole time upon the work. The years of toil which he has already employed upon it, and his peculiar qualifications for such occupations, with the abundant aid rendered by the most competent Spanish scholars, bid fair to render the translation one of the most thorough, faithful, and idiomatic ever made.

By a letter from brother Norton, under date of March 14th, we learn that the Gospels are completed, and the first revision of the rest of the Testament will probably be finished within two or three months. The Gospels are probably stereotyped by this time; but the other parts will require more than one revision before they can be passed to the press. They must be as thoroughly done as the Gospels have been.

German Scriptures.—The last four numbers of the *Reporter* have been so largely occupied with our German operations, and the reasons which have induced us to engage in them, that we believe the Union will be satisfied with a brief synopsis of the facts of the case.

We have had two German scholars to some extent employed in the revision of the German Testament. One of them has gone through the whole book; the other has more carefully and thoroughly revised the Epistle to the Romans. The Board do not design to press this department of effort, until they can make satisfactory arrangements for the prosecution of the work in Germany itself. In this we shall be largely influenced by the counsel of our brethren in that country, who cordially sympathize in an earnest desire for pure versions, and cordially proffer their co-operation.

On the earnest and repeated application of Rev. J. G. Oncken, made on behalf of his pious countrymen, the Board was last year induced to render aid in the *circulation* of German Scriptures. Such an important measure was not adopted without grave deliberation and extensive consultation with prominent friends. The Union, at its Annual Meeting, approved the proceeding, and, so far as we have been enabled to ascertain, it has given universal satisfaction to all who co-operate with us. The appeals of brother Oncken through the Union, for aid in his glorious work, meet a ready response from pious hearts in all parts of this country.

Moneys for this object must be specially designated by the donors, as the Board never appropriate for it any that were designed for revision.

French Scriptures.—At an early date we commenced the revision of the French Testament, but for Providential reasons our operations in that department are temporarily suspended. According to our plan, the work was to be conducted in France itself, by native scholars of the highest standing. By the aid of Dr. Devan, who was then a resident missionary in that country, we procured the aid of two scholars of this character, one of whom was a member of the French Academy. We have received from each full manuscript revisions of the four Gospels, and have published one revision of the Gospel according to John. As, however, Dr. Devan is now in this country, and the present political condition of France is not favorable to Scriptura-

circulation, if the Testament were ready for publication, and as the progress of the English revision leads us to hope that the results of the money and time expended upon it may all, by a little delay, be rendered available in the revision of the French Testament, we are waiting the further developments of Divine direction in this department of labor.

Italian Scriptures.—Very remarkable Providences engaged us in the revision and publication of the Italian Testament. Dr. Achilli had made an engagement to prepare a new version for another body, and the testimonials to his scholarship and other qualifications were of the most approved character. He had made the revision, but that body had declined to proceed with the enterprise. The peculiar circumstances of the case, and our reasons for purchasing the work and employing Dr. Achilli to superintend the printing, are detailed in the Fourth and Fifth Annual Reports. We have printed two thousand copies of the work, and circulated a part of them.

The following advertisement appears in the front of the book:

ADVERTISEMENT TO THE ITALIAN NEW TESTAMENT.

American Bible Union Rooms, New York,
November 8, 1853.

The following work has not been adopted by the American Bible Union, but is published at the present time chiefly for the sake of criticism.

Scholars to whom copies may be sent, are requested to examine it, and to express in writing their views of the faithfulness of the translation to the inspired original, and of the idiomatic purity and elegance of the phraseology. Criticisms of all kinds, which may contribute to the future improvement of the work, will be gratefully received, on behalf of the Bible Union, by

WM. H. WYCKOFF, Cor. Sec'y.

Seneca Scriptures.—Several applications have been made to your Board by ministering brethren living in the neighborhood of the Indian Reservations in the State of New York, for the preparation of a faithful version of the Sacred Scriptures in the Seneca language. At the last meeting of the Cattaraugus Association, an unanimous resolution was adopted requesting us to undertake such a version. The Board has had the matter under consideration, but has postponed its decision until more ample and definite information in regard to it may be procured.

Conclusion.—We have thus endeavored succinctly to lay before the Union a history of our operations from the origin of the organization, and its present condition, in all its main features, except that of finance. This is presented in the report of the Assistant Treasurer. The prospects of the Union were never more encouraging. Harmony within, and progress without, cheer the hearts of all who labor in the cause. We have nothing to fear, but from ourselves. Opposition cannot crush us; but prosperity may corrupt us. Our danger is, that we shall forget our dependence upon God; that we shall lean to our own understanding, and confide in our growing strength and influence. Such confidence must be the precursor of mortification and defeat. The holier the cause, the surer our downfall, if we trust in ourselves. God will not give His glory to another. If the Union abjure all

boasting, and humble itself before the Lord, and with confiding prayer and earnest zeal, prosecutes its task, the victory of truth is certain. The Author of the Bible will sustain those who trust in him, while seeking to procure and circulate faithful versions of the blessed Word in all languages throughout the world.

WM. H. WYCKOFF, Cor. Sec'y.



MONTHLY TRACTS FOR SUNDAY-SCHOOL TEACHERS.

THE two following Tracts stand high in the first class of all the Tracts that I have read. I commend them to all my readers as worthy of the most considerative reading and reflection. I return my cordial thanks to Elder E. A. Smith, of Kentucky, for his having called my attention to them and having forwarded them to me for publication.

A. C.

CULTIVATE A SMALL FIELD.

It is very common for private Christians to bewail their want of influence, and to wish that their field of operations was larger. But it will, perhaps, appear at the last day, that we have all had more influence than we can give a good account of; and that our evil has been, not the having too small a field, but the having failed to cultivate that which we had. It was the servant who was entrusted with *one talent*, who hid his lord's money.

The Sunday-school teacher is often tempted to say, "How diminutive is my circle of labors! If I were a missionary, or even a pastor, how much more zeal and success should I have!" But there is great room for deception here. He who serves Christ in the station to which he is called, is accepted of him. He who is lukewarm and unsuccessful in a narrow sphere, will not have his nature changed by being transferred to a wider one.

When Plutarch was asked why he did not leave his native village and resort to the metropolis, he answered, "I live in a small town that I may keep it from becoming smaller still." Cicero, writing to his friend Atticus, (iv. 6.) quotes a Greek proverb, which says, "Thou hast had Sparta allotted to thee—adorn it."

The late Dr. Finley, of New Jersey, on some one's expressing surprise that he should have settled in so humble a village as Baskingridge, replied, "I wish to make it greater, and to do something which will make it memorable." And he lived to realize his wish.

There is a tendency in us all to think we should do better somewhere else. Horace chastises this temper in his first satire. The old soldier, he says, looks with envy on the merchant. The sea-beaten merchant would rather be a soldier. The farmer admires the lot of the lawyer—the lawyer longs for a farm. I would that we who labor in connection with Sunday-schools, could only be con-

tented with the place assigned to us, and faithfully discharge our duty.

There are many advantages in having a small field, and one is, that it can be more thoroughly tilled. It is an observation of agriculturists, that men grow poor upon large farms, and rich upon small ones. The reason is obvious—a small farm can be well worked.

The teacher should look upon his class as his field. The fewer the number of his pupils, the more he can do for each. These six or eight little boys may be thoroughly taught and moulded by the hand of pious care; you may know each of them intimately; you may converse with them individually; you may visit them frequently, or cause them to visit you; you may make each of them a friend for life; you may bring each of them, every day, to the throne of grace, in the arms of affectionate prayer. None of these things would be practicable, if you had a hundred, instead of half a dozen.

Do not say this is too small a field. Perhaps you have not considered its real greatness. They are but children, it is true; but they are immortal. Thousands of ages after the world and all it contains shall have been burnt up, each of these souls will be in existence, advancing in happiness or misery. Besides, each of these, when successfully taught, will have his own field for cultivation—will do good to others; and thus the fruit of your labors will be going on after you are dead.

If every neighborhood had its complement of Sunday-schools, and if each school had its quota of teachers, and if each teacher were faithfully to cultivate his little field, we should have little more to wish for our country. Resolve to do your part towards such a consummation. Do it within your own proper sphere; that is, in your own class.

It is wisely arranged in the order of God's government, that every one should have work enough to occupy all his time, and time enough to do all his work. If we do with our might that which our hands find to do, we need not sigh for a wider sphere of influence, nor seek larger opportunities to serve our generation. It is required of stewards that they be faithful in the province which they are appointed to fill.

Fix it in your mind that there is not an effort put forth, nor a prayer offered by you in regard to these little ones, which will not tell upon the destiny of remote nations and ages.

Instead of pining for another field, lay out more strength on this; redouble your exertions; concentrate your endeavors upon each of your pupils by turns; determine to try whether you cannot communicate to them at least all that you know yourself.

In God's strength, make up your mind to leave nothing undone which may lead them to Christ. If all of this class, and of successive classes, shall grow up to be intelligent, instructed, active Christians and teachers of others, who in like manner shall instruct new generations of scholars, and all through your means, will you look back from heaven and consider your field as too small?

Cheer your mind by such anticipations. Aim high, and you will effect the more; and remember the scriptural principle, that *God is able to make all grace abound toward you; that we, always having all sufficiency in all things, may abound to every good work.*

THE MISSING DISCIPLE.

It was a dark and gloomy evening when the doors of an obscure house in Jerusalem were closed upon a little number of plain, illiterate men, who, with a few women connected with them, had assembled for prayer. And as they prayed, they wept at the prostration of all their earthly hopes. They were discouraged and disheartened, for their Lord was taken from them, and he whom they trusted to have redeemed Israel was by wicked hands crucified and slain. They were weakened also by defection. Their number had always been small and feeble. The great, and the learned; and the rich, were never with them: Judas had apostatized; Peter, though reclaimed, had once denied his Master, and they dared not rely upon him. And now, as they looked around the room upon each familiar face, they became more disheartened, for they missed another of their little number: "*Thomas, one of the twelve, called Didymus, was not with them.*" How discouraging! Could it be that Thomas had apostatized like Judas, or denied his Lord like Peter? If not, what could have happened? What had prevented him from coming to the prayer meeting?

Thomas had been a forward man, and if not as much so as Peter, yet more so than some others; for once, when Jesus informed the disciples of the death of Lazarus, Thomas was the first to speak, and proposed to his followers that they should go and die with him; yet in this day of gloom, in this hour of severe trial, when men should have been prompt if ever, Thomas was missing. But where was he? Ah, where was he?

Could Thomas have been sick? The sacred historian is silent on that point. Good men are as liable to sickness as others, and when really sick, men are excusable for absence from any religious meeting whatever. But are there not some whose seats are vacant in the house of God on the Sabbath, on the plea of ill health, who are at their business early on Monday morning, and continue it through the week? O this "Sunday sickness," how it sometimes thins the house of God! And the prayer meeting is affected by it. Indeed, the excuses sometimes multiply against the prayer meeting when the Sabbath services are attended.

We repeat the question: Where was Thomas? Had some important worldly business detained him from meeting with his brethren on that occasion? Business is sometimes pleaded in excuse for absence from religious meetings during the week, and we can readily imagine cases where the excuse is valid; but it is not always, and probably not often. The great end of life is, to serve God and prepare for heaven. For this we were brought into the world, and for this we have been sustained hitherto, and we should take good heed that we suffer not worldly things to hinder, much less to exclude this great work of life. Thomas had a soul to be saved; he had been a member of Christ's family for three years, as he traveled about the land, and was at this time a stranger in Jerusalem. We have no reason to believe that business prevented him from meeting with his brethren to pray. But whatever may have been his excuse, Thomas was the greatest loser by absenting himself from the prayer meeting. For,

1. Some of the most heavenly consolations were imparted to those who were present. When the disciples went in and shut the doors,

they were in deep sorrow. The crucifixion, and all the awful scenes of Calvary were before them, and as they prayed, they lamented and wept. But in the midst of their gloom a heavenly form stands among them. It is their Saviour. They know his welcome face. They hear his well known voice, as he says, "*Peace be unto you.*" What a change came over their feelings. Their mourning was turned into joy. "*Then were the disciples glad when they saw the Lord.*" But Thomas lost all this. He was not at the prayer meeting, and while his brethren were filled with joy, he as before was filled with sorrow.

3. The absence of Thomas from the prayer meeting led him to the crying sin of unbelief. When the disciples told him that they had seen the Lord, he would not believe it. He had evidently become hardened in unbelief. His fellow-disciples were sincere men, and he must have known they would not tell him an untruth, and still he would not believe them. His language was most unbelieving. "*But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.*" Had Thomas been at the prayer meeting when the Lord came into the midst of the disciples, he would not have talked in this unbecoming manner. But he was away, and the consequence was, his heart was hardened in unbelief.

3. Added to all the rest, the conduct of Thomas was an injury to the cause of religion. It was said of the disciples in another case, that the Jewish magistrates took knowledge of them that they had been with Jesus. They remembered that these were the men whom they had found uniform in their attachment to their Master and his cause; for the enemies of Christ always watch the conduct of professed Christians. What must have been their impressions to see Thomas absenting himself, while his brethren were assembled for prayer. Perhaps they did thus observe him, and were hardened in sin on his account. "Ah," they would exclaim, "here is one of these reformers occupying himself with the business or pleasure of the world, while his brethren are praying. This is a specimen of the new religion. It will soon die away." Thus is religion injured by those professed Christians who neglect the meeting for prayer. And perhaps religion is injured in another way. Some inquiring, yet trembling soul may be hindered. Such persons always look to professed disciples for examples; and if these are remiss and careless, the result may be the loss of a soul.

Reader, are you a professor of the name of Christ? Have you enrolled yourself with his people? And did you not covenant to avoid all sinful stumbling-blocks, and to walk with your brethren in unity and love, seeking the prosperity and enlargement of the church of which you are a member? And did you not do this voluntarily? How then can you justify yourself in the neglect of any of those means which God has always blessed to the comfort and edification of his people? The prayer meeting stands prominent among the means which preserve the life and power of religion in the church. It is the spiritual thermometer, indicating the warmth or coldness of religion among a people. Let it no longer be neglected, especially by those who profess to love Christ; and when he comes into the midst of his people, as he ever does when they assemble in his name, let none, like Thomas, be missing, lest they fail of the blessing.

LETTERS OF ELDER J. L. WALLER TO A. CAMPBELL—

No. III.

THE REVISION OF THE SACRED SCRIPTURES BY THE BIBLE UNION.

It is deemed expedient that a copy of the letter, taken by my amenuensis, sent to Elder Waller, to which his third letter is a response, be given to my readers. It is presumed by us, that amongst his letters on file, our whole correspondence is now in the hands of his biographer, and we hope that it will appear in said work. We now give his third letter on the subject, and will await the publication of his life before we give any thing more on the premises.

BETHANY, Va., October 5, 1852.

BROTHER WALLER—*My Dear Sir:* I must congratulate you on your very able and successful efforts in the great cause of Bible Revision. The cause of the Bible—its translation from language to language, from nation to nation—its circulation—its popular style and revision in our own language, and its circulation in the Christian denominations of our own country, is the cause of God and of our Lord Jesus Christ. If this be not his cause and work, whose can it be! Or what could be his cause, if this be not! I, therefore, regard it as a sort of axiomatic truth.

We are acting a very prominent part in this cause, and in this crisis; and, therefore, it occurs to me it would not be amiss to confer somewhat more familiarly as to the *modus operandi*, and the skill and caution requisite to the crisis and this great undertaking. And first, I would desire your opinion—your best judgment—on the whole course I am pursuing; and in return, I will frankly communicate with you on all matters concerning the success and triumph of this grand movement of the age. The Baptist opposition, it seems, is vigilant, active, and uncompromising, so far as its allegata against us Reformers are concerned. They seem to deprecate our having any thing to do with it, and affect, at least, to fear our views as a leprosy, about to infect the sound and hale constitution of the good old Baptists of revolutionary memory.

And now, what shall be done to meet this *ad captandum* hue and cry of damnable heresy—“this soul-ruining water regeneration—this giving to water the power of the blood of the great Redeemer!!”

They are teasing you and goading you with all the zeal, and, I was going to say, with all the bitterness of a Turk about the era of the

Crusades. They seem to fear, reverence, and worship the idols of the groves of the Pedobaptists, with the devotion of a pilgrim on his way to the holy sepulchre. They have got you, I think, into the necessity of writing a book against baptism for the remission of sins, any how. Well, all this is politic and prudent enough. Still, it will not work out the counsels of their souls, nor greatly aid either side of the controversy.

It is with me, at least, very questionable, whether your bringing out a book on that subject at present, will in any way advance or aid the cause of the new version. To me, it appears quite otherwise. But I do not confide in my own judgment, unless I have all the premises before me. Something in human nature I do not know, suggests to me a caveat against yielding at all to this importunity. In the first place, if you and myself differ on the design of Christian baptism, we will more likely aid each other to more correct views by a private written correspondence, than by any thing printed and published abroad. We are neither of us in the best position for conviction, when in print defending our respective views before the world. The very attitude in which we would then stand, is all-potent of evil to him who has espoused the wrong side of the question.

Not so when engaged in a private amicable correspondence. If, then, through the force of circumstances you anticipate the necessity of printing any thing farther, I would respectfully, and with all Christian sincerity and candor, propose to you that we have a private correspondence on the point at issue—the naked point between us; and after the whole ground is fully gone over according to our respective views, should there then appear two opinions on the question, let us print the correspondence and refer it to the world. In this way we will more likely come to an agreement and to a satisfactory issue, than should we assume the public attitude of knights itinerant, and print any thing in the form of a discussion.

I should be happy to have the matter satisfactorily considered by you and me, and I do flatter myself that we would come to a better understanding, and, I think, to a perfect harmony of views, when all should be calmly considered. But I leave this matter to yourself, and will be glad to hear from you at your earliest convenience on the premises.

With much esteem and Christian regard, may I subscribe myself your brother in one Lord, one faith, and one baptism.

A. CAMPBELL.

LOUISVILLE, Ky., November 2, 1852.

ELDER A. CAMPBELL—*My Dear Sir:* Absence and sickness, are

my apology for not acknowledging, ere now, your favor of the 5th ult. I thank you for the kindness and candor which pervade your letter, as well as for the very flattering manner in which you mention my very humble efforts in behalf of revision.

You wholly mistake my temperament. I am the last man on earth to be moved by mere popular clamor. What some Pedobaptists have said about your aid in the revision enterprize, has but convinced me the more firmly, that we should give place to such egregious folly by subjection, no, not for a moment. I entertain no fears from that quarter. It is but the dernier resort of men driven to the last extremity. It is already loosing its effects, even upon the minds of the ignorant.

My rule has ever been, to act with all men in a good cause, where no sacrifice of truth and conscience was demanded. I believe I am doing so in co-operating with you in the Bible enterprize. That is a platform ample for us both, and common to all who are willing to abide the consequences of a faithful translation of every word of the Inspired Volume.

But since you ask it, I will make a suggestion in all frankness: I believe if you would call a national convention of the Reformers, and let that convention "define your position" on the leading truths of the Bible, that it would be attended with the best of consequences. It would serve not only for a vindication of yourselves now and in coming generations, but would serve as landmarks, by which the less stable and less informed of your brethren might steer their course. This would not be to make a creed, in an ecclesiastical sense; and yet it would produce, by its own moral force, more uniformity of speech and practice among you.

The Waldenses were forced to adopt this course, and so were the Baptists of Germany and England. Indeed, I think the time is at hand when the Baptists will feel called upon to pursue this course again.

Another suggestion: A hint from you to the editors of your denomination, to cultivate peace, and not seek controversy with the Baptists, would be very beneficial. Such has been my course towards your brethren since my return to the editorial chair of the Western Recorder. I am, by letter and otherwise, urging a similar course upon my brethren every where. I believe such a policy will be attended with the best of consequences.

You are mistaken, too, respecting the motives prompting me to write on the design of baptism. That is a work I have had in contemplation for five years, and which I expected to have written more than a year ago. I have been hindered by other engagements. It is

not my purpose to allude to your views—at least to mention your name. It will bear mainly against the baptism of infants, and sprinkling—both of which, I expect to show, were introduced by a mistaken view of the design of baptism. My plan is, in substance, this:

1. To show that New Testament baptism was a public profession of the thing baptized into. That to baptize into repentance—into the name—into remission—into Jesus Christ—into his death—into Moses—into John's baptism, &c., &c., are idiomatic expressions, meaning a public acknowledgment or profession of these things: by which individuals entered *into* a new state, or *into* a new moral relation, &c.

2. To show that very early, by the combined influence of Pharisaical teaching and Oriental philosophy, a moral and spiritual power was supposed to be attached to, and to constitute, the ordinance itself; which, after introducing a host of other evils, eventually brought forth the baptism of infants, &c., &c.

3. To show how this corruption built up the Popedom, with all its abominations.

4. To show that it was the rock upon which the Reformation of the 16th century split.

5. That it is the great hindrance in the way of the world's emancipation and conversion.

I propose to call my book, "The Design of Baptism—Scripturally and Historically considered."

Perhaps you can see by the above, the scope of my proposed work. If so, I should be glad to have your suggestions. Although I have read all you have written on the design of baptism, I frankly confess that I do not know whether I understand you or not.

Be assured, I will have an eye single, in all I say or do, to the promotion of the interests of Zion—to study her peace, and to illustrate her beauty.

With great respect, I remain

Yours in the hope of the gospel,

JOHN L. WALLER.

How different the spirit and tone of Elder Waller's letters to me at the above dates, from these of his writings before his conversion, which are now being published in the Tennessee Baptist; although its Editor must have heard (else behind the age) that Elder Waller long since reprobated them, acknowledging that he commenced to write those papers while yet in ignorance and unbelief, or before his conversion.

There are, doubtless, many of his brethren in Kentucky that have heard him long since say, that with the exception of our views on the

design of baptism, in all the essential doctrines of Christianity we were as orthodox as the Baptists; a commendation, by the way, of which we are by no means ambitious, but to which I refer only as an *argumentum ad hominem*, for which I care as little as though any Pedobaptist admirer of John Calvin or John Wesley had said so. I presume that any man of intelligence in these affairs, will acquit us of the imputation of having ever been ambitious of the reputation of modern orthodoxy, in our American currency of that word, in the first half of the 19th century.

As the excellent John Newton once said, that "whenever he saw a pretty feather in any bird, he pulled it out and placed it in his own plumage, until he became so speckled that no one species would fully own him; still, he could not but think that he was the prettiest bird among them." Pursuing, measurably, the same course, we have been tempted to form the same opinions, and to follow the same course, at least in part, although all the owls, hawks, vultures, and birds of prey, in all Tennessee, with their ferocious beaks and claws, should pounce upon us.

But as the previous letters need no exposition, we submit them to the candid perusal of all our readers.

A. C.

A VISIT TO THE TOMB OF DAVID.

BY MISS SARAH BARCLAY.

THE following extract from the Diary of Miss Sarah Barclay, daughter of Dr. Barclay, our late missionary to Jerusalem, is published by her permission, at the special request of Mrs. Campbell. It cannot but be highly interesting to all our readers who take any interest in the ruins about Jerusalem, in Turkish manners or customs, or in knowing something of the delusions and superstitions of the Mohammedans, from such a reliable source. It is to me quite as interesting as the scenes through which she passed, as indicative of the heroism of our adventurous young sister, so imperiling herself in order to visit the tomb of the great King, and to gain an intimate knowledge of the spirit and character of the disciples of the False Prophet.

A. C.

EXTRACT, &c.

Early one morning, during the great Mohammedan feast of Rhama-dan, I was called to the "parley" room, to see my friend Moosa.

This little fellow having become rather a frequent visitor, I was at first inclined to excuse myself; but remembering he had lately hinted at the possibility of my gaining an entrance into the Tomb of David, and in consideration, too, of the fact, that being their fasting season, the everlasting *angan* of coffee and *douceur* of sweetmeats—those otherwise indispensable marks of Turkish civility—might now be dispensed with, I concluded to make my appearance. On entering the room my pleasing suspicions were confirmed, by seeing him close the door and mysteriously place his forefinger on his lips, in token of profound secrecy. He laid his ponderous turban on the divan beside him, doffed his slippers, crossed his legs, and then disclosed the nature of his errand. In short, I was informed that his sister was ready for an adventure; and as I was too, we were not long in reaching "Turfendah," (his sister,) who immediately commenced operations. My hair was taken down and braided in scores of little plaits. A red cloth cap, with a blue silk tassel, was placed on my head, and around it a gauze turban, with gold tassels and embroidery. My robe and trowsers were of the finest Damascene silk, my girdle of cashmere, and tonic of light blue stuff, embroidered in silver flowers. My hands were already dyed with 'henna,' having undergone this process on the occasion of a former adventure into the Mosque, and still retained the deep yellow hue; my skin was pretty deeply tanned, too, from a residence of several years under a burning Syrian sun, which was quite an addition to my Turkish appearance. The sheet, veil, and slippers, came in due order; and having secreted my pencil and sketch-book in the folds of my girdle, we sallied forth, accompanied by Turfendah's favorite slave.

The reputed Tomb of David is just inside of Zion gate, hard by the Coenaculum and American cemetery. It is surrounded by an irregular pile of buildings, and surmounted by a dome and minaret. In the interior are some of the most grotesque architectural embellishments imaginable, on the capitals of some remains of the Crusaders' architecture. Just think of the frightful owl occupying the place of the classic acanthus and the mythic lotus! We passed the several halls and corridors, evidently of the style of the Quixotic era of the Crusaders' domination, before reaching the consecrated apartment, whose entrance is guarded by double iron doors. We found here an old Dervis prostrate in prayer, on the cold stone floor. Not being privileged, as we, to enter the sacred precincts, he was content with gazing at the Tomb through the iron bars; for it is a rare thing for even a Mussulman ecclesiastic, to gain admittance—my companion and her family only enjoying this privilege, because they are very near relatives of the curator of the Tomb. Our slave was despatched

for the key, which she had no difficulty in obtaining, on the plea that her mistress wished to pray on the holy spot. But what was my consternation, on seeing another slave return with her. I confess that I trembled, and was thinking I had best leave my awkward slippers behind, in case of retreat, as they would greatly impede my progress, and thereby cause me to lose my head! She peered under my veil, asked who I was, and seemed satisfied with the careless reply of Turfendah, that I was merely a friend of hers! She invited us up stairs to see the old keeper, his harim, and Dahudeah, (Moosa's little wife,) who is always glad to exchange the purgatory of a residence with her lord and master, for a visit of a few days here; for I can testify, from personal observation, that the young Effendi lords it over her in true Oriental conjugal style! Turfendah regretted she could not accept her kind invitation, as she was so much exhausted from fasting, she would prefer deferring to another time! The slave then left, to our mutual relief, and having dismissed the old Dervis, the doors were closed and doubly locked. The room is insignificant in its dimensions, but is furnished very gorgeously. The Tomb is an immense sarcophagus of rough stone, and is covered by green satin tapestry, richly embroidered with gold. To this a piece of black velvet is attached, with a few inscriptions from the Koran, embroidered also in gold. A satin canopy of red, blue, green and yellow stripes, hangs over the Tomb; and another piece of black velvet tapestry, embroidered in silver, covers a door in one end of the room, which leads to a cave underneath. Two tall silver candlesticks stand before this door, and a little lamp hangs in a window near it, which is kept constantly burning, and whose wick, though saturated with oil—and, I dare say, a most nauseous dose—my devotional companion eagerly swallowed, muttering to herself a prayer. She then, in addition to their usual forms of prayer, prostrated herself before the Tomb, raised the covering, pressed her forehead to the stone, and kissed it many times. The ceiling of the room is vaulted, and the walls covered with blue porcelain, in floral figures. Having remained here an hour or more, and completed my sketch, we left; and there was no little rejoicing on my part when I found myself once more at home, out of danger, and still better, out of my awkward costume!

But have I been altogether blameless in this hazardous adventure? Was I influenced by proper motives? Or did the Mother Eve of our poor frail sex have too much to do with it? But I must say, in palliation, it was a most propitious juncture. It was just at the hour when all the "Faithful" had been ordered by firman from the Sultan, to repair to the Mosque of Omar, to pray for the success of the war, under penalty of "five hundred sticks." The most exciting reports were

afloat respecting the strange things to be seen in that wondrous sanctuary of the Turk. Lady Montipire and Sir Moses, had been egregiously duped by the wily Turk, to the tune of many thousand piasters. Father, also, had been deceived by the tricky Sheik, who had sacredly promised him to show him the Tomb, in return for the cure he had performed upon one of his favorite slaves. And now an opportunity was presented to me, without even mention of the usual Bukshiesh, (something very extraordinary in the East!) my companion and myself had accomplished, in perfect safety, an equally dangerous exploit, on the jealously guarded site of the Temple. Was I, therefore, to be blamed for incurring some little hazard, to get even the slightest peep at the resting place of the Sweet Singer of Israel? And could it be called, under the circumstances, an act of indiscretion or temerity? But whether or not, we give credit to what Josephus says of the adventures of Hyrcanus, the High Priest, and of Herod the Great, or the chroniclers tell us of the rebuke to the Paul-py like curiosity of certain explorers during the period of the Frank domination in Palestine. Fortunate, indeed, was my escape, and great my obligation to the kind-hearted Turkish lady, to whom I am indebted for the enjoyment of so rare a privilege.

Benjamin, of Tudela, as veritable a chronicler as any other deliverer of tradition, thus deposeth on this head: "On Mount Sion are the sepulchres of the house of David, and those of the kings who reigned after him. In consequence of the following circumstance, however, this place is hardly to be recognized at present. Fifteen years ago, one of the walls of the place of worship on Mt. Sion fell down, which the Patriarch ordered the Priest to repair. He commanded to take stones from the original wall of Sion, and to employ them for that purpose: which command was obeyed. Two laborers who were engaged in digging stones from the very foundation of the walls of Sion, happened to meet with one which formed the mouth of a cavern. They agreed to enter the cave, and to search for treasure; and in pursuit of this object, they penetrated to a large hall, supported by pillars of marble, encrusted with gold and silver; before which stood a table, with a golden sceptre and crown. This was the sepulchre of David, King of Israel; to the left of which they saw that of Solomon, and of all the Kings of Judah who were buried there. They further saw locked chests, and desired, to enter the hall to examine them, but a blast of wind, like a storm, issued forth from the mouth of the cave, and prostrated them almost lifeless to the ground. They lay in this state until evening, when they heard a voice commanding them to rise up and go forth from the place. They proceeded, terror stricken, to the Patriarch, and informed him of what had occurred. He sum-

moned Rabbi Abraham el Constantine, a pious ascetic, one of the mourners of the downfall of Jerusalem, and caused the two laborers to repeat the occurrence in his presence. Rabbi Abraham hereupon informed the Patriarch that they had discovered the sepulchres of the house of David and of the Kings of Judah. The Patriarch ordered the place to be walled up, so as to hide it effectually from every one to the present day." The narrator closes his account with these words: "The above-mentioned Rabbi Abraham told me all this." Alas, how much more than I can tell! And after all, I am not quite sure that I can say with the Apostle, in his celebrated discourse announcing the law of the Lord at Jerusalem, and the word of God on Mt. Zion—that "his sepulchre is with us unto this day;" for it is not at all impossible, that amidst the oft-repeated desolations of Zion, it has been so far demolished by the ruthless hand of man and the ever gnawing tooth of time, that the places that once knew it, now know it no more, having, "like gems, monuments and crowns, crumbled into dust."



NEWS FROM ARKANSAS.

FAYETTEVILLE, June 5, 1855.

BROTHER CAMPBELL—It is not often we trouble you from this part of the world. We prefer preaching to writing, and cultivating our garden at home to speaking of its beauties abroad. The *insanibile scribendi cacoethes*, is not a disease of this part of the "Reformation." I think I have heard you say it meant a kind of incurable malady of scribbling. Several of our brethren have had symptoms of it. Thank God it proved fatal to some! Now, I must qualify this ejaculation, if you will, by telling a little circumstance said to have happened in Kentucky. I will not be responsible for its truth: I can only vouch its appositeness. A Dutch class-leader having held a meeting in a neighborhood where lived an incorrigible old sinner, was invited by him to go home and stay all night. At worship the class-leader laid the case of his host before the Lord; and, in conclusion, prayed most lustily, as Dutch class-leaders are wont to do, that he would either convert the man or kill him. Well, as was natural, the old offender preferred conversion, even in the Dutchman's way, to killing in the Lord's. So in the night he "got religion," as the story goes, and became very happy. I think this prayer was pious enough, at least the sequel proved it; and in this sense my feelings above expressed are to be understood. I go for curing our scribblers or "killing them."

off." The intemperate zeal of some of our scribes has led them into a few blunders, from which they have never recovered. I hail with pleasure the dawning of a brighter day.

I have of late been much instructed and pleased by a careful perusal of Religious Reformation, by Bro. Richardson; Christian Union, by Bro. Scott, and the True Method of Reading the Scriptures, by Bro. Fanning. These three little books are perfect jewels—works of very superior merit, and they should be largely circulated by our brethren. They are just the books for the times—pointed and clear—not too extensive for this fast age. They are not crudities, sent forth upon an ephemeral mission. If our brotherhood East, West, North and South, will circulate them as they should, we would see a great change in a few years. In speaking of these works I do not mean to disparage others; but I doubt if any three little books can be selected more worthy of a general circulation. I would not, in speaking of them thus, and classing them together, be understood as saying they are of equal merit. My object is not to compare. Comparisons among friends are odious. Every one will have his own opinion—his likes and preferences. But I do say, that every one of these books is just what we want, in the department of which it treats. And I am clearly of the opinion, that they should be followed by other works of a similar kind, on kindred subjects, by the same or other authors, which would reach the popular mind and heart. In this age, books of their size are more likely to receive, from the majority of readers, a careful examination, than those larger or smaller. The former intimidate the many; the latter are despised by the few. I am in real warm earnest in recommending these three works. If our brethren would devote means to put them in the reach of every one throughout the land, a great change would soon be wrought in the popular mind. They would, by their good sense and good taste, completely neutralize the slanders and slang of Mr. Graves, and expose your friend Jeter's gross blunders in Bible hermeneutics.

These men are giving us some terrible lessons in human frailty and perversity. When men will, in this age of light and knowledge, after volumes have been written, giving clear and perspicuous developments on all the great items of our faith and practice, our piety and humanity, retail slanders to keep men from the obedience of the gospel, and, by their theological enchantments, will withstand the servants of God, I can compare them to none better than to Janes and Jambres, of the olden time. The day of judgment will reveal wonders in human character, and will show that even good men, under the influence of partizan feelings, have done things which their Lord and Master will condemn.

It will be well for many of the leaders of the people—the Priests and Levites, the Scribes and Pharisees, of our modern Jerusalems—if they shall be able to plead even ignorance and prejudice as an excuse for their conduct. Charity would prompt me to hope that Mr. Elliott, of Jackson, Bro. Gordon's man, may be able to exonerate himself in some such way.

I do believe that those violent opposers of the great cause we plead, will be found either woefully ignorant of it, or men reckless of truth and destitute of the fear of God. To guard the uncommitted—those who are not under the domination of ambitious men, and who will think for themselves—the books referred to should be sent out by thousands. There will always be those whose interest will induce them to oppose us, at least for a while. These will have fuglemen; and as things are made double, and one thing set over against another, there will be found many to listen to changes rung on such words as Sabbath, Sacrament, Holy Ghost, Baptism of Fire, Sanctification, Election, and others, of which many who now presume to make the press speak their views, are as ignorant as they are devoid of Christian courtesy and self-respect. Such are those who are so lavish of their denunciations of you before they have read a single page of your works impartially. We have some of these in this State. It is not many moons since some of this class got together and passed a series of resolutions in approbation of the Vandal attacks of the redoubtable Graves, of Tennessee; and, still later, a body dignified with the name of Convention, wound up its proceedings by passing similar resolutions—quite a salvo to him and themselves, in the unenviable attitude in which his indiscretions have placed them.

It will be found that these are generally opposed to revision, or much grieved that the Disciples have a hand in it. Well, God has his own way of effecting his designs, and who can now say what may not grow out of this mighty movement to give the word of God fairly to his people and the world. It has already softened the asperity of some men; others may be hardened by it. "The sun softens wax; it hardens rock." We are all in favor of revision in Arkansas, so far as I have spoken with any of the brotherhood on the subject. If any liberal-minded Baptist brother should travel as an agent in our State, you will find us disposed to show our faith by our works. How it may be with our Baptist friends, I have not the means of knowing so well; but from what I can find out, I think the better informed are generally in favor of the movement.

I look upon this enterprise as one of the greatest of the age in which we live. It is in accordance with the spirit and genius of our free institutions and government. The common version is, indeed, a

volume dear to us from many holy associations. Its forms and phrases have incorporated themselves with nearly all our trains of thought. For the age in which it made its appearance, it is a remarkable translation. Whatever errors may be discovered in it, should be repudiated at every hazard, and the pure word of God, as spoken by the warm hearts and eloquent lips of heavenly inspired Prophets and Apostles, should be given to the church and the world by America, unfettered by a hierarchy; its scholars left free to act under their reverence for God and love of truth, without regard to the fleshly interests of any government, party or sect in Christendom. My soul magnifies the Lord, in prospect of a speedy execution of this great work. It will require much patient forbearance, much prayer and much benevolence, on the part of the people of God, for the complete success of this most glorious enterprise. I will not fail to send up my petitions, public and private, for the blessing of God upon those men who are, with much labor and severe application, engaged in the work, that their health may be preserved, and their lives spared to see the matter achieved. We need more faith, more trust in God; the great mass of our people and of the Baptists, and others who are favorable to the work, must be aroused by those who, in a measure, control public sentiment; indeed, mainly from it. If the catholic version shall come forth under the prestige of feelings begotten in the hearts of Christians by the course I recommend, its general circulation is secured. Let, then, all our people unite in constant remembrance of this subject at the mercy seat, public and private, and we will see a sentiment pervade the church that will bear down all opposition, and our God, who hears the petitions of those who come to him through Jesus and by the Holy Spirit, will be pleased to smile on the Bible Union.

Our cause is onward in this part of Arkansas. Last winter, Bro. Hayden, of Missouri, visited us, and in union with Bro. Robertson, our county evangelist, held a most interesting meeting, that resulted in about 30 additions to the congregation in this place. It was a time of much joy to the Disciples, and a good impression was made on many minds. A majority of those who were added to our congregation were young persons, some of them students of Arkansas College; from whose Christian zeal, united with a classical education, we count on much benefit to the cause we plead. Of late our congregation has resolved on a more efficient presentation of the word of life. Bros. Marshall, formerly of Pittsburgh, and Jackson, of Missouri, are both able to present our cause in an attractive and acceptable manner to the world, and are now so engaged, whenever a favorable opportunity offers. Our Sunday-school is in a most flourishing condition, and is doing much good. Never have I seen prospects so

bright, for ultimate success, in this place and county before. It will give you and your readers pleasure to learn, that by the untiring labors of our efficient evangelist, Bro. John Robertson, about one hundred and thirty persons have been induced to make an intelligent confession of Jesus, the Christ, in less than nine months. I presume to say, that by his labors and the occasional aid of a few others, by the close of a year's labor, over 175 additions will have been made in this single county. What cannot a good man do, when sustained in the field by his brethren? Bro. R. is just the man for this community in the aggregate. He is fearless in the truth, mild in his manners, of fair powers of speech; a close student of his Bible; and better than all, a man of great practical piety and common sense. We can, I believe, sustain another like him at a salary of \$400 or \$500. You will probably recollect, that about three years ago I wrote to you for an evangelist. In response, I received letters from some ten or twelve, signifying a willingness to immigrate to this point. Out of them, we made choice of a Bro. Edmonds of Alabama; and after the matter was agreed on, we could hear nothing more from him, though we wrote some three or four times to him. I am not authorized to employ another evangelist now, but I am sure that if any one desires to migrate West and South, he might do well to visit this section; and if a workman that needeth not be ashamed, he could find ample employment, and, I think, be well sustained. The Disciples of this village and county are now devoting about twelve hundred dollars to the proclamation of the truth and the establishment of Reformation in this region.

We are still extending the circulation of the Harbinger here. I have heard several subscribers say, that the last number was worth more than the price of the whole volume.

May God bless you abundantly in your great labors, and inspire us all with more faith and love. As ever, your brother in the kingdom and patience of Jesus Christ.

ROBT. GRAHAM.

We thank Bro. Robert Graham, President of Arkansas College, for his very interesting communication, now laid before our readers, and hope that he will more frequently communicate with us on the progress of the gospel by the ministrations of our brotherhood in that State.

Bro. Graham, one of our best graduates of Bethany College, gave its Faculty satisfactory proof that he would be a workman not needing to blush on any stage or theatre of action upon which the church or the State might place him, with his own consent. We congratulate

the friends of Arkansas College in possessing such a President, and the churches around, which he may occasionally visit.

Our brethren, too, in Illinois, now having three incipient Colleges in actual operation, will, we trust, greatly promote the cause in that Commonwealth, and we hope that they will keep us posted in all matters of public interest.

A. C.

BIBLE UNION MATTERS.

FREDERICKTOWN, Ohio, June 2, 1855.

ELDER A. CAMPBELL—*My Dear Brother:* I sit down to address you a few lines upon Bible Union matters. This glorious cause is still onward in this State, notwithstanding we have some fierce opponents. But I receive occasionally comforting letters from different individuals. Here is an extract from one written to me on the 25th ult., by a very eminent Methodist Episcopal D. D., and an author:

"Victory must eventually crown the efforts of the friends of progress in all truthful and benevolent causes. While the outside pressure will serve to prompt to greater exertions, it will also have a tendency to give greater compactness and consistency to the enterprise. As the ever vigilant Samaritan enemy kept the Jews from perverting, by erasure or interpolation, the original text, if they ever had a desire so to corrupt it, so will the enemies of the Revision cause serve, by their opposition to that cause, to prompt the most accurate and critical research."

Are not these encouraging words, and from a good source, too? Thus, while Baptists are fighting against the Bible Union, Pedobaptists are coming up to our aid.

A pure Bible will be the great foundation for Christians to unite upon. And as good old Bishop Hooper, the reformer and martyr, said, so can I: "I had rather follow the shadow of Christ, than the bodies of all the General Councils or Doctors, since the death of Christ. It is my opinion unto all the world, that the Scriptures solely, and the Apostle's church, is to be followed, and no man's authority, be he Augustine or Tertullian, Cherubim or Seraphim."

In every organization or enterprise which exists among men, there are certain great principles, fundamental ideas, which are, and necessarily must be, assumed as true, and even indisputable. If this were not so, all attempts at progress and reform would prove futile and abortive. The great fundamental principles of the American Bible

Union, that God originally gave the revelation of his Holy Will in Hebrew and Greek, and that they should be the only authentic standard from which to translate into any and every language, are incontestably true. Therefore, it seems to me, the Society based upon such principles must eventually triumph over all opposition. And then may we not look for that time which Dr. Chalmers says will come, when "God's own truth, expressed in God's own language, will form the universal creed of intelligent, and harmonized, and happy Christendom; when men's faith and their affections will come into more direct contact with heaven's original revelation, and the spirit of good will to men, which prompted heaven's message, will be felt in all its freshness and power; when the uproar of controversy is stilled, and its harsh and jarring discords have died away into everlasting silence." Oh, happy time! when a divided Christendom shall be united upon the ground and pillar of the truth—the *pure Bible—the pure Bible alone.*

I was exceedingly pleased at being permitted to enjoy your society at Chicago last month, and also of Mrs. C. Remember me to her, and at the hour of prayer.

Yours in Bible bonds,

FRANK REMINGTON.

P. S.—I should be happy to receive a letter or two from you at this place.

F. R.

BETHANY, Va., June 23, 1855.

BROTHER REMINGTON—*My Dear Sir:* Your kind and fraternal epistle of the 2d inst., is so apposite to the times and the seasons, and so rational and religious, that I cannot withhold it from my readers. The all-absorbing importance of the grand object of the Bible Union, and your views of it, are worthy of the consideration of all the friends of this grandest enterprize of the 19th century. What so interesting in the march of the science and of the arts of human kind, at the present day, as faithful and intelligible versions of the Living Oracles of the one only living and true God, in all the dialects of earth?

In all the panaceas and medicines for healing the wounds and bruises inflicted upon Christ's body, (the church,) none can, for a moment, be compared with a clear, precise, and faithful version of the Word of Life—the sacred writings of the Apostles and Evangelists of Jesus Christ. This will give to the true church of THE MASTER a light, a glory, and a defence against Papalism and Sectarism, in all their protean forms and assumptions. We want to read and hear the Oracles of God just as they who first heard and read them, on their first utterance in the days of spiritual gifts, when these consecrated

men spoke and wrote them by the special illumination and guidance of the Holy Spirit. We can only anticipate, in part, the influence and power of such a work, emanating, as it must, from the best forms of the Christian profession in this age and country. There will be enough of collision and jealousy for truth, as diversely appreciated to guard every word and sentence from any false assumption or sinister influence which could be imagined to jeopardize any fact, precept, promise, threatening or doctrine, taught in the Living Oracles.

Happy to co-operate with such a spirit as you possess, in an enterprise so pregnant with blessings and so rich in promise;

I am your brother in one Lord, one faith, one hope, and in one immersion,

A. CAMPBELL.

IMPOSITION OF HANDS.

CARONDELET, St. Louis County, Mo., }
March 14, 1855. }

MR. ALEX. CAMPBELL—*Dear Sir:* I saw, a few numbers past, in the Harbinger, a recommendation for the ordination of the ministry by the imposition of hands. I have never seen the subject discussed by you, and do not know how it can be reconciled, in its bearings, with some of the Protestant positions. For instance—Does it presuppose the successive transmission of Divine grace, from the time of the established ministry by Christ, to the present day, through a visible church? Is not this, then, a virtual admission of the orthodoxy of the Roman Catholic Church, (as being the channel for this transmission,) even through periods considered by Protestants the most corrupt of its history? Again: Is not an admission of the necessity for an imposition of hands in the ordination of the ministry, really an admission of the necessity for an inspired teacher of the word? Pushing the question still further: If we admit the necessity for an inspired teacher of the word, are we not compelled to admit the necessity of excluding the word, unless when interpreted by this inspired teacher?

If it be not too great an interruption of your time, I would be glad to receive a solution of those difficulties, by letter or through the Harbinger, or by reference to a work in which they have already been satisfactorily answered.

I am, very respectfully and truly,

Your friend and obedient servant,

N. L. HORNSBY.

The idea of grace or spiritual influence being *transmitted* by any ministerial succession, through imposition of hands of one or more persons, is not of Christian origin or authority. It is of Papal conception and authority. As a solemn consecration and formal appointment to office in the Christian Church, the imposition of hands is of Apostolic and Divine authority, the subject first devoting his life, talents and attainments, to the spiritual edification of a particular charge, or the general promulgation of the gospel as an evangelist or missionary—still, however, as the organ or servant of the community that has set him apart and consecrated him to the work of the Lord, in the preaching of the gospel or the edification and supervision of a particular charge. But farther than this I cannot now prosecute the subject. More hereafter.

A. C.

 THE LOUISVILLE MEETING.

LOUISVILLE, Ky., May 31, 1855.

DEAR BROTHER CAMPBELL—The congregation of the Disciples of Christ, which assembles in this city for worship on the corner of Walnut and Fourth streets, are enjoying the most “refreshing season” they have ever had. Bro. D. P. Henderson, of Lewis county, Mo., on his way to the interior of Kentucky, halted here for a short visit, and undertook to labor in the great cause of salvation during his intended short sojourn. At the very commencement of his labors a remarkable interest in the cause of the gospel sprung up, and he has been compelled, very unexpectedly, to labor nightly, with but one intermission, for more than a month. And throughout that period, the public feeling has been profound and intense. The commodious edifice in which the services are performed, is filled nightly—often a great deal more than filled—with many of the purest and best of the people in this community; and the interest in the cause, which Bro. Henderson pleads with cogency, simplicity, and a zeal according to knowledge, continues without abatement. Night after night persons come forward to make the confession which Jesus made to Pilate, and which the Ethiopian Treasurer made to Philip in the desert. The great mass of these neophytes are just such material as is desirable for the building up of the Kingdom of God in this city. Their moral worth and standing are such as to give assurance of their success in leading a Christian life. Between sixty and seventy persons have united themselves with the Disciples up to this date, and the work still looks encouraging. The congregation, too, is awake, and are

zealously contributing their aid in furtherance of the pleading of Bro. Henderson.

Many delightful incidents have occurred during this meeting. Numbers of persons, who belong to the sects around us, have attended the services, and have been much pleased with all that they saw and heard. The members of the Baptist church, on the North-West corner of Walnut and Fourth, have been very kind and encouraging in their attentions and services. They have not only been very regular in their attendance, but have lent their influence and persuasions to induce sinners to believe and obey the gospel. It is earnestly to be hoped, that upon a more intimate acquaintance with each other, our brethren and large numbers of the Baptists will learn to love one another and to act together as members of the one body, under "one Lord, one faith, and one baptism." If they could thus move in harmony in the word of Jesus and in obedience to his institutions, they might conquer this city. What a delight would such a work be to him who said, "nor do I pray for these alone, but for them, also, who shall believe on me through their word—THAT THEY ALL MAY BE ONE; as thou, Father, art in me, and I in thee, that they, also, may be one in us; that the world may believe that thou hast sent me."

During the recent absence from the city of Dr. W. W. Everts, the excellent, pious, and zealous pastor of the Baptist church which I have already named, Bro. Henderson was requested to preach to the Baptist congregation, on Lord's day, at 11 o'clock, A. M., and he did so. The members of that church were much pleased with the discourse, and numbers of them are discovering that the differences between the reading and well-instructed Baptists and our brethren, are not such as to make us aliens and strangers to each other. The conflagration of a little "wood, hay and stubble," would leave us the platform of the Bible to stand upon together.

But to other incidents. The continuous labors of Bro. Henderson, day and night, began to tell upon his physical frame last week, and on account of serious sickness in the family of Bro. Curtis Smith, Bro. Henderson, in order to maintain an unbroken interest in the people, and to respond to their desires for religious instruction, appealed to Dr. Everts to give him some help. That pious and noble friend of the gospel of Christ, with a true-heartedness that is conspicuous in his character, promptly yielded compliance with this appeal. On the following night he delivered a discourse which would have delighted the Apostles. It was an earnest, an enlightened investigation of the inquiry, as to "what is the profit of a man if he should gain the whole world and lose his own soul?" I have rarely heard any religious theme better handled. It displayed a thorough scholarship, not only

of a classic stamp, but of the New Testament order, and it forcibly, clearly, and triumphantly demonstrated the utter nothingness of all things in the universe compared with that wealth which comes from obedience to the gospel of Jesus Christ. The terms of the gospel and the character of obedience were clearly set forth. The preacher urged obedience to the gospel as the first and highest duty of all men, and he enforced his exhortations to duty by appropriate references to the words of Jesus Christ and of his Apostles. This excellent service of piety on the part of Dr. Everts, will not soon be forgotten, by either the society of Disciples, or by the people of this community, among whom it deservedly commanded warm approbation. Such Christianity is well calculated to commend the gospel of Christ to sinners, as worthy of all acceptance.

Our brethren are not behind the Baptists in their union efforts at building up the Kingdom of the Redeemer. The Baptists are engaged in the laudable work of sustaining a Baptist preacher among the German population in this city, and they are now making an effort to erect a building for regular services in the German language. We are cheerfully assisting this work, under the full persuasion that it is a good one. We should prefer that the services should be in exact conformity to the precepts and examples contained in the New Testament, but we rejoicingly assist the Baptists in their commendable enterprize, because they are so very near our ideas of the Kingdom of the Redeemer. They teach faith, repentance, reformation and immersion, as necessary to admission into the Kingdom, and they urge the people to study and obey the New Testament. And we remember that soon after the transfiguration scene on the Mount, that John informed the Saviour that one who did not belong to the commissioned ones, was casting out devils in the name of Jesus, and that he had forbidden him, Jesus answered, "forbid him not, for he that is not against us is for us." What a lesson of discreet toleration is taught in that divine declaration!

Another pleasant incident connected with Bro. Henderson's labors should not pass unnoticed. The distinguished Editor of the Louisville Journal has not hesitated to lend the powerful influence of his paper in favor of the cause. He has published two editorial articles, which speak in the warmest terms of the excellence, character, and results of Bro. Henderson's efforts in pleading for the original gospel. The following is one of these editorial articles, which appeared in the Journal of this morning:

"RELIGIOUS SERVICES AT THE CHRISTIAN CHURCH.—Elder D. P. Henderson, of Lewis county, Mo., still continues his nightly meetings at the Christian church, north-east corner of Walnut and Fourth

streets. The interest is unabated. This earnest, truthful, and noble-hearted Christian teacher, has been nightly engaged for over a month in efforts to present the gospel of Jesus Christ to the people, on the precise terms on which it began in the hands of the divinely-commissioned Apostles, and he is heard with an unfaltering interest. The commodious edifice in which he labors is filled nightly with a large portion of many of the best and most intelligent people in this community, and we never saw any attention to a speaker that exceeded the attention bestowed upon the efforts of Elder Henderson. The immense crowd go for religious worship and instruction, and the utmost quietness and calmness reign during the services. Between sixty and seventy persons have been added to the congregation since Elder Henderson commenced his labors, and many of them, who are known to us, would be an ornament to any society. Large numbers of young persons, learned in their Bibles, adorned with the noblest virtues of youth, and loved and respected wherever they are known, are among these additions. We congratulate our friend Elder Henderson, upon the rare success of his labors, and we earnestly hope that his useful life will long be spared to continue these happy results. The services will continue to-night, and that which was 'foolishness to the Greeks and a stumbling-block to the Jews,' eighteen hundred years ago, will again be preached for the edification and salvation of the people of Louisville."

Mr. Prentice deserves commendation for his readiness to assist every movement that possesses means for the amelioration of the human race. He is never backward in these good offices.

The meeting still continues nightly, and much interest is manifested. Many are searching the Scriptures, like the noble Bereans, to see whether the things taught in the public ministrations are in unison with the divine oracles. Bro. Church, of St. Louis, has been telegraphed to come over and assist in the work. What may not be hoped for from the proclamation of the simple facts of the gospel?

The cause of Original Christianity must flourish in this city, if its friends are fully alive to duty and active in its performance. They have the souls of Louisville in their keeping, and they should realize the responsibility they assumed in connecting themselves with this great cause in such a city as Louisville.

Yours, in the one hope,

B.

We are thankful to the Lord, and to Bro. Bell, for the good news from Louisville. It is always in harmony with the spirit of Christianity to rejoice with them that do rejoice in the triumphs of the gospel, and also in the union, communion, and co-operation of our brethren with the Baptist brotherhood, and of their fellowship with our brethren in the work of faith, in the labors of love, and in the perseverance of hope. We have a common Lord, a common faith in him, and a com-

mon hope in his sacrificial death, his triumphant resurrection, his glorious ascension and coronation in heaven. And why pray for the union and co-operation of all Christians, and not labor to attain it?

We are glad to hear of the indefatigable labors of Bro. Henderson, and of his great success in beseeching sinners to be reconciled to God our Father, through the sacrifice of his beloved Son. We know his zeal, energy, and indefatigable industry, in whatever he seeks to accomplish, and to learn that in this great effort he has achieved so much good. We cannot, also, but accord our thanks to Mr. Prentice, for the felicitous terms in which he has noticed this meeting in his popular Louisville Journal.

Since writing the above, we have heard that the meeting still continues with increasing interest and success, over one hundred additions having been made.

A. C.

NEWS FROM THE CHURCHES.

NEW YORK.—Bro. J. D. Benedict gives the following account of the labors of Bro. Belding up to April 25. He writes as follows: "At our yearly meeting last fall in Cato, through the labors of our esteemed brother Belding, some 20 were added to that congregation; at Tully, some 20 were added, and the hearts of the brethren made to rejoice; at Pompey Hill, 26 were added; at Brewerton, 14; at Throopsville, 22; at Clarksville, some 73 or 74. At Port Byron a church was organized, consisting of some 30 members. This is but a part of the good fruits resulting from the labors of our dear brother Belding. A season of refreshing has been experienced by the brethren at Ellisburgh; and at Cuthage a good work has been going on—12 have been baptized, and we yet hope for more."

OHIO.—Bro. R. R. Sloan, of Mt. Vernon, January 29th, reports 3 additions by immersion. The community seem to be awake on the great question. "Many are asking the way," while not a few of the would-be guides of the people are, with a zeal becoming a better cause, seeking to throw obstacles in their way.

Bro. Isaac Errett writes as follows: "On the 18th of June I was present at the opening of a new house of worship at Canton, the capital of Stark county, Ohio. There is a church there of about 35 members. They have built a substantial and neat edifice, in a central location, and have a good prospect of usefulness to encourage them in their labors. Canton is the centre of a very flourishing and wealthy agricultural district; and through all the county around there are good openings for the preaching of the word. Any of our preachers passing through that place, will meet with a cordial reception from the brethren. John Koontz and John Correll, are the elders of the church, who will be happy to extend Christian hospitality to any of the brotherhood who may call

on them. It is encouraging to learn that the county seats in Ohio are being occupied year after year with a slow but steady progress. Marietta, Canton, Sarahsville, Bellefontaine, Kenton, Upper Sandusky, Jefferson, are centres in which the labors of the last two years have resulted more or less favorably; in most cases, in the organization of churches and the erection of church edifices."

Bro. W. B. Hillman, of Bedford, March 19th, says: "Our brethren closed a meeting of days on the 7th inst., which resulted in 72 additions to this congregation. We were favored with the labors of Bros. J. H. Jones, of Wooster, and J. P. Robison, of this place."

MISSOURI.—Bros. Speed and E. R. Childers have just closed a meeting at Clinton, Henry county, May 1st, which resulted in 10 additions by letter, and 1 by confession. The church was constituted by Bro. Fenex last November. It now numbers some 32.

Bro. T. M. Allen, of Boone county, under date of May 28th, writes as follows: "Owing to the severe indisposition of my only son, I have been compelled to remain at home since the first of this month, especially of nights, and, consequently, have not been permitted to be with the brethren at Palmyra, Mexico, Fayette, and other places, as I expected. But for this severe affliction, I should have made an effort to have met you and other friends at Chicago. As I have been confined at home, I have been trying to advance the cause of truth in this county. On Saturday week I commenced meeting some ten or twelve miles from my house, in a part of the county where we have no organization, and where I nor our brethren have not been in the habit of preaching. On this day week I immersed 5. I returned last Saturday and yesterday, and immersed 4 others. To-day I spoke in the neighborhood, at Bro. Rayburns, and immersed 1 other, making 10 that have heard, believed, and been baptized, since the meeting commenced. The additions are among the intelligent and excellent citizens of the neighborhood. Although it is a new place for our labors, and sectarian opposition is apparent, yet the prospects are encouraging. I have another appointment at the same place for next Thursday, when I trust others will obey the gospel, and I expect to organize the Disciples as a church of Christ."

Under date of June 4th, Bro. Allen writes: "I informed you a few days ago of the triumphs of the gospel in a new field of labor for me and our brethren in this county, at Sullen's school-house, some miles South-West of Columbia. On last Thursday I commenced meeting there again, and continued it until yesterday (Lord's day) evening. We have had large congregations, a kind and respectful hearing, and the result has been 20 immersions. Yesterday 8 confessed the Saviour, all of whom were straightway immersed. We have planted a congregation there of 40 members. There were a few excellent brethren and sisters scattered in that portion of the county, who were deprived of congregational privileges in a great measure. They, with the new converts, compose and make up this new congregation. I do not remember ever to have known any church just organized, having the same number of members, that had more personal and moral worth than this new band of disciples possess; and as they are surrounded by sectarians, I trust that great good will ensue to the cause of truth by the practical development of pure and original Christianity. Our Baptist brother united with us upon the one Lord, one faith, and one baptism."

His son, an excellent young man, followed his father's example, confessed the Saviour, and was immersed. The house, or place of worship, is named Bethany. My son is still very poorly, and needs constant attention, which confines me to the precincts of home; but I will try, if the Lord will, to keep the flag of truth flying in reach of home."

BRO. L. V. WERNWAG, of Lexington, February 10th, writes: "G. W. Longan, our Evangelist for this District, has visited Lexington, and, assisted by Bro. Wright, held a meeting of eight or ten days, which resulted in 15 accessions to the congregation by confession and immersion, and 1 united from the Baptist ranks. Bro. Longan had a fine hearing, and showed himself a workman that needeth not to be ashamed. May the Lord long preserve him to labor in the good cause."

ILLINOIS.—BRO. J. C. REYNOLDS, January 13th, reports 13 additions to the congregation at Abingdon, since he last wrote us.

BRO. M. P. KING, of Toulon, January 7th, writes: "The cause of truth is yet gaining ground here. My business prevents me from preaching much this year, except on Lord's days. I have immersed 2 on profession of faith in Christ within the last month, one of them an Episcopal Methodist. Bro. A. G. Lucas, of this place, has also immersed 2 at Bedford, Marshall county. The Lord be praised!"

ARKANSAS.—BRO. JNO. J. STOBAUGH, of Clinton, January 13th, reports 13 additions since he last wrote. "The cause of truth is prospering with us."

INDIANA.—BRO. W. C. BRAMWELL, of Madison, May 3d, reports 31 additions—26 of whom were received by immersion, 4 by letter, and 1 restored. The meeting continued from March 21st to April 16th. Bro. J. H. Lockwood, the pastor, was assisted for one week by Bro. H. P. Pritchard, who rendered efficient service during his stay. This meeting was held in conjunction with the quarterly meeting of the Missionary Board of the 3d Indiana Missionary District. There is now a most cordial feeling of the brethren towards each other in the church at Madison.

BRO. M. H. MOTT, of Lisbon, writes under date of June 13th: "We have recently closed a meeting in this place of about two weeks, with about 40 additions; so that we number now about 120, the largest congregation in Northern Indiana. I have just returned from Newville, where I had the pleasure of attending a discussion of three days, between Bro. A. Faurot and Mr. W. J. Chaplin, the latter a Universalist, in which it was thought the cause of truth gained a signal triumph."

TENNESSEE.—BRO. W. J. SMITH, of Memphis, under date of January 22d, reports some 13 accessions to the church of that city. Bro. B. F. Hall has been chosen pastor, under whose ministry much good is anticipated by the brethren.

CONNECTICUT.—BRO. J. M. YEARNSHAW, of Danbury, under date of May 15th, writes as follows: "The good cause is making some progress even here, in this 'land of steady habits.' Steady and persevering effort only is necessary to give success to the old Jerusalem gospel in New England, notwithstanding the opposition arrayed against it, in the long-established habits and customs of the people, and their sacred regard for all the claims of orthodoxy. We have had 17 additions to the congregation here since the last of February, and an

interesting state of things still continues. We hope to see a number more obey the truth. O that we had laborers to lay a regular siege to New England, and not raise it until a glorious victory is won for the truth!

KENTUCKY.—Bro. J. T. Johnson, writes from Midway, May 27th, as follows: "We have a delightful meeting on hand at this place. Bros. Pinkerton, Ricketts and myself, have been the laborers; and it is pleasant to labor with such speakers. We have had upwards of 20 additions within the last ten days, and the prospects are still flattering. The interest manifested by the church brings out great crowds to hear. The desire to hear the good news of salvation is increasing all over our State; and we greatly need men of the right mould to herald it all through the land. We want more prayer—more devotion—more zeal—more liberality—more of a self-sacrificing spirit."

Bro. Johnson, under date of June 20th, writes from Lexington, as follows: "According to engagement, Bro. Ricketts and myself visited Ruddell's Mills, in Bourbon county, to make an effort of some days, and to dedicate the new house. We commenced our labors under very favorable auspices, with the assistance of Bro. Jno. J. Rogers, their valued regular minister. We had, too, the assistance of his estimable father, Samuel Rogers, in some of his eloquent exhortations. I had a severe cold, and Bro. Ricketts had to take the laboring oar in preaching. In six days we had 30 additions. I was compelled to leave; but the prospects were so flattering, that Bro. R. was induced to remain. The meeting continued a week longer, with 60 additions. It was a most delightful meeting, and is of immense value to the cause in that region. Besides all this, a subscription of some \$800 was raised, to pay off the entire debt for the house. When matters are properly explained, and a scriptural appeal is made to the brotherhood, I have confidence in their disposition to do what is right. I hope they will ever prove worthy of the cause, and equal to the Christian drafts that may be made upon them. As an evidence of their readiness to do good, the appeal that was made, a few days past, to the brethren in Versailles, in raising a fund for the education of young men for the Christian ministry, it was responded to as follows:

"1. Of the Church—Wm. Morton, \$100; Mary Martin, 100; J. H. Shouse, 200; A. W. Shouse, 100; S. Nuckols, 100; Mary C. Nuckols, 100; R. D. Shipp, 100; B. F. Duval, 50; S. K. Goodloe, 50; Hanna Menzies, 50.

"2. Of Shelbyville—R. C. Rice, \$100.

"3. Of Midway—W. F. Patterson, \$100.

"4. Of Georgetown—J. T. Johnson, 80 acres of Bounty Land, supposed to be worth \$100.

"This is a specimen of what may be expected of the churches."

VIRGINIA.—Bro. Samuel S. Henley writes as follows: "The labors of Bros. Shelburne and Goss have been greatly blessed, in a meeting recently with us at Smyrna. Some 20 additions have been made to the good cause, and many remain deeply interested, and almost persuaded to become Christians. Great good results must yet accrue to the cause in this community, as the good seed have found a lodgment in many of the noble hearts around us. We have received some valuable additions, among whom are your beloved grand children, Thomas and Caroline Henley; several students from a deservedly popular institution—the Fleetwood Academy, under the charge of its able founder and gentlemanly Principal, M. O. White; besides others of influence."

OBITUARY NOTICES.

DIED, at Maysville, Ky., April 2d, 1855, in the 83d year of his age, Elder DANIEL SPALDING. The church at Maysville, and the Christian community in Northern Kentucky, have sustained a loss in the death of Bro. Spalding. Venerable in age, admired for Christian integrity, and beloved by all as an Israelite in whom was no guile, he has gone to his rest in heaven.

The deceased was born in Dundee, in Scotland, on the 17th of April, 1772. He made a profession of religion in early life, in his native country, in connection with the body of Presbyterians, known as Seceders. Having emigrated to America, his views on baptism were speedily brought into harmony with Apostolic custom, and he was baptized as a believer, by Elder John Farquarson, of Nova Scotia.

Shortly after his removal to Maysville, a number of brethren agreed to associate together in Maysville as a church of Jesus Christ, holding communion with the Regular Baptists, but intending to be governed only by the Bible. Into this organization he entered, and was actively employed until a disruption of Christian fellowship took place among the Baptists of Kentucky in 1828. In that year large numbers decided to hold by the customs of their fathers, and he known as Regular Baptists, and numbers equally large and respectable, agreed to be governed by the Bible only.

In the midst of the warm discussions which took place on this subject, the Christian Church in Maysville was formed, and Bro. Spalding was soon chosen as one of its elders. He continued to fill this office, without intermission, from that time to the day of his death. Several changes were made in the office, but the united desire of the congregation retained him in his presidency for a quarter of a century.

Perhaps many elders, who find the office surrounded with complaints and difficulties, would like to learn the secret of the permanence and happiness of this relation.

1. Both the church and the world had the highest confidence in Bro. Spalding's piety and Christian character.

2. His course was uniformly the result of simple-hearted conscientiousness. He sought the blessing of God in all he did or said, rather than the favor of man.

3. He did not suffer himself to be actuated by personal or party considerations; and was, therefore, looked up to and esteemed by all the members, as a father in the church, who loved them for the Lord's sake, and rebuked them only for their good.

For two years past he was looking forward frequently to his latter end, and noting the signs of it in his decaying health. His Bible and his hymn-book were his constant companions, even to his dying day.

He made choice of a spot near Maysville, where he wished his remains to repose. He selected 1 Cor. xv. 57, as a suitable subject for a funeral discourse, and marked, also, two hymns, beginning—"O happy they who know the Lord;" and "O land of rest, for which I sigh." He died as he lived—in perfect peace, with not a struggle to mark his departure.

Owing to the absence of our own preacher, Dr. Grundy, of the Presbyterian church, delivered his funeral discourse. The Doctor, we are happy to learn, did justice to Bro. Spalding's memory, and seemed to misunderstand his history only in one particular—by leaving the impression that Bro. Spalding joined the Baptists through want of a Presbyterian body in Maysville to join. In this, as in most other cases, choice, and not necessity, led him to be immersed.

The writer enjoyed the privilege of Bro. Spalding's acquaintance during eight years; and whether he was acting in church affairs or intermingling with society, he has rarely met a man who so closely followed Christ. No pride, no ostentation, and no formality, could be seen in him; but piety and conscientiousness seemed to regulate all his movements. His death can scarcely be considered a subject of sorrow, for he went to his grave like a shock of corn fully ripe; and we may truly write over him, "Blessed are the dead who die in the Lord."

J. Y.

Departed this life on the 10th of October last, Mrs. ARTIMESIA C. NICKS, consort of Bro. S. P. Nicks, in the 23d year of her age. As a wife, sister Nicks was ardently and affectionately devoted to her husband; as a child, she was submissive and loving; as a neighbor, she was obliging and benevolent; and as a Christian, she was devotional and zealous. Sister Nicks joined the Christian Church in her 14th year; of which she lived a member until her death. She died rejoicing in the hope of a blessed immortality. Her infant son survived her but a few weeks. Thus Bro. Nicks, and a large circle of relatives and friends, are overwhelmed with grief. But they sorrow not as those who have no hope. "Blessed are the dead who die in the Lord." J. K. S.

At his residence in Boyle county, Ky., on the 20th of May, at 7½ o'clock p. m., R. N. BOLLING, Esq., in the 61st year of his age. Mr. B. was an old and highly esteemed citizen. He lived an honest and upright man, and died in the full triumph of that faith which he had exercised for many years.

In Hainsville, Lake county, Ill., November 15th, 1854, Bro. SAMUEL FARMER, aged 45 years. He was a faithful laborer as an evangelist, and long will his kindly instructions and faithful admonitions to his brethren be remembered. His end was peace, and his last words, "I'll praise the Lord."

✍ Want of room obliges us to omit several Obituary Notices.

ANNUAL MEETINGS IN MISSOURI.

THE Annual Meeting of the churches in the Second Congressional District, State of Missouri, stands adjourned to meet in Middletown, Montgomery county, on Friday before the 1st Lord's day in October next, at 11 a. m. It is earnestly requested of all the churches in the District, that they send up their delegates to this meeting, and that decisive steps may be taken to promote the interests of the great cause we plead, by selecting and educating worthy young men for the Christian ministry.

J. J. Errett, Sec'y pro tem.

By order,

A. WILSON, Chairman.

P. S.—There were 14 additions to the church in Mexico, during the late District Meeting.

J. J. E.

The annual State Meeting for Southern Missouri, known as the South-Eastern Co-operation of Missouri, will be held at Benton, Bates county, Mo., on Friday before the first Lord's day in August, commencing at 2 o'clock p. m.

F. R. CHILDERS.

ANNUAL MEETINGS IN OHIO.

THE Annual Meeting for HARRISON COUNTY, at Hopedale, Friday before the 3d Lord's day in August.

COLUMBIANA COUNTY—Greene, same time as above.

TRUMBULL COUNTY—Warren, Tuesday before the 4th Lord's day in August.

ASHTABULA COUNTY—Rome, Friday before the 4th Lord's day in August.

CUYAHOGA COUNTY—Euclid, Friday before the 1st Lord's day in September.

SUMMIT COUNTY—Stow, Friday before the 2d Lord's day in September.

LORAIN COUNTY—La Grange, Friday before the 3d Lord's day in September.

WASHINGTON COUNTY—Lowell, Friday before the 2d Lord's day in August. The brethren of Lowell are making calculations for a general turn out. Bro. H. D. Hanum, and Bro. Franklin, of Cincinnati, are requested to attend. Bro. Dunn, if well, will be present; also Bro. Dickey.

THE
MILLENNIAL HARBINGER:

FOURTH SERIES

VOL. V.] BETHANY, VA., AUGUST, 1855. [No. VIII.

BACCALAUREATE ADDRESS,

TO THE GRADUATES OF BETHANY COLLEGE, JULY 4TH, 1855.

YOUNG GENTLEMEN—You have this day attained to your literary majority. You have now been, by your *Alma Mater*, declared to be Bachelors of Arts;—a consummation for which you have long and earnestly toiled within these Academic walls. The steep ascent you have, with many toils and vigils, now subdued.

A child, by the simple progress of time, without labor, care, or pain, attains a natural and a political majority. The wise and the foolish youth of our country, by the simple routine of one and twenty years, are, by our laws, alike declared to be of self-disposing and self-governing capacity. Not so in the paths of literature and science.

In these the hill of science "must be with toil subdued;
Watchings and cares must win the lofty prize.
Honor rewards the brave and bold alone;
She spurns the timorous, indolent and base.
Dangers and toil stand stern before her throne,
And guards, so God commands, the sacred place.
Who seek it must the mighty cost sustain,
And pay the price of labor, care, and pain."

That price you have already paid; that honor you have this day attained.

But now how should you—I might, perhaps, better say, how *will* you—dispose of the future of your earthly being? Aye, this must be,

SERIES IV.—VOL. V.

36

this ought to be, your first and chief concern. You now enter the stadium—you commence a race whose honors and rewards may be, must be, commensurate with the ages of eternity. Man, you concede, has had a beginning, but never—no, never, shall have an end of being. He may rise from glory to glory, in an infinite progression; or, in the same awful ratios, he may fall from infamy to infamy, through the boundless, measureless, endless cycles of an incomprehensible eternity. The only imperishable being you have ever seen, is man. Be he good or bad, having in himself a deathless spirit, he must, willing or unwilling, forever live. Of the ransomed man we may, with the great poet, say,

“The sun himself shall grow dim with age,
And nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds.”

Before you, young gentlemen, now stand revealed a natural, a spiritual, a boundless universe, whose dimensions no mind can grasp, no science can survey, no philosophy can unfold. The Bible alone gives it a tongue, and makes it eloquent in the praises of its Creator and its Lord. It is but the vestibule to the palace of the great Jehovah, who inhabits eternity, who fills immensity, and who has studded the galaxy of heaven with untold millions of gems that indicate to mortals the pathway to his own eternal pavilion—the presence chamber of our Father and our God. It has been gazed upon with ineffable admiration through the telescope of faith, and has filled with unutterable emotions many a martyr pilgrim, when agonizing in his last conflict with the King of Terrors and the terror of unsanctified kings.

All the literature and science of earth, acquired by the greatest talent and possessed by the greatest mind, without the science of God and the revealed science of his spiritual universe, leaves the greatest scholar and the most learned philosopher in total darkness as to his own origin, his stupendous relations to the entire universe, and his interminable destiny amid the unceasing evolutions of the ever creative and conservative operations of Him whose essence can never be comprehended by the most exalted and gifted intelligences that surround his throne.

This is the ultimate goal of all rational and real education in the whole oracles of literature, science and art. *In any College on earth, no student learns any thing more than the art of reading—the art of thinking—the art of speaking, and the art of writing.* Be not startled at this annunciation. What! say you, learn we no sci-

ence? *Science!* What is science? Listen to our most philosophic poet:

"All *science* is but *art* unknown to thee;
 All *chance*, *direction* which thou canst not see;
 All *discord*, *harmony* not understood;
 All *partial evil*, *universal good*."

There is more substantial sense in these four lines, than in some of the largest folios in the Alexandrian Library, touching these four grand topics.

We pass through all the schools of literature, science and art, for no higher object than the ultimate attainment of the art of self-employment, by a scientific self-employment. The science of self-employment is wholly for the art of living rationally, virtuously, and, of course, happily. But this use of the term *science*, is neither so familiar nor so popular as it ought to be. The knowledge of one's own self, implies a knowledge of one's own origin, nature and position, or of one's own relation to the first cause and the last cause of our being, and the ever pending obligations, duties, pleasures and enjoyments, originating in, depending upon, and emanating from these causes, severally and collectively. For this science you may search long and laboriously, but you will never find it outside of your Bible, or of the circle of those who read it, understand it, believe it, and obey it. You might explore the earth, and air, and sea, with all their tenantry, to satiety, and at the end of the longest life, and at the top of the tallest ladder, in the largest, richest, grandest temple or palace, based on earth and pointing to the skies, be as unsatisfied and unhappy as when you first resolved to career your way up to the threshold of the skies.

I say the *threshold of the skies*, poetically contemplated. For as a philosopher of no ordinary thoughtfulness once said: "Could we, with the velocity of the particles of light, fly to the most distant star we see, and so on for ages in the same direction, even then we should find ourselves but in the centre of creation, and still see as many stars before us as we left behind; for space is infinite, without either top or bottom." Well, therefore, may it be said, that the human understanding is lost and bewildered in the contemplation of the starry heavens; yet the Creator himself fills all this boundless space and glorious thought, and his tender mercies are as boundless.

But here the patriarch is yet a pupil, and, with all his science and learning, but an *abecedarian*, with his primer in his hand, reading his first lesson.

The sciences and the learning of earth but fit a man for earth, for the world, and the life that now is. The stream cannot rise above its fountain. That which is born of flesh is flesh. Hence the need of a

second Adam, a second birth, a second education. This is not the common school nor the common college education. Its text-books and its classics, are all heaven-inspired and heaven-descended. Its learning, its science, its arts, and its honors, are of divine and celestial origin. You have made the elements of this science of sciences, and this art of arts, a portion of your daily studies, since the day of your matriculation within these walls. But yet not one of you has mastered them.

But you now have fully within your control the means of self-education, to any limit you may reasonably propose to yourselves. We, therefore, now commit you to yourselves, having in your Diplomas plenary authority to become self-educators. Our past relations are, by this act, dissolved. They are, with mutual consent, dissolved, never again to be resumed. It is to us both a solemn scene—a solemn adieu. Hence the propriety of a few *raledictory* words.

Young gentlemen, your destiny is only partially in your own hands. The race is not always to the swift, nor the battle to the strong, nor riches to men of understanding, nor favor to the wise; but time and chance happen to them all. So spoke the wisest of mankind, and the richest and most prosperous of the kings of earth. Yet providentially, through our own instrumentality, we may rise to glory, honor, and immortality; or sink to poverty, infamy, and ruin interminable.

How unspeakably important, then, are the issues of life! How critical the path we choose through this wilderness of sins and sorrows; and how awfully momentous the interests involved! How important, then, young gentlemen, that you keep perpetually before your minds the fearful, the awful, the glorious destiny depending upon the proper use you make of your birthrights, your talents, and your education! What fearful or glorious destiny must, under the *moral* government of God, and the blissful circumstances which he has thrown around you, be yours in the day of eternal rewards! You may, with your natural talents and acquired abilities, under the political, moral, and religious institutions of your country, by a proper use and application of the powers and opportunities vouchsafed to you, ascend from glory to glory; not merely in the circumference of your individual localities, but beyond the circles of earth and time, larger and more enduring than were ever chiseled on marble monuments, or sculptured in the palaces, or mosques, or temples of earth's most renowned sovereigns.

But you are not to consider that this is an appeal to either political or ecclesiastic ambition. There is something more soul-alluring and captivating than these. There are in man's being and destiny, riches, honors, glories, and felicities, which earth's philosophers and sages

never apprehended, and of which uninspired poets never sang. These are the assured hope of the Christian hero, who conquers himself and subordinates his whole triune being, of body, soul and spirit, to the oracles of the great Teacher sent from heaven to earth, to raise man from earth to heaven.

But every thing in this grand universe proposed to human aspiration, young gentlemen, is presented at a certain definite and fixed price. There is, I presume, on further reflection, one exception. There is but one enjoyment on earth, absolutely free of cost. Food and raiment, in any and every sense of these words, are always marked at some selling price. We pay for *light* in our houses, for *fire* and *water*, three elements of the old schools; but who has ever paid a farthing for *air*? And why is it exempt? Because man must have it and enjoy it before he could, by any possibility, purchase it at any price. Hence its grand antitype, the Divine Spirit, is, and was, and ever will be, a gratuity, *never to be purchased by money*.

These rudimental conceptions, young gentlemen, are of much importance to correct thinking, reasoning, willing, speaking, or acting, in any prominent part of the great drama of humanity. And to you, now, invested with your *Virilis Toga*, it is all-important that you choose some profession in which you may act a part worthy of yourselves and of your sires, of your country and of your contemporaries, and especially of your Creator and Redeemer.

There is, indeed, such a thing as the "folly of inconsistent expeditions." In my juvenile years I often read—indeed, I memorized—a most instructive essay on that subject; whether by Addison, or Steel, or Johnson, I cannot now say; whether in the Rambler, the Tatler, or in the Spectator, or wherever found, I commend it to your special search, and your more especial consideration. It will pay you *ten per cent. per annum* for life in real wealth; that is, in actual personal and social employment, provided only you carry it out in actual daily practice.

More than half the follies of mankind, terminating in disappointment, remorse, and self-reproach, are demonstrated to be the actual results of inconsistent expectations. Every thing in earth and in heaven, in time and in eternity, is marked and registered at a certain fixed and immutable price. Not, indeed, in copper, silver, or gold, or in their ragged, tattered, and polluted paper and printed representations, but in the sterling coin of heaven's own mint.

The prodigal spendthrift at last, when all is spent, repents of his follies and complains of the world, or of the Supreme Governor of it, because of alleged injustice to him, while he is simply reaping the reward of his own hand's work. The miser, too, while gloating over

his hidden gold, or feasting on his goods and chattels, his lands and tenements, laments that he has no real respect or honor from any one whose respect is any honor to him. And the sensualist, also, of every school and clique, when his physical powers are in ruins, laments his shattered frame, and complains of corroding and wasting diseases, which, in past years, he purchased at the standard value.

Another rises to peerage, and assumes its armoreal, yet its motto is to himself unintelligible. His liveried footman could as soon translate it into his vernacular as could his richly enameled lord.

Now who could, *in the loyalty of his heart* to truth and virtue, offer the incense of his respect at such a shrine, or doff his hat at such a gilded dolt! Young gentlemen, if you should be guilty of such a sin against human dignity, it would be in the sense, and with the intent, of a faithless conformity to man-worship; such as we see in many a temple offered to him, before whom unsanctified multitudes move their tongues in a *periodical amen*, or bow their knees in respect, *not to God*, but to the *manners and customs* of the sanctuary.

But all this may be considered as mere preamble to the awfully solemn and soul-commanding affirmation, that of all the follies positive, comparative or superlative, in earth's history, of *inconsistent expectations*, that of expecting heaven and eternal life without a *new* heart, a *new* life, and a *new* character, is the awful climax of human follies.

In conclusion, then, young gentlemen, I am happy to say, that with few exceptions, you are all enlisted under the captainship of the Lord Messiah, the supreme Potentate of earth and heaven. So long, then, as you are guided by his counsels, you are not entertaining the folly of inconsistent expectations; but realizing and cherishing the conviction, that the only true dignity, the only real grandeur, and the only substantial happiness of man, is an habitual conformity to his precepts and his example in both the letter and the spirit of them.

There are, in Dr. Young's terminology, many "romantic fools," in this our living age and country, besides that romantic patriot who dies for his country, and sacrifices himself, body, soul and spirit, for a puff of noisy breath, or the selfish honors of a mere *patriot*. Can a man love his country more than he loves the God that created it, or the Saviour that redeemed him? And yet, as a British peer has said, and given it in proof of our religion, that its author never praised a patriot, nor did he place the love of country amongst the Christian virtues. It is sheer selfishness, removed from the person to the soil which gave him birth, unless he confound the soil with its tenantry.

A Christian philanthropist is the highest style and dignity of man. Your whole education—physical, intellectual, moral, or religious—so

far as society is concerned, and so far as your social relations are appreciated, is fully consummated in the full import of a true and genuine philanthropist.

Short of this a man may be a polished gentleman, in all its fashionable import, decorated with dirk and pistol on his person, enameled with gold and diamonds, and yet a savage in his heart. Humanity is, in fact, the highest honor and the brightest glory of man. And unless

The sciences and arts do "humanize mankind,
Soften the rude, and calm the boisterous mind,"

then the study or the acquisition of them is, *subjectively* contemplated, of little or no real, no permanent value, to the student or possessor of them.

But, young gentlemen, I have nothing new to say to you—no new instructions to communicate, no new directions to tender, no new cautions to suggest. You have already before you all the premises necessary to guide you safely through all the sophistry of error, through all the allurements of vice, and through all the impulsions of passion. You may, as free and voluntary agents, in the several spheres of life, with your present capital of learning and science, make yourselves useful, honorable, and happy members of society. We want but few heroes, but few captains, but few great men. But we need myriads of good, useful, practical, philanthropic men—men of good, well stored minds, and of large, generous, and magnanimous hearts. These are heaven's nobility and earth's benefactors.

Aspire not to rank of any kind, without merit or qualifications to honor it. Be not ambitious of earth's honors. "They build too low who build beneath the skies." Remember always, that though you have had a beginning, you will never—no, never have an end; and that whatsoever every one sows, that he will—that he must reap.

That your career in life may be all that we desire it to be, and all that you ought to desire it to be;—that you all may be useful, honorable, and happy members of the great family of man; fill up your duties to yourselves, to your country, to the church, and to the world; to Him in whose hand is your destiny, not only in this little globe of ours, and in the short span of human life, but through the countless succession of ages of ages;—is, I presume to say, not only my cordial desire, but also that of each and every member of the Faculty of this institution.

A. C.

COURAGE.—Have the courage to cut the most agreeable acquaintance you have when you are convinced he lacks principle; a friend should bear with a friend's infirmities, but not with his vices.

OUR POSITION ILLUSTRATED.

BROTHER EATON—The following article was written and published, substantially, in a Memphis paper, while I was living here, a few years ago. I have re-written it for the *Christian Age*, still retaining the introduction. Will you publish it? It may do good to some one, perhaps.

Yours truly,

B. F. HALL.

MR. EDITOR—You stated to me in a conversation a short time since that the position of the "*Church of Christ*" is not understood by many persons in this community; and you very generously offer me, an humble member of this church, the columns of your paper, in which to "*define our position*," and to place ourselves in the right position before this community. We thankfully avail ourself of your kindness, and proceed, in this article, to give an *illustration* of our position.

Suppose, but for one melancholy moment, that, by some terrible calamity, some sad catastrophe, this wide-spread and still wider spreading Republic—this glorious Union—this modern wonder of the world, and the admiration of all the earth; this mighty confederacy; this wonderful watch-tower, whose light now sheds over the world such bright promise of a universal brotherhood; this "land of the brave;" this "home of the free," over which broods the American eagle, with one wing dipped in the stormy Atlantic, and the other in the still Pacific, grasping in its talons implements for the subjugation and taming of the roaming savages; the felling of the dense forests, and the cultivation of the laughing prairies, which are spread out between these mighty waters; and holding in her beak the olive branch of peace and good will to all nations. Suppose this government, destined, as we think, to give freedom to Europe, an elevated civilization to Africa, and a pure religion to Asia, and to all the world—suppose this glorious Union should be dissolved; this noble ship of state, coursing on its gallant way, should be overtaken by a storm, and lost, or be driven from its course, and wrecked. How should we feel to see even one ship of the line—one of this grand fleet lost amidst the strifes which have for sometime past been agitating our country? But suppose this great confederacy should be dismembered, and that star after star of this glorious galaxy should be extinguished and stricken from its orbit, and, sweeping on in its desolating course, should strike others from their sphere, and all should rush to rapid ruin, and lie in one undistinguished mass of desolation: and suppose that our beautiful and significant banner, now honored

and admired by all nations, should be torn and tattered, and trampled in the dust, and that our noble constitution, the concentrated wisdom of the illustrious sages of the Revolution, whose wisdom planned, and whose valor achieved our freedom, should be laid aside and dishonored.

Suppose this noble and venerated instrument, which freemen, Americans, are pledged to respect, should be rejected by the people of these now United States, and by profane, unhallowed feet, trampled in the dust, and that this land of peace and quiet should become the seat of intestine war; that these beautiful and fertile plains should be changed into battle-fields, where those, but just now loving brothers, meet as hostile foes in deadly conflict, and drench our lovely land with human gore, and instead of the loud laugh of joy, the groans of the dying should swell upon the breeze. Suppose that each of these now confederated States should become a distinct, degraded, and despicable monarchy, ruled by some heartless, petty tyrant. Behold the result! What a change! Once smiling countenances are covered with gloom, and desolation reigns where so lately prosperity, peace and plenty, prevailed and smiled so sweetly. Every heart sad, oppressed with grief, and torn with the bitterest feelings. Once flourishing towns depopulated; thorns, weeds, and briers spring up in the streets but lately thronged with busy, industrious, and happy crowds. Fields once laden with golden harvests lie waste; thickly populated districts deserted, and the entire face of the country sadly changed.

Suppose this state of things to continue for a long time. Many tedious and gloomy years have at length rolled away. Many see and feel the sad change and its disastrous effects, and think upon the change in sadness and in sorrow. Many a heart is full and ready to burst for want of utterance; sorrow, and misery, and distress, hang like a pall of darkness and death over our country, once so highly favored and so happy. In this state of slavery, and depression, and desolation, some one more burdened, and bolder than the rest, ventures to speak of the joys of other days in contrast with the present. He takes up the long-insulted, neglected, deserted, almost lost, old-fashioned constitution. He reads and ponders it with delight; and as he lingers and muses over its pages of light and liberty, consecrated, sealed, and transmitted to succeeding generations, by the sacrifices and blood of the Revolutionary patriots, he catches the spirit which led them "to dare and do." He admires, he loves the noble instrument, the palladium of liberty. His soul glows with the love of freedom, and his lips are touched as with a live coal from its altar. He unfolds to his fellows the principles of the constitution. He des-

cants in thrilling eloquence upon the happiness, the prosperity, the union of the people—the states when they lived under that constitution. There are not wanting kindred spirits—souls of the same generous mould and noble bearing, to sympathize with him. The stirring them wakes up the dormant energies of many a noble spirit. The fire spreads, and burns, and catches from heart to heart. They sigh for the return of those palmy days when their country was free, prosperous and happy. They talk of a return to Old Republicanism! They hunt up the old disfigured and faded banner of the stripes and stars; they gaze upon it with mingled emotions of joy and sorrow. They think seriously—they resolve to make an effort to restore the constitution and laws of the old American Union. They run up the glorious banner to the top of the flag-staff, and nail it there. They rally around it, determined to fight under it, and for it, whilst a fragment remains.

And what, think you, is to be the effect? All the petty kings, their officers of state; the courtiers and satellites; the unthinking masses, who seldom reflect, and never aspire after freedom; those at ease, and in affluence; the cowardly and faint-hearted; the sycophantic; the lovers of fame; all, *all* at once lift up their voice and decry those noble spirits, who would restore the long-neglected constitution, and achieve the freedom of their race. They call them by opprobrious names, and heap insulting epithets upon them. They denounce them as innovators; as disturbers of the peace and quiet of the country; as breakers up of government; as disorganizers. The cry of *treason! treason!! TREASON!!!* is carried along the ranks of opposers with telegraphic swiftness. The alarm is raised, the people are put on their guard against them; the doors of public houses are closed, and every expedient that malice and ingenuity can invent, is resorted to, to prevent them from obtaining a hearing. Persecution unsheaths her sword; rattles her massy chains; kindles her martyr fires, and opens her dark, damp prison-vaults for the reception of these apostles of liberty. Still the work goes on; the cause triumphs; crowds flock to the standard and swell the cry for freedom, until, in a few brief years, a numerous and powerful army is mustered, and the masses become more or less leavened with the doctrine.

If I understand the spirit and aims of this Reformation, they are fairly represented in the above illustration. There has been a sad defection in the Christian world from the principles and conduct of the first Christians. They left the original platform, and effaced the divine landmarks. We behold them now as sheep scattered upon the mountains in a dark and cloudy day, some torn by prowling wolves, and all exposed to danger, and poorly fed upon meagre and

thin pastures. Many roam and wander at large, unfed, uncared for. Others are shut up in small enclosures, some in morasses, others on bleak and barren knolls. None, we think, have access to *all* the rich pastures provided for them by the great shepherd, because the under shepherds, who have the care of them, do not themselves know where all the pastures are to be found.

In a word, and without a figure, our aim is to restore apostolic usages, to persuade the people of God to return to primitive Christianity, and to unite together as children of the same Father, and heartily to co-operate to promote the interests of God's kingdom. Our aim is not to make another sect or party, but to unite the good of all parties into one great, blessed brotherhood. And is not this a praiseworthy effort? Do not all the truly good, benevolent, and God-fearing, approve our aim? Why, then, do the leaders of all parties denounce and misrepresent, and stand aloof from us? Why do they not rather join in and aid us in this noble enterprise, and share with us the toil and sacrifice? We leave them to answer these questions to God and their own consciences.

B. F. H.

BAPTISM—A SIGN OF REMISSION.

BY JAMES CHALLENGE.

THIS doctrine, so much opposed now-a-days by the Baptists, is their acknowledged and publicly confessed faith, and they ought to repudiate their own articles of belief, or preach and defend the doctrine.

In the "Confession of Faith originally put forth by the elders and brethren of more than one hundred congregations of Christians, (baptized upon a profession of their faith,) in London, 1689, and adopted by the Philadelphia Baptist Association, 1742,—Prepared by the direction of the Association, according to the order and in the very language of the above mentioned venerable confession, 1837," we have the following as the 21st article, under the head of Baptism, in this Confession: "Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a *sign* of his fellowship with him in his death and resurrection; of his being engrafted into him; of *remission of sins*; and of his giving up unto God, through Jesus Christ, to live and to walk in newness of life."

Now, what is a *sign*, but a token, a formal pledge, a solemn and authoritative sanction, a seal and memorial of something promised?

"I will set my bow in the clouds, and it shall be for a *token* of a covenant between me and the earth." The bow in the heavens was a token or a sign between earth and heaven, that God would not hereafter destroy the world again by a flood. "What shall be the *sign* of thy coming?"—the formal and sensible proof of thy coming. "Tongues were a *sign* to the unbelievers," of the truth of Christianity—a sensible demonstration of it to the unbeliever, by which he would be convinced. These, with many other passages of similar import, show in what sense the Baptist Confession used the word *sign*—as proof, pledge, token, demonstration of the act of forgiveness in behalf of the immersed believer.

Now, if there was no bow in the heavens, would we have any token that the Lord would withhold another flood from the earth for its destruction? If there be no visible *sign* of the coming of the Lord, how should we know that the day is at hand? And if there had been no gift of tongues, how could the unbelievers have the *sign*, spoken of in demonstration of the truth of Christianity?

An unbaptized believer, then, has no sign, token, or visible demonstration, that his sins are forgiven him. God may have done the act, for it is "God who justifies;" but it is a secret with him, and "don't belong to us." Until his baptism, the *sign* does not appear in evidence to the believer that his sins are forgiven. The promissory note wants the *sign*-manual of the giver, and is of no worth.

Besides, the article affirms that baptism is a sign of "our" fellowship with him (Christ) in his death and resurrection. Of course, then, in the absence of baptism, if there be any fellowship with him in his death and resurrection, there is no *token* of it; in other words, no evidence. It is a fellowship without any *sign*. Baptism, as a *sign* of remission, is genuine Baptist doctrine, and, in our judgment, sound and orthodox. Now, fellowship is joint communion, and can one have communion with another and not know it? It is a copartnery; but how can this be, without the knowledge and consent of the parties? There must be some *sign* of this, spoken or written. Men do not enter into fellowship with each other without some previous understanding; and in written covenants, the instrument must be *signed*.

And still further: Baptism is a sign "of his being engrafted into Christ." Mark, it is not of his having been engrafted into Christ, or that he will be in some future day, but of his being engrafted into Christ. It is the very act of *being* engrafted. Now, in the process of grafting, there is the stock into which the scion is to be put; then there is the scion itself, and then the act of engrafting. So long as the scion remains out of the stock, it receives no life from the stock;

the process of engrafting is necessary to secure this. Baptism, then, engrafts the scion into the stock—into Christ—from which it receives new life. It was dead before; now, by its union with Christ, it receives nourishment from him, and becomes a partaker of his “fatness.” Surely we need no stronger evidence of the value attached to baptism than the one hundred churches in London in 1689, and the Philadelphia Baptist Association in 1742, as confirmed by the same body in 1837, have given. In despite of all their opposition to us, we are with them in this 21st article of the venerable Confession referred to. If they don’t believe this article, let it be expunged. It is as clear an exponent of our views as a human article can make it.

But let us see what some of their distinguished ministers have said upon the design of baptism. The Rev. I. T. Hinton, in his “History of Baptism,” thus speaks:

“But baptism is more than an ordinary act of obedience. When this duty is discharged as the Scriptures require, it solemnly expresses the devotion of the whole future life to Christ.” “To the believer, baptism is also a sign that his sins are forgiven—remitted.”

“With baptism, as the voluntary act of a true believer, the promise of eternal salvation is connected; but only when baptism is *preceded* by faith on the part of the individual baptized. He that *believeth* and is *baptized* shall be saved.”

Thus baptism, with Bro. Hinton, is not an ordinary command. Something more than this;—of course, an extraordinary one. “It solemnly expresses the devotion of the whole future life to Christ.” Before this, then, there is no such “expression.” It is also a *sign* that the sins of the believer are forgiven. Without this, there is no sign. It has, also, to the “*true* believer,” the promise, not of a *present* salvation—no, this is the little estimate the disciples put upon it. It has the *promise of eternal salvation*. The objection to us, then, is not that we attach too much value to the ordinance, but too little. We do well so far as we go, but we don’t go far enough. With us, baptism to the *true* believer has the promise of the salvation of the soul in the present life. With the Baptists, it has the promise of eternal salvation. It is not a promise; but “*the* promise of eternal salvation.” This is too strong for us; we cannot attach as much importance to the ordinance as this. In all that we have ever written or spoken on the design of baptism, we have not committed ourselves to its importance in the light in which the Rev. I. T. Hinton has done.

Hear, also, what the Rev. Joseph Belcher, D. D., in his “History of the Religious Denominations in the United States,” p. 135, says of the importance of baptism: “The Lord’s supper is generally considered important. But does not baptism occur in the Scriptures, in the

form of both command and example, more frequently than the Lord's supper? Do the Scriptures say the Lord's supper 'is from heaven?' Do they insist on the observance of it as essential to 'fulfill all righteousness?' Do they call it 'the answer of a good conscience?' Do they say, *Repent and receive the Lord's supper 'for the remission of sins?'* Do they promise, '*He that believeth and receiveth the Lord's supper 'shall be saved?'*' " The underscoring is mine, the language is Dr. Belcher's. And what does it mean? It means this, and nothing else—A believer may observe the Lord's supper, and not obtain, in the act, the "remission of his sins," or "be saved;" but if the same believer shall be baptized, then he has the promise of remission or salvation, and shall also enjoy it. In other words, a *believer*, in the absence of baptism, has no pledge of remission of sins. And what is this but baptism, to the penitent believer, for the remission of sins?

I could go on and quote indefinitely from the Elders of Israel among the Baptists, passages like these, in reference to the design of baptism, but these will suffice. The truth will come out in despite of their prejudice, willingly or unwillingly, and I am ashamed of them for their opposition to us, when they themselves are as strongly implicated as we are on the design of baptism. Or is the truth from their lips error in ours? Have *they* only the right to say to the penitent believer, "Be baptized, in the name of the Lord Jesus, for the remission of sins?"

Philadelphia.

BAPTISTS AND DISCIPLES IN CONTRAST.

THE following editorial from the *Christian Intelligencer*, of June 30th, we especially commend to our Baptist readers, as worthy of their grave consideration. We never saw one ray of glory in the name *Baptist*, since the Sun of Righteousness arose with healing in his rays.

A. C.

From the *Christian Intelligencer*.

We have had, during this year, several essays under the caption, "Baptists and Disciples in Harmony." We propose now to present some points of difference—to touch upon some things in which they are at disagreement; and while we think it will appear most evident that we could not go to the Baptists, it will, at the same time, be

apparent that the Baptists would find no real difficulty, or no difficulty, arising from an enlightened and purified conscience, in the way of their advancing some paces, and occupying the ground on which we stand.

We are free to admit, that the Baptists hold much truth—that they have correct views of the church of Christ, as a congregational, and not a national institution—as composed of baptized believers, separated from the world—as having no human head or authority, either in the person of a bishop, archbishop, or pope, or synod, or general assembly, or conference; but we affirm that we hold all these scriptural views, as well as the truth, that baptism is immersion: we are not a whit behind them in any of these things. It is also true that we do agree in many things, in very many things; but we differ in some things. We are not anxious to conceal the things in which we differ; our peculiarities are valuable; they are not what we should be ashamed of. We desire to call attention to them.

We differ in the name by which we are called. We consider this an important difference. We think it probable the Baptists innocently received their denominational name; that they were called Anabaptists by those who taught infant baptism, because their brethren, who, they said, had been baptized in infancy, were immersed by the Baptists. They denied being Anabaptists, for they believed that what their opposers called infant baptism, was not baptism at all. They therefore said, we are not Anabaptists, but Baptists; we do not re-baptize; we merely baptize. Now this is the proper definition of the term baptist; one that baptizes; baptists, those who baptize. John the Baptist means John the immerser, not John the immersed; John the dipper, not John the dipped. Now, inasmuch as all the Baptists are not administrators of the ordinance of baptism, they are not properly baptists; their preachers are baptists, and so are our preachers, but not the private members. It is, therefore, philologically improper to take that as a denominational name; and while they might have been excusable, in years gone by, for running against the laws of the commonwealth of letters, they are now too intelligent to be considered innocent, upon the ground of ignorance. We insist, therefore, that as they have advanced in learning, and are still advancing, that they shall abandon this name Baptist, as a misnomer.

But while this is all true, and clearly to the point in a literary sense, our greatest objection to the name arises from a religious consideration. Is it right? What authority have the followers of Christ to call themselves after a man, or after an ordinance? Is it not manifestly improper? Will not all admit that it is contrary to the Scriptures? Was John the Baptist crucified for us? Did he die

for our sins? Are we saved by him? Or are we saved by baptism alone?

The Baptist Church of Christ at Charlottesville; the Baptist Church of Christ at Richmond. Do we ever find any of the apostolic letters addressed to the Baptist church at Philippi, or at Corinth, or at Ephesus? Did the Apostles ever speak of their baptist brethren?

We cannot consent to be religiously named after an ordinance or after a man. We cannot, when we are told by Luke that the Disciples were called Christians—deriving their name from Christ—the anointed of God, their Redeemer, their Saviour.

The Baptists and Disciples differ in their views concerning the worship of God. The Baptists generally make their public worship dependent on the presence of a preacher: the Disciples insist that the presence of a preacher is not necessary to enable them to worship God, though it is very desirable to have a preacher to speak to the people, and, under some circumstances, to conduct their worship; believing that while it is necessary to have the gospel preached, yet inasmuch as all Christ's disciples are kings and priests, they can render acceptable worship to God through Jesus Christ, without the intervention of one that professes to be specially called to preach, and specially ordained to administer religious ordinances.

The Baptists and Disciples also differ in the organization of the church; the Baptists have no elders or bishops in their church. They have a preacher and deacons. We have elders and deacons, and also, when we can procure one, a preacher or evangelist; or we have one of the elders to labor in word and doctrine, as well as to rule or preside in the church. Is it necessary to inquire of one, intelligent in the Scriptures, which is in accordance with Scripture? In the letter to the Philippians, we read as follows, (i. 1:) "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Acts xx. 17: "And from Miletus he [Paul] sent to Ephesus and called the *elders of the church*." And in his address to these men, chap. ii. 28: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Spirit has made you overseers, to feed the church of God which he hath purchased with His own blood." And in the 14th chapter of Acts and 23d verse, we are informed when they, (Paul and Barnabas,) had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

The Baptists and Disciples differ as it regards the frequency of administering the Lord's Supper. The Baptists act upon the notion that the term of observing it is left discretionary with the church;

therefore, some of them receive the Lord's Supper once in three months, some once in two months, and some once in a month. The Disciples assemble every first day in the week to break bread, as well as to sing, pray, and read the word of the Lord. They consider that the Lord's people should meet on the Lord's day, to celebrate the death and sufferings, as well as the resurrection, of the Lord; and they are sustained in this, both by the word of the Lord and ecclesiastical history.

As to their manner of preaching, there is a marked difference between the Baptists and Disciples. The Baptists frequently give sermons from texts, taken out of their proper connection; and in their pulpit efforts, for the most part, they throw but little light upon the word of God; and hence the Baptists are generally ignorant of the meaning of the different portions of the Bible, and have confused ideas of the Bible as a whole. The Disciples labor to explain the Scriptures to the people, and to get them to read and understand them for themselves. The Disciples distinguish between preaching and teaching. The Baptists do not so distinguish.

In preaching to sinners, the Baptists declare that justification or remission of sins is enjoyed by faith alone; that as soon as a sinner believes in Christ, his sins are pardoned. The Disciples declare that it is not only necessary for a sinner to believe in the Lord Jesus Christ, and repent sincerely of sins, but to be baptized also, before he can enjoy the forgiveness of his sins. Acts ii. 38, xxii. 16.

The Baptists receive persons for baptism on an experience, or a narrative of the feelings of their hearts, and the exercises of their minds. The Disciples receive persons for baptism upon the confession of their faith in the Lord Jesus Christ. Matthew xvi. 17, Acts viii. 37:

Some will probably say, there are many Baptists misrepresented in the definitions you have given of their views and practices. We are aware there are many in the Baptist churches who do not thus believe; we are aware that some of their preachers preach very differently from what we have set down as Baptist doctrine, and that some of the churches practise weekly communion; but in so far as this is true of them, they are so far really Disciples. The truth is that our principles have, to some considerable extent, leavened the Baptist churches. We do not include those who are under the influence of views entertained by us: we wish to be understood as speaking of those who are what may be called the old fashioned Baptists; and to those we would appeal, and ask them, why they cannot consent to reform? What is there of divine origin that they would have to relinquish; what is there erroneous, injurious, or even doubtful, that they would have to adopt?

As far as we do differ, are they not standing upon sectarian, while we are occupying Christian ground? Can they see any thing dangerous in the views we present? Are they not an improvement? And would not their adoption, and a course of conduct in conformity with them, be a reformation?

We submit these remarks in all kindness and sincerity. May we all be induced to inquire for the old paths—walk in them, and find rest for our souls.

“CAMPBELLISM EXAMINED.”—No. VII

“BY JEREMIAH B. JETER, OF RICHMOND, VA.—NEW YORK. 1855.”

HAVING, we trust, satisfactorily disposed of Mr. Jeter's theories of regeneration by naked spiritual impact, without the word, and antecedent to the belief of it, and of what he calls “experimental religion,” in his assumption and assertion of it—and for these theories substituted and sustained evangelical regeneration through the Holy Spirit and the word believed; or regeneration in its evangelical import, as the effect of faith, and not as its antecedent—we proceed to notice his declarations on Christian baptism. We say his *declarations*, for on this subject he has not adduced the Christian doctrine, but his own conceptions of it and speculations upon it.

Prior to any analysis of his dogmata, we must claim the right to complain of his garbled quotations from “Christianity Restored,” and his calling my quotations “unintelligible jargon.” This is, to be sure, quite complimentary to me, and quite as much so to the diction of the Holy Spirit, whose language we have employed. It may, perhaps, be to him yet “*unintelligible jargon*.”

The simple quotation of the context will be, to any discriminating mind, an exposition alike of his taste and his understanding. Here are the passages in their own context:

“The Spirit of God is the begetter, the gospel is the seed; and being thus begotten, and quickened, we are born of the water. A child is alive before it is born, and the act of being born only changes its state, not its life. Just so in the metaphorical birth. Persons are begotten by the Spirit of God, impregnated by the word, and born of the water.

“In one sense a person is born of his father; but not until he is first born of his mother. So in every place where water and the Spirit, or water and the Word, are spoken of—the water stands first.

Every child is born of its father, when it is born of its mother. Hence the Saviour put the mother first, and the Apostles follow him. No other reason can be assigned for placing the water first. How uniform this style! Jesus says to Nicodemus, 'You must be born again, or you cannot discern the reign of God.' *Born again!* What means this? 'Nicodemus, unless you are born of water and of the Spirit, you cannot enter into the kingdom of God.' So Paul speaks to the Ephesians, v. 26, 'He cleansed the church,' or the disciples, 'by a bath of water and the Word.' And to Titus he says, 'He saved the disciples by the bath of regeneration, and renewing of the Holy Spirit.' " Chris. System, p. 206.

"This process may consist of numerous distinct acts; but it is in accordance with general usage to give to the beginning, or consummating act, the name of the whole process. For the most part, however, the name of the whole process is given to the consummating act, because the process is always supposed incomplete until the act is performed. For example: In the process of tanning, fulling, forging, &c., the subject of these operations is not supposed to be tanned, fullled, forged, until the last act is performed. So in all the processes of nature—in the animal, vegetable, and mineral kingdoms—the last act consummates the process. To all acquainted with the process of animalization, germination, chrystalization, &c., no further argument is needed. But in the style of our American husbandmen, no crop nor animal is *made*, until it come to maturity. We often hear them say of a good shower, or of a few clear days, "This is the *making* of the wheat or corn." In the same sense it is, that most Christians call *regeneration* **THE NEW BIRTH**; though *being born* is only the last act in natural generation, and the last act in regeneration.

"In this way the *new birth* and *regeneration* are used indiscriminately by commentators and writers on theology; and by a figure of speech, it is justified on well-established principles of rhetoric.

"By '*the bath of regeneration*' is not meant the first, second, or third act; but the last act of regeneration, which completes the whole, and is, therefore, used to denote the new birth. This is the reason why our Lord and his Apostles unite this act with water. Being *born of water*, in the Saviour's style, and *the bath of regeneration*, in the Apostles' style, in the judgment of all writers and critics of eminence, refer to one and the same act—viz: Christian baptism. Hence it came to pass, that *all the ancients* (as fully proved in our first Extra on Remission) used the word *regeneration* as synonymous in signification with *immersion*. In addition to the numerous quotations made in our Essay on Remission, from the creeds and liturgies of Protestant churches, we shall add another from the Common Prayer of the Church of England, showing unequivocally that the learned Doctors of the church used the words *regeneration* and *baptism* as synonymous. In the address and prayer of the minister after the baptism of the child, he is commanded to say:

" 'Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayer unto him, that this child may lead the rest of his life according to this beginning.'

"Then shall be said, all kneeling, 'We yield thee hearty thanks,

most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church. And humbly we beseech thee to grant that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen!" pp. 270-271.

This "unintelligible jargon" belongs to the Church of England, the Protestant Episcopal church of the United States, and to the Presbyterian formulas, confessions of faith, and catechisms. We shall, therefore, leave them to justify themselves from the charges of Mr. Jeter. We especially call his attention to the constitution of the Presbyterian church in the United States of America, containing the confession of faith, the catechisms, &c.: Philadelphia—1842. Question 165, p. 337—"Baptism is," in this orthodoxy, "a sign and a seal of engrafting into Christ, of remission of sins by his blood, and regeneration by his Spirit." And does not the Regular Baptist Confession of Faith use the same words! "A sign," or symbol of being born again—"of regeneration by his Spirit"! Is it not in the Common Version called "the washing of regeneration," in connection with "the renewal of the Holy Spirit?"

Regeneration (palingenesia) occurs but twice in the Greek text of the Christian Scriptures, neither of which refers to the Holy Spirit at all. It is once applied to the day of judgment, or the renovation of our planet. Math. xix. 28. Doyly & Mant, published under the direction of the Society for Promoting Christian Knowledge in England, and republished in the United States, 1820. So Adam Clark. So Clement, in his Epistle, uses it to indicate the regeneration of the earth after the deluge.

So, also, Boothroyd's version, London, 1836. His words are: "You that have followed me, at the renovation, when the Son of Man shall sit on the throne of his glory, you shall sit on twelve thrones," &c., &c. To which this very popular and strictly orthodox translator and interpreter affixes the following note: "The term *palingenesia* (regeneration) must here mean, not a change of heart or conscience, but rather a change of the state of the church, or that grand renovation of all things at the resurrection." So, also, Doddridge on Matthew xxviii. 19. So, also, Fleming in his Christology. Pierce, Dr. Thomas Burnet, and a great majority of the most popular and orthodox critics and commentators.

I could crowd orthodox, and the most learned authorities, to the

same effect, if any of them could add any weight to those already given.

But it will be said, that this word occurs once again in the New Testament, Titus iii. 5. Grant it, with all pleasure. And what does it mean there? Hear Dr. Adam Clark: "Undoubtedly *palingenesia* here means baptism." "It is a rite commanded by God himself, and, therefore, the thing *signified* should never be expected without it." See Dr. A. Clark, Titus, iii. 5. Bishop Hall, Dr. Willis, Dr. Whitby, and the great Hooker, Ridley, Beveridge, Mant, &c., &c. Christendom—Greek, Roman and Protestant—are as fully agreed on this subject as on any other statute, ordinance, law or usage in translation.

But this only in response to the perversions of Mr. Jeter. No one believes in evangelical spiritual influences more than I do. Take another passage on this subject from the same treatise, called *Christianity Restored*, and then judge of the fidelity, honesty, or capacity of Mr. Jeter:

"*All the means of salvation are means of enjoyment, not of procurement.* Birth itself is not for procuring, but for enjoying the life possessed before birth. So in the analogy—no one is to be baptized, or to be buried with Christ; no one is to be put under the water of regeneration for the purpose of *procuring* life, but for the purpose of *enjoying* the life of which he is possessed. If the child is never born, its sensitive powers and faculties cannot be enjoyed; for it is after the birth that these are fully developed, and feasted upon all the aliments and objects of sense in nature. Hence all that is *now* promised in the gospel, can only be *enjoyed* by those who are born again and placed in the kingdom of heaven under all its influences. Hence the philosophy of that necessity which Jesus preached—'Unless a man be born again he cannot discern the kingdom of heaven; unless a man be born of water and the Spirit, he cannot enter into it.'

"But let no man think, that in the act of being born, either naturally or metaphorically, the child purchases, procures, or merits, either life or its enjoyments. He is only by his birth placed in circumstances favorable to the enjoyment of life, and all that makes life a blessing. 'To as many as received him, believing in his name, he granted the privilege of being children of God, who derive their birth not from blood, nor from the desire of the flesh, nor from the will of man, but from God.' " pp. 273-274.

Scripture names for Scripture themes, ideas and institutions, has long been our pleading with our contemporaries. No one can, from any one single stand-point, survey the whole of any Christian institution, nor understand what may be regarded as its special terminology. How many controversies about faith, repentance, baptism, election, grace common, grace special, &c., &c., that never can be adjusted or terminated but by adopting the scriptural nomenclature or terminology!

While contending that "the washing of regeneration" is a figurative and picturesque view of baptism, and not of spiritual operations or influences, we do neither doubt, nor fear to affirm, that there is a quickening influence of the Holy Spirit through the gospel, antecedent to any benefit from baptism, or the washing of the new birth. Hence, "*the washing of the new birth*" is not the whole birth itself. It is a figurative representation of Christian baptism, and not of the illuminating influence by the Spirit, through faith in the testimony of God, which must always precede any acceptable service on our part, or any benefit or blessing from any obedience to any Divine institution. "Of his own will begat he us by the word of truth," is an inspired oracle, for which we have a very high respect. Nor can we, by the most abstract or metaphysical reasoning, show, or make any one see, the exquisite workings of the Spirit of God through the word, or signs, or ordinances of the gospel. We might as well attempt to separate the solar rays, the lunar rays, or the sidereal rays of light, that constitute the crepuscular dawn of the morning, as separate the word of God, the ordinances of God, or the grace of God, in illumination, conversion, or sanctification.

I am not responsible for the obtuseness, the prejudices, or the wanderings of the mind of any man. We endeavor to express ourselves, as much as possible, in the diction of the Holy Spirit, or to express "spiritual things by spiritual words." And while speaking of being "born again," "born of water," "born of the Spirit," or "born of God," we endeavor to use these terms in their true contextual import and bearing, not confounding the language of the Spirit with the terminology of the schools.

None of my traducers, not even Mr. Jeter himself, believe or teach the personality, the office, or the work of the Holy Spirit, more earnestly, more carefully, more systematically, than myself. They merely repeat the dogmata of the schools in which they happened to be educated; and that, too, in the stereotyped nomenclature of their canonical scribes and doctors. They are the mere echoes of certain reverend Rabbis of their respective synagogues—a Calvin, a Gill, or a Fuller. They proclaim their own praises, and flatter one another. But what have they done, but to walk around their own circus and proclaim their own fancied perspicacity, orthodoxy, and adherence to the terminology and prescriptions of their most consecrated and dignified Rabbis?

We desire to treat all men with respect, but especially to awaken the attention of professors to the teachings and paramount authority of the Christian Lawgiver, and King, and Judge of the living and the dead.

We contend for a higher, a holier, and a more profitable adherence to the teachings of the Inspired Oracles of God. But Mr. Jeter says my "theory of conversion does not provide for the accomplishment of a moral renovation, at once so difficult and so important." p. 131. Then the Scriptures, being my theory, do not provide for such a moral renovation. I simply present and press the language of the Scriptures upon the attention of the unconverted. The language of the Scriptures is my theory; his is the language of the schools; for, were his the language of the Scriptures, then we should use the same theory.

But immediately he adds, "the scriptural scheme [that is, his views of it] makes provision for overcoming this difficulty." *What is it?* we ask. He answers, "God, by the gracious inward efficacious influence of his Spirit, prepares the heart for the reception of the gospel." But this is a mere assertion. I may use the same verbiage. But what then? Does the declaration of this fact make provision for overcoming this difficulty?—! But he adds, "the Lord opened Lydia's heart." But does he explain this opening of Lydia's heart? Not by one word beyond a bald assertion. But he asserts, "by the gracious inward efficacious influence of his Spirit." But does this *explain* the influence! Not in the least. We are simply informed by Luke "that she *attended* to the words spoken by Paul." Is, then, *attention*, or the creating of attention, tantamount to the opening of the heart! "Opening of the heart," like "opening of the eyes," is a metaphor, equivalent to disabusing it of prejudice. It is not equivalent to giving a new heart. But "she attended," without prejudice, to Paul's discourse. "Opening the heart" is not tantamount to "creating a new heart." For a candid attention is only preparatory to a candid reception of the truth. He does not say the *Spirit*, but the *Lord*, had opened her heart. This may have been providential only, and not indicative of a special conversion before faith. A new heart is, indeed, the fruit of faith, and not preparatory to faith. God "purifies the heart by faith," and not by providentially producing attention. Mr. Jeter and Dr. Luke differ on this subject. Mr. Jeter would have Lydia regenerated before she believed, but Luke represents her heart as opened to *attend* to the word preached, in order to faith.

Mr. Jeter confesses ignorance of this opening of Lydia's heart, and denominates it "a process not explained." This confession of judgment against one's self, is unusually candid, for which we cannot withhold our humble meed of praise. "The Lord," he says, "really and effectively opened her heart, by a process which is not explained." This is very candid. Mr. Jeter confesses judgment against himself. It is not "*explained*." Why, then, should he presume to explain it! And why should he ascribe the work of the *Holy Spirit* to the *Lord*!!

All theologians—Greek, Roman, Protestant, Anglican and American—give to the Father, Son, and Holy Spirit, severally, a special, a peculiar and exclusive work. Mr. Jeter might as evangelically say, the Spirit gave himself a sacrifice for us, as that the Lord himself enters into our hearts as a regenerator or sanctifier. There is not merely a *latent*, but a manifest confusion of mind, fully developed in this, as well as in other cases, on the part of my friend Mr. Jeter. The assertion that “there is neither proof nor probability that the Lord opened Lydia’s heart by any sensible display of miraculous power,” is wholly gratuitous. Of miracles, in this sense, he affirms there is neither proof nor probability. And yet we are told, in other places, that signs, or miracles, were designed to produce faith. Samaria is said to have received the word of the Lord through the signs, or miracles, which Philip wrought; and in not one case in the whole New Testament, is any one said to be converted by any such insensible sign, or miracle, as that which Mr. Jeter assumes. In not one case in the New Testament is the Holy Spirit represented as entering into any one to produce faith. We ask for chapter and verse

*Σημεῖον** is found sixty times in the historic books of the New Testament, in connection with faith, or the reception of the word, or conversion. And yet miracles are declared by Mr. Jeter to be utterly “insufficient to awaken an obedient and saving attention.” p. 123. Mr. Jeter is truly a bold man! Paul says, 1 Cor. xiv. 22, miracles, or “signs, are not for believers, but for unbelievers.” Mr. Jeter, in his exorbitant ambition to carry out a theory of mystic influences, flatly contradicts Paul, when affirming that miracles, or signs, were *for unbelievers*, and not for believers. Hear Paul, (1 Cor. xiv. 22,) “Wherefore, tongues are for a miracle, not to them that believe, but to them that believe not.” It was their design and use to produce faith; otherwise, they were of no practical value to those who wrought them. Faith in Christ stands right foot on miracles addressed to the senses, and left foot on prophecies addressed to the understanding. All believers, in all ages, see one class of miracles, and believe in another. Believers, in the days of Jesus, saw his miracles of sense, and believed in the prophecies concerning him. We believe, in the same manner, his miracles, and see fulfilled the prophecies he delivered. Thus the contemporaries of Jesus and the Apostles, and we, in the year of grace 1855, alike believe on alike evidence. The Holy Spirit thus testifying in our hearts, and in their hearts in like manner. Mr. Jeter and his physical and metaphysical impacts and

* *Σημεῖον* is found seventy-seven times in the New Testament, translated by sign, miracle, and wonder.

visions, are the creatures of yesterday, compared with the apostolical ministry and documents. The Spirit of God is, indeed, the Holy Guest in Christ's mystical body, the church, and sheds abroad in the hearts of all the faithful that "love of God which passeth all understanding."

In conversion, sanctification and adoption, the Holy Spirit, through his inspired words, works in us "to will and to do of his own benevolence." The word of God is, indeed, *living and effectual*, (quick and powerful) "sharper than any two-edged sword, *piercing* even to the separation of soul and spirit, and of the joints and marrow, and is a discernor (*κριτικός*) of the thoughts and intents of the heart."

We have, on some former occasion, said that language is the body of the spirit of man, through which he works upon the spirits of men, whether that language be in words addressed to the ear, or in pictures presented to the eye. This, if not an exact image of the Spirit of God working on the understanding, the conscience, and the heart of a sinful man, is the nearest approach to it which we can make in all the imagery of earth. Thus "God works in us to will and to do of his own benevolence." Again: Paul says to the Thessalonians, (1 ii. 13,) "The word of God effectually works also in you that believe." *The Bible is now to the Holy Spirit what the body is now to man.* Man's spirit works on man by and through his body, by its sayings and doings. And so the Holy Spirit works on human spirits by and through his body, (the church,) in and through his word as uttered, written, printed or published, by and through his church, in the living, willing, acting membership thereof. Earth has no imagery, within my reach, to utter my conceptions, or to indicate my views of the operations of God's Holy Spirit in the work of conversion, sanctification and salvation, equal to, and certainly none superior to, this heaven-descended imagery, so often employed by the inspired writers of the Christian Oracles.

Another proof or demonstration of its truthfulness, is found in the incontrovertible fact, that "where no vision," no revelation is, "the people perish" through a brutal ignorance of the supernatural, the spiritual, and the Divine.

Again: if the Holy Spirit did at any time, by naked impact, according to Mr. Jeter's romantic visions, work on the human mind, that benevolence that prepared a body for the word that was in the beginning, would doubtless have sent his spirit into Pagandom, where they have no word nor vision; and without it, and independent of it, would have enlightened them, converted them, and saved them, without a printed Bible or a Christian ministry. All experience, all reason, all vision, all revelation, are against Elder Jeter's

speculations. They are not honorable to the **FATHER**, the **WORD**, or the **SPIRIT**—*the Church of Christ or the Christian ministry*. Besides, they appear to have been conceived in a vainglorious and self-sufficient spirit, and exceedingly unhappy, as respects the standing, the literary reputation and discrimination of those who have so prematurely endorsed and recommended a work of which they all must inevitably, at no very far future day, be ashamed. **A. C.**

THE FIVE POINTS

SECOND only to the *Seven Ecclesiastical Isms*, are the *Five Points*. There are heads and points in theology, as well as in the sciences and arts. Calvinists have their five points of Christian doctrine, of all-engrossing importance. So have Arminians. These, next to church politics, are very engrossing matters. Still, they are but philosophy, and neither piety nor humanity. They are, indeed, centres of attraction and of radiation. But no stronger in Christianity than in philosophies or politics. Platonists love Platonists. Materialists love Materialists. Monarchists love Monarchists. Unitarians love Unitarians. Trinitarians love Trinitarians. And all for the same reason. They love their own face or image, whether painted on canvass or sculptured on marble or granite.

There is more of self-love and self-worship in man, as he now is, than of either piety or humanity. And how few can realize, either the guilt or the misery of such a fact! Yet the intelligent of mankind must admit, that both the perfection and the happiness of man demand love to God, with all our powers, and love to our fellow-manas to ourself. Less than this is both sin and misery. So taught Moses, and so taught Jesus the Messiah.

Both the law and the gospel are founded on this philosophy of human excellence and of human happiness. Jesus the Messiah would never have magnified the law, nor fulfilled the prophets, by an obedience unto death, in our nature, had not the safety, the security, and the happiness of the universe, absolutely required it. Hence the gospel, founded on this conception of God as he is, and of man as he is, demonstrates its own divinity, as clearly as the sun's rays prove his own existence.

None but the fool has said in his heart, there is no God; and none, but as great a fool, can say that the gospel is a human invention, or that God is not its Author. The idea of a sin-expiating sacrifice, and

of a *God-man*, could no more have been conceived by any man, than could any man have created himself. So enlightened reason, when permitted solemnly to depose, most unambiguously avouches. No man has created one particle of matter nor annihilated one. So affirm all the sages of the world. No man has created a new idea, nor imagined out that which has no type in nature or in fact, since God said, "Let there be light, and light was." All that human nature can do is to *imitate* the picture presented to its eye, or to *echo* the sound that verberates upon its ear. Hence, the agony of pain and the infant's wail excepted, the languages of earth but prove that God has spoken to man.

God proves himself. The universe declares the glory of God, and he is deaf as a stone that hears not its still, small, unambiguous voice. Job said, "The hand of the Lord has made me, and the breath of the Lord has given me life." Nature and reason are asleep, or man is inebriate, if he doubt the oracle, "God said, *Let there be light, and light was.*"

But man's reason is paralyzed, and he must lean on the staff of religion if he make one step towards God and heaven. Hence the new manifestation of God in the Bible. Hence the mystery of the incarnation, the mystery of sacrifice, the mystery of Father, Son, and Holy Spirit, in and of one Divine essence, dignity and glory. Hence the incarnation of **THE** word "that was in the beginning with God, and that was God." Hence the mystery of the cross, the grave, the resurrection, the ascension, the glorification of the Son of Mary and the Son of God—Emmanuel!

Hence the mission of the *Holy Spirit*, as the *Holy Guest*, for the new body of Christ, created by the word of his grace and the Spirit of his mouth. And hence the weakness, the folly, and the poverty of Unitarianism, Humanitarianism, and of all the English, German, and American neologies. Hence, too, the spirit of slander and detraction abroad in our land against the disciples of Christ, because they prefer the Bible terminology to that of the schools, and the decrees of the Apostles to those of ancient or modern synods, councils, or ecclesiastic courts.

Hence, too, the philosophy of calling Bible things by Bible names, and the propriety of a new revision of the Divine Oracles, in the language of the last half of the eighteenth century.

But the greatest point to which we are now looking, is the platform of Christian union, communion, and co-operation. We have shown that "*the Seven Ecclesiastic Isms*" are wholly political, and not the proper basis of Christ's church, or of Christian union, communion, and co-operation.

Neither are the "Thirty-Nine Articles" of an English politico-ecclesiastic hierarchy; nor are the thirty-three sections of the Scotch hierarchy; no more are the decisions of the Synod of Dort. No more are the five points of Calvinism, or the five points of Arminianism, the basis of church union, communion, and co-operation. The first are political, the second are *doctrinal*, the third are philosophical, more or less combined.

Christ's church is not founded on theology, polity, or on any speculative dogmata whatever. It is founded upon a Christology, and is under a Christocracy; or, to speak more in harmony with the popular currency, it is builded upon the acts, the precepts, and the promises of Jesus as the Christ—on his sayings, his doings, and his sufferings; on his Divine personality, his official glory, and his voluntary sacrifice of his own humanity upon the altar of his own proper Divinity.

The facts of his life, death, burial, resurrection, ascension, glorification, and second coming, as judge of the living and the dead, are the materials, or the substance, of the Christian faith, hope and love. Yet these views and this faith are called heresy, false doctrine, and soul-ruining error, by some ardent aspirants after worldly orthodoxy, honor and glory. But we have not so learned Christ. Do we not need a revised version of the Christian Scriptures or a new Dictionary?
A. C.

"CAMPBELLISM EXAMINED."—No. VIII.

"BY JEREMIAH B. JETER, OF RICHMOND, VA.—NEW YORK, 1855."

MR. JETER is, knowingly or unknowingly, willing it or not willing it, one of the most disingenuous and sophistical writers or reasoners that I have noticed in the Baptist church. That I may do him justice, I will quote from his own book three pages, and give in his own words his own statements and reasonings:

"Mr. Campbell maintains, or did maintain, that all the converting power of the Holy Spirit is in the arguments or motives which he presents to the mind in the written Word. On this point I take issue with him. I maintain that there is an influence of the Spirit, internal, mighty, and efficacious, differing from moral suasion, but ordinarily exerted through the inspired Word, in the conversion of sinners. Whether this influence shall be called *moral*, from the effect which it produces, *physical*, from the energy which is put forth in it, or *spiritual*, from the nature of the agent who exerts it, I have no wish to decide. It is for the reality and importance of this influence, not for its name, that I contend.

"The principal argument adduced by Mr. Campbell in support of his theory of conversion, is purely *metaphysical*. All power, he says, is either physical or moral—by physical power we operate on matter, and by moral power on mind. A physical power cannot produce a moral effect. 'And when we think of the power of the Spirit of God exerted upon minds or human spirits, it is impossible for us to imagine, that the power can consist in any thing else but words or arguments.' The gist of Mr. Campbell's logic seems to be this—We cannot comprehend any power of the Spirit of God in conversion, except that consisting in words or arguments; *therefore*, it does not exist. What is this, but to deduce a most unwarrantable conclusion from his own ignorance? It were a sufficient reply to this reasoning, to quote the words of the Saviour—'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the Spirit.' John iii. 8. But we have more to say on this subject. To affirm, as Mr. Campbell does, 'that if the Holy Spirit has *spoken all its arguments*, . . . then *all the power* of the Holy Spirit which can operate upon the human mind *is spent*,' is a bold assumption. When a man has uttered all his arguments and persuasions to influence his fellow, his power may be exhausted; but when the *Infinite Spirit* has spoken all his arguments and persuasions for reconciling proud, perverse, and stupid men to Christ, is his power spent? Is there nothing more that he can do? Are his resources exhausted? Has he thus limited himself? Has Mr. Campbell any authority for prescribing this limit to his power? The truth is, this assumption is as *unphilosophical* as it is unscriptural. God created the human spirit—has access to it—is perfectly acquainted with all its springs of emotion and of action—and can, *in ways unknown to us*, and without contravening the laws of its being, influence, impress, and guide it. He that made, can certainly renew the spirit of man, with means, or without them, as he pleases. It is no less the dictate of reason than of revelation, that 'the king's heart,' and consequently the heart of every other man, 'is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.'

"The assumption that the Spirit can operate on the soul of man in conversion only by arguments, or words, is, not only unphilosophical, but contrary to *divinely recorded facts*. It is not true that physical power cannot produce a moral effect. God created man, not by arguments or words, but by the direct exercise of physical power, in his 'own image'—which image comprehended 'righteousness and true holiness.' Was not this a moral effect produced by a physical cause? Christ was created holy. 'The Holy Ghost shall come upon thee,' said the angel to Mary, 'and the power of the Highest shall overshadow thee: therefore, that holy thing which shall be born of thee, shall be called the Son of God.' Luke iv. 35. Was not the holiness of the infant Redeemer a moral quality? And was not this effect produced, not by arguments, persuasion, or words, but by the 'power,' the physical 'power of the Highest.' " pp. 125-128.

I have not, as he has done, quoted a dislocated period or a few sentences, out of their context, but, to do him simple justice, I have given him three consecutive pages. It is said—on what authority I

do not know—that his book was submitted to the most prominent elders and preachers in and about Richmond, for *revision* and approval. Besides, it has had a very general commendation amongst the book-selling portion of the community, and the endorsement of a peculiar class of the Baptist ministry. On these accounts it chiefly merits my attention, and I must pay it a marked respect, greatly beyond its intrinsic merits. The marrow and fatness of his theorizings are better served up in these extracts than in any other section of the same latitude in the book. Courteous and candid reader, peruse these pages quoted with all your concentration of mind.

The first error in this extract is very gross. He calls my "*principal argument purely me'aphysical*." This manifests either great obtusity or mental *weakness*, I will not say *depravity*, notwithstanding others might prefer another term, such as obliquity of intention. Mr. Jeter ought to have known, had he read with attention any page of all my writings, that I have never propounded one metaphysical argument in support of any theory of *conversion*, or even of regeneration. I have, at almost any time, opposed theories, by theoretically showing that such theories as his are as unphilosophical as unscriptural. The Bible definitions are my arguments against his and such like theories. My theory is a Bible oracle or a series of Scripture declarations. Here are my arguments:

No. 1—"Of his own will he begat [or regenerated] us." *Logoo aletheias*—λογω αληθειας. James i. 18. "Of his own will he impregnated us with the word of truth." Anonymous version, London, 1836. "Of his own will he begat us by the word of truth." Boothroyd's ver. "The change which God produces in man's dispositions and actions, *by the truths of the gospel impressed upon his mind*, is so great that it may be called a begetting or creating him anew." We have the same sentiment 1 Pet. i. 3, (Masknight,) "He hath begotten us to a living hope [through or] *by the resurrection of Jesus Christ from the dead*." And still, if possible, more clear and definite, Peter says, "We are born again [*αναγεννημενοι δια λογου ζωωντος θεου και μενοντος εις τον αιωνα*], not from corruptible seed but from incorruptible seed, *by the word of God, which remaineth*."* 1 Pet. i. 23. Do not these Scriptures clearly indicate that naked impact, or a physical or metaphysical regenerating influence, without the word heard or believed, is wholly a dream of metaphysical doctors. Are there two modes of either generation or regeneration?—! There must be, if Mr. Jeter and his endorsers are worthy of our faith, as Christian teachers or preachers!!

* *Forever* is omitted by Griesbach, Scholz, Lachman and Tischendorf, in their Greek text.

Now, if it be shown that, in any one instance, any man is, or was, *in the evangelical sense, regenerated, begotten, born, or sanctified, through the word, or through the truth* of the gospel, then, according to him, there are two kinds of regeneration and of sanctification, which would be anomalous, and alike unprecedented in nature and in grace. If there be uniformity in all the laws of nature, in the generation of all creatures, then there must be uniformity of regeneration, by the word and Spirit of God, else there are two systems of nature, two systems of grace, and two systems of salvation!!

We have had a prodigious tax imposed upon the Christian Scriptures and on Christianity itself, in theory and practice, by wild enthusiasts and dreaming doctors, who are alike ignorant of, and unbelieving in, the true gospel of the grace of God. "Where no vision is, the people perish." But not so according to Mr. Jeter, and those who endorse him. The Spirit of God is on a mission, *without the word*, amongst Indians, Pagans, idiots, babes and sucklings. The Saviour was *as great* a philanthropist as Mr. Jeter, shall I say, and prayed in the full light of all Divine effulgence, that his disciples should be *sanctified*. But, mark it; it was not without the gospel, or without the saving and the sanctifying truths, but definitely and perspicuously stated, "*sanctify them through the truth.*" Believed or disbelieved? Which let Mr. Jeter say, and then be silent!

The Apostles were a second time, or in a secondary sense, begotten. Yes! begotten to a living hope;—without faith! No! But through the resurrection of Jesus from the dead—believed, by necessity. For when Peter says, "Baptism does also now save us," (1st Epistle, iii. 21,) he adds, "by the resurrection of Jesus from the dead." Believed or disbelieved, candid reader! You must answer *believed*; and so, when "born of God," or "born of the Spirit," it is by faith, and not without it. "Of his own will he begat us;" but mark what follows, "through," or with, "the word of truth." James i. 18. Must we not regard this as a settled question?

Now, as generation and regeneration are uniformly the same in Bible currency, whatever is essential to either, in any one case, is essential to either in every case. Mr. Jeter will affirm that there is but one baptism, and not two; as true it is there is but one regeneration, and not two; and therefore, whatever is essential to regeneration in any one case, is essential to it in every case; and this affirmed, he stultifies much of his metaphysical generation and regeneration of infants, idiots, and insane persons.

But Mr. Jeter, as well as his endorsers, is better skilled in entangling himself and his readers by a false philology, or a false philosophy, than by developing a scriptural terminology on any constituent item

of the Christian religion. He has great sensitiveness touching infant regeneration, and he will not allow a believing and responsible adult to cherish any theory of regeneration or of baptism that would at all conflict with his long cherished theory of infant regeneration—a subject on which the Bible is as silent as the grave. He has a rare art of entangling a subject with his own imaginary difficulties; and, consequently, of inculcating those who dissent from his benevolent conceits and imaginings touching unrevealed mysteries. His frailties lean to virtue's side, in the judgment of good old ladies, to which I have no objection; but I must demur at his efforts to make the Apostles teach what they have never taught, for the sake of staying up a theory which is not only of no practical good, but, in its tendencies, positively subversive of evangelical regeneration.

Faith, by a Divine economy and authority, in the order of nature and of grace, precedes every change of the human heart and character, as well as the state of every sinner saved by the grace of God, through the dignity and the merits of the great Redeemer. From the day of the first Pentecost after the coronation of Jesus Christ to the consummation of the Christian age, there is, and will be, but one Lord, one faith, one baptism, one body, one Spirit, and one hope, as there is but one God and Father of all, who is above all, and through all, and in us all, blessed forever. Amen!

Mr. Jeter assumes some knowledge of this subject which I do not possess. I would have most thankfully acknowledged my indebtedness to him for the least hint or inkling on the premises. But after an intense concentration of mind upon his developments, judge, courteous reader, of my disappointment, when he coldly quotes these words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one born of the Spirit." I have a stereotyped question on these last words: "so is every one born of the Spirit" like what?—! But my orthodox friends deign no response, but leave me as much in the dark as themselves. Mr. Jeter calls such a question "*unphilosophical*"!!

But this happily introduces my next demur, or objection to his pretended light upon the subject. Now the proof, as universally conceded, lies upon the affirmant. He puts myself and his readers off with the bald affirmation, "that God can, in ways unknown to us, and without contravening the laws of his being, influence, impress, and guide it." This is quite a revelation. *God can do so and so.* But what does this prove? Any absurdity in the world could be thus proved. Courteous reader, what a flood of light pours into your soul from such an omacular solution of his favorite assumption, or presumption!

This, though a trifle, is a fair specimen of a certain logical sophism called an *argumentum ad ignorantiam*—a *proof* drawn from his own ignorance and from mine!! It must be so, because neither you nor I know any thing about it!!

Some learned professor of logic, who saw this work in manuscript, ought to have saved our common friend Mr. Jeter, from such a denouement of so palpable a logical sophism. What could not the Pope prove to a Protestant by an argument addressed to his alleged ignorance!! His full demonstration of this sophism, so famous in Rome, is in good keeping with its presumption—"He turneth it whithersoever he will." His defense of his position ultimates, in plain English, in these words—*It may be so; therefore, it must be so, because neither you nor I know any thing about it!!*

But my worthy friend, nothing abashed at this, again plunges into a deeper mire. Affrighted, he exclaims, "It is not true that physical power cannot produce a moral effect"! He proceeds to prove that it can. And what is his proof? "God created man, not by arguments nor by words, but by the direct exercise of physical power, in his own image; which image comprehended righteousness and true holiness. Was not this a moral effect produced by a physical cause?"

This is another short step from the sublime to the ridiculous. It is even more palpable than the preceding. It is, in truth, a false assumption. When God said "let there be light, and light was," if it was, indeed, a purely physical operation, *subjectively* contemplated; and, therefore, no moral power was put into requisition. But what is the preamble to the *eighth fiat*? There were *seven* purely *physical* operations before the volition to create man. But the eighth fiat differs the breadth of the heavens from the seven purely physical operations. There was a new display of both physical and moral grandeur, as the preamble shows—"Let us make man *in our own image*, according to our own likeness; that they may have dominion over the fishes of the sea," &c., &c. In this case, all the Divinity, all the power—physical, intellectual, moral, Spiritual—of the Godhead, is summoned in this most sublime *fiat* ever written; the crowning act of the great drama of creation.

Angels were not created microcosms, as men were. Man is a miniature universe, having in his constitution a body, a soul, and a spirit, made, too, by a Divine volition, in God's own image. Angels are not physical or material beings. They are spirits, and voluntary agents. They could sin, and some of them did sin. So man, too, though created in the image of God, could sin and did sin. Now, to reason from these acts to any act of *moral* government, either respecting the Fall of angels or the Fall of man, caps the climax of logical

delusions. Need we farther expose the fallacy of the assumption, that "God created man by the direct exercise of physical power"?

Does Mr. Jeter understand *physical* power as the whole creative power of God? Or does he think that God employed the same *fiat* in forming Adam as in forming a fish, a fowl, or an animalcule! Then he is not to be reasoned with on such a theme.

"Was not this," my astounded friends exclaims, "a *moral* effect produced by a physical cause?" Shall I answer, or explain this to any reader, and show that Adam was not a mere moral effect produced by a physical cause?—! It is a hard case to reason against a *presumption* so superlatively below what could have been expected from Elder Jeremiah B. Jeter, endorsed, too, by the press of half the Baptist nation.

"Was this a moral effect produced by a physical cause"? Adam! Yes, our father Adam a moral effect from a physical cause!!

Mr. Jeter should have submitted this section to President Ryland, before committing the Baptist denomination to the mercy of the Pedobaptists. But what do I say! It occurs to me that the "Christian Review" endorses Mr. Jeter's book. I will see.

On opening the January number of the Christian Review, New York, 1855, I find the following extract from Mr. Jeter's book:

"The substance of the Reformation, on this point, as developed in the Millennial Harbinger Extra, and perpetuated in the Christian System, is this—*Converts made to Jesus Christ by the Apostles, were taught to consider themselves pardoned, justified, sanctified, reconciled, adopted, and saved. These terms are expressive, not of any moral quality, but of a state or condition. This change of state is effected, not by any change of views or of feelings, nor by faith, but by an act resulting from faith—and this act is IMMERSION, called with equal propriety CONVERSION or REGENERATION.* But let us listen to the highest authority on this point. 'Whatever the act of faith may be, it necessarily becomes the line of discrimination between the two states before described. On this side, and on that, mankind are in quite different states. On the one side, they are pardoned, justified, sanctified, reconciled, adopted, and saved; and on the other, they are in a state of condemnation. This act is sometimes called immersion, regeneration, conversion.' Chn. Sys., 193. 'These expressions, [immersed, converted, regenerated,] in the apostle's style, denote the same act.' p. 203. 'For if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed, are the same thing.' p. 200."

And another extract:

"'No man can have a holy spirit otherwise than as he possesses a spirit of love, of meekness, of humility; but this he cannot have unless he feel himself pardoned and accepted. Therefore, the promise of such a gift wisely makes the reception of it posterior to the forgive-

ness of sins. Hence in the moral fitness of things in the evangelical economy, baptism or immersion is made the first act of a Christian's life, or rather the regenerating act itself; in which the person is properly born again—'born of water and spirit'—without which, into the kingdom of Jesus he cannot enter. No prayers, songs of praise, no acts of devotion in the new economy, are enjoined on the *unbaptized*.' Chn. Bap., p. 439."

These extracts are true and faithful; and in their contextual import I do not, I would not, change one word. And yet they are made to do me the greatest injustice—just as much as if, while maintaining that the Scriptures teach that "a man is justified by faith," some envious, querulous, discontent, to say nothing of his pride of opinion, or vanity of mind, should quote, "was not Abraham, our Father, justified by works"!!! Yes, the Father of all believers *was justified by works*!! James ii. 21–25. Again: Paul says, "The *doers of the law* shall be justified." Rom. ii. 3. Again: Paul says, "Being now justified by his blood, we shall be saved." Rom. vii. 9. Once more: we are said to be "justified freely by his grace." Titus iii. 7. What can we think—what could we think of the man that would quote any one of these passages as conflicting with justification by faith? And need we add, What can we think, or what shall we say, of Mr. Jeter and his New York encomiasts?

I am ashamed of, I am sorry for, such temporizers—disengenuous and uncandid in fact, whatever they may intend or design. But "the Lord reigneth, let the earth be glad." Their very efforts to stay the chariot of truth, but accelerate its progress. The cause we plead gains new triumphs every hour; and Mr. Jeter's book, and his reviewers and temporizing flatterers, will be alike ashamed of it and of themselves, before many years, perhaps many moons, shall have run their rounds.

With the patience of the ox, we shall, the Lord helping us, go on our way rejoicing, in memory of triumphs past, and in assurance of triumphs to come; and as in all former conflicts, increase in moral and evangelical power just in the ratio of such perversions of our views and violent assaults against them.

But, to illustrate still more fully the character of Mr. Jeter's mind and his fallacious opinions of himself, as well as of the topics which he presumes to discuss, we must treat our readers to another sample from the department of infernal spirits. I say *infernal* spirits, for Mr. Jeter will fathom Hadees, as well as scale Olympus, to find some occasion of displaying his peculiar gifts and power to interpret the deep and the lofty subtleties of metaphysical theology.

Next to infants, of whose regeneration Mr. Jeter speaks so learnedly and so sympathetically, but of which he just knows absolutely

nothing, he proceeds to enlighten us on Satanic influence. On this, too, he would seem to speak with some degree of experimental knowledge.

He says: "Satan is a mighty prince, and at the head of a great spreading empire." My friend is again in great perplexity to explain and understand his *modus operandi*, with or without arguments, in tempting men. He would represent the naked Satan acting by positive physical impact or impress, upon the naked spirit of man. Hence he descends into the infernal regions to find suitable arguments or illustrations of spiritual influence upon spiritual subjects. I should not wonder if Mr. Jeter was afraid to go abroad in the dark hours of night. He must have read something terrible about disembodied spirits. I wonder if Mr. Jeter ever delivered a sermon on these words, "Evil communications corrupt good manners!"

"Certainly," says Mr. Jeter, "Satan uses no arguments, no motives, presents no words, oral or written." I wonder if Mr. Jeter ever read the third chapter of the book of Genesis, without spectacles; or the fourth chapter of the gospel according to Matthew! I commend him to read, without Mr. Somebody's spectacles, these chapters; and with a margin Bible, read a score or two allusions to this subject. I am more startled at the boldness and recklessness of Mr. Jeter, in this instance, than in any other yet reviewed. He asks, "How do evil spirits exert an influence over the minds of men? By arguments or motives addressed to them by words, oral or written? Certainly not." This astounds me! Has he forgotten, for certainly he must have read once and again, the third chapter of Genesis, and the 4th of Matthew, and yet he asks, "Does Satan use arguments or motives addressed to men by words, oral or written? *Certainly not*!!" Now, courteous reader, henceforth when you meet "*certainly not*" in Mr. Jeter's acceptation, do not be too credulous. In this case, just read Genesis 3d and Matthew 4th, with their marginal references, and then you will perceive that this "*certainly not*" is just equivalent to certainly *yes*. There are very many other such cases in Holy Writ, fully as strong, to which I need not particularly refer. But as Satan sometimes transforms himself into an angel of light, he assumes many other arguments and motives, by merely stimulating men's passions by a thousand objects around them. A child will cry for an apple by simply *seeing* it, or hearing its name. But I cannot waste time in reasoning against positions so palpably false and so suicidal, as not a few of my friend Jeter's assumptions and positions are. Some are demanding from me a book on the subject, but really I do not think it worthy of a *book*. Some good Baptists have requested me to handle this book gently, that it will do no harm, &c., &c. But

we shall await the progress of events. The New York endorsement of this book, they allege, demands respect. Well, now, I do respect the *Christian Review*, and regret, for its sake, that it should have been in this case so indiscreet, if not so prejudiced, against our views. If our friends insist upon it, they shall have a readable book on Baptistism according to Elder Jeremiah B. Jeter. But we will hasten leisurely. We are much slandered in this book, but not more than the Baptists are; perhaps, indeed, they will, in the long run, be more slandered by it than we. We have, indeed, more serious objections to Mr. Jeter's book, involving more than mere intellectual aberrations or frailties. Still, it will afford me great pleasure to have from him some plausible justification of his course, or a candid and honorable retraction of certain false accusations preferred against us. No man ever more egregiously mistook himself or his subject, and no *Review* ever more gratuitously, or with less self-respect, commended a "full exhibition of the doctrines of Alexander Campbell," or any other man, than has done the *Christian Review*, of New York, in this case. I am a subscriber to said *Review*, and have been so for six or seven years, and have good reason to say that the conductors of said *Review* are quite unqualified, from their position and actual knowledge of my views, to pronounce such a judgment, as I am to comprehend their Christian sensibilities when endorsing Mr. Jeter's book as "a full exhibition of the doctrines of Alexander Campbell;" then parading such endorsers as the "New York Recorder!" the "Religious Herald!!" the "Presbyterian!!!" and Mr. Graves!!!! with a fine upon him of \$7,500 for a libel!! Yes, these are the men that endorse orthodoxy and heterodoxy!!! O Tempora! O Mores!! But we have not yet done, by a good deal, with Mr. Jeter's book, so pompously, so generously, so magnanimously endorsed. We have much desired to have such an endorsement of something called *good old style Regular Baptist orthodoxy*; and now, having commended to us Elder Jeremiah B. Jeter, D. D., of course, then, *his orthodoxy* is *regular old fashioned, stereotyped, genuine Baptist orthodoxy*. We shall, therefore, treat it as such, with all becoming respect.

A. C.

DILIGENCE.—"Seest thou a man diligent in business," says Solomon, "he shall stand before kings." We have a striking illustration of this aphorism in the life of Dr. Franklin, who, quoting the sentence himself, adds, "This is true; I have stood in the presence of five kings, and once had the honor of dining with one." All in consequence of having been "diligent in business." What a lesson for us all!

REASONS OF OPPOSITION TO THE REFORMERS, THE DISCIPLES OF CHRIST, OR CHRISTIANS.

THERE is nothing, in any one of these names, offensive to good taste, to good manners, or to sound doctrine. They are of high antiquity, and are, or were, the style, or title, of the most respectable religious communities known within the precincts of Christendom. The first converts of the Messiah were, with his own approbation, called *disciples*—or his disciples. He was, in person, the *teacher*, and they, in person and profession, his *disciples*.

The only difference between the title, then and now, is one we have never heard stated; but it is, we think, worthy of remark. The disciples of Christ were, at the beginning, Christ's own *special scholars*, taught by himself in person, and constantly dependent on his living lips for direction and instruction. An objection, it might seem, to extending, or continuing, it after his death; which, by the way, none of our opponents has, at any time known to me, offered as an objection. Still, it is of no serious difficulty, though, at first presentation, liable to this objection.

The name given to *the twelve* was properly selected. Jesus was first a *Teacher*, then a High Priest, and finally the King of the Universe.

As a teacher, he had *disciples*—*twelve* at first; and at one gathering of them in Jerusalem, *one hundred and twenty* were assembled. We also read of above *five hundred* at one time assembled—perhaps in Galilee, where he had appointed them to meet, because, in this province, he had the largest number.

In Antioch of Syria, on the banks of the River Orontes, twelve miles from the Mediterranean Sea, they were first called *Christians*; in contempt, it is presumed, having, by their enemies, been called "*Nazarenes*."

This Antioch of Syria, the birth place of Luke, the most celebrated historian of the Christian Scriptures, is honored with having given the name *Christian* to the disciples of the Lord Jesus. It was, and is, the most becoming name the followers of Jesus, *declared to be the Christ*, could possibly have assumed; and it was worthy of record, that this long contested title and honor was awarded to them in this city—the successive residence of seven renowned princes of the same name. No less than sixteen Antiochs were erected in honor of the princes of this name.

All disciples of the Messiah have an *unction* of the Holy Spirit—a *sanctification*, as well as a justification, and an adoption into the Family of God, with that Spirit in their hearts.

John the Baptist, and, consequently, the persons immersed by him, were never called Christians, in virtue of his baptism. Neither were they Baptists. For none of them, in consequence of their faith in John as the harbinger, ever became immersers, or immersionists. He was to decrease, and he left no party, no church. He was himself never in Christ's Church. Even Christ himself never was a Baptist, for he never immersed any one. *And no one ever was, or can be, a Baptist, by being himself immersed.* Hence, John himself was never called a Baptist, as the term is now used, not having been himself immersed. A Baptist church is, therefore, scripturally viewed, an outrageous violation of all the proprieties of scriptural diction, and no one ought to honor such an egregious misnomer, assuming a false and ill-begotten title. There is a despotic tyranny in *factions*, and, sometimes, in *fictitious* names. A new version of the New Testament will annihilate a "Baptist" church! An *immersionist* church!! Not an *immersed* church, but an *immersionist* church!! Some mere Baptists, *a la mode*, the orthodox and some heterodox Baptists, are opposed to revision because they know that they will find all the rites of sepulture in a proper version of the Christian Scriptures.

Just such a man is Elder Jeremiah B. Jeter, D. D.; and being aware of this, he will not be enrolled a *revisionist*, under the profession of a conscientious scrupulosity, lest it might become a Bible manufactory, and an unworthy or dangerous rival of the "American and Foreign Bible Society;" of which I, too, am a life director, as well as of the old Bible Society. There are men of two faces, as well as of two minds; and they are equally unstable, and sometimes unreliable, in all their ways.

But he has written a book on "Campbellism," and this, like charity, will cover a multitude of sins. But it is an *alien* Campbellism, in all its developments; and that, time, the great revolutionist and revealer of secrets, will clearly and amply develop. I am, in reality and in fact, just as much opposed to Jeremiah's Campbellism, as he pretends to be. It is his own creation, and not mine. And of this fact all honest and honorable men will, ere many moons do fill their horns, be fully satisfied. Let no Christian brother imagine the possibility of any other issue. We cannot accomplish every thing in a day, a week, or a month. I presume to say that I understand the word *orthodoxy* in the full sense of the "Encyclopedia of Religious Knowledge," and believe myself to be as orthodox as the author of that article; yet I would not put my hand and seal to it, or any other formula of faith or doctrine, to obtain any ecclesiastical place or honor in the gift of any sect or denomination in Christendom. I have too much respect for the Holy Scriptures, and the Author of them, to give

to any human formula *my* name, or *my* mark, as an expression of *my* faith in their verbiage, as more definite, perspicuous, or more conservative, than Paul's Epistles, or the Four Gospels and the Acts of Apostles. Besides, with the exception of what is ecclesiastically called "the Apostles' Creed," in Great Britain and America, in Rome and St. Petersburg, we have no document in any branch of Protestantism that is, *in fact and in truth, a creed, or a declaration of evangelical faith.*

The Thirty-Nine Articles, or the twenty-three sections of the Presbyterian formulas of Christian doctrine, are no more worthy of the name of a *creed*, than were the "Dover Decrees," or the "Five Points" of Calvinism.

Baptists were, in former years, rather scrupulous on the subject of creed manufacturers. The ancients—that is, those of the first two or three centuries—had their *mathema*, or memorized lesson, for catechumens; their *graphe*, or their rule, and their *sumbolon*, or summary. Neither the Athanasian nor the Nicene paraphrastic exposes are proper creeds. Episcopalian clergy, in *my* youthful days, subscribed three creeds—the Apostles, the Athanasian, and the Nicene. They even do so yet.

The 15th chapter of the 1st Epistle of Paul to the Corinthians, is the most valuable compend and summary in the world. And were I to subscribe any special creed, I would prefer it to any human creed on earth; and, indeed, it comprehends the whole remedial system.

The *constitution* of the Presbyterian church, with all its appendages, in the United States of America, has only 528 pages, small duodecimo!! The 15th chapter of 1st Corinthians outweighs them all. Not ten men, in any one Presbyterian church in Virginia, I presume to say, understand and believe it all, in the same sense. These are as factitious and as whimsical bonds of church union, as Latin prayers in the service of an English church. The great mass of these communities receive them as Romanists do the Latin service in a Roman church.

The Baptists are much improved in their terminology during the last thirty years. Let any one compare the diction of the era of Dr. Semple, of Virginia, with the remains of Andrew Broaddus, as given in the style of Dr. J. B. Jeter, in his life of Elder A. Broaddus; or let any one of discrimination read the communications of these distinguished men, in the Christian Baptist, in vols. 3d and 4th, and mark the progress to a more scriptural terminology! A great change is perceptible in the pulpit; and taking Elder Jeter for a sample, as a written exponent of that progress, it is quite remarkable. It would be an ungrateful, though a veracious compliment, to say that even

Mr. Jeter himself is greatly reformed by the reformation. But yet there is need for a much greater reformation in his own special case, not so much in doctrine as in practice.

But we are called *Reformers*, as well as *Disciples*, and he is only a *Baptist*, a reformed New England immersed *Congregationalist*. So far so good. But this is a political cognomen. For as already demonstrated, in our essay on the Four Ecclesiastical *Isms*, *polity*, and neither religion nor morality, is affected, modified, or improved by ecclesiastic politics. John Calvin, John Knox, John Gill, John Newton, John Bunyan, John Wesley, and John the Baptist, are seven illustrious Johns; but not all equal to John the Apostle.

But the Disciples were called *Christians* first in Antioch. And no Apostle or Prophet gave them this name. It is, indeed, a monumental fact, that there was a superlative respect paid to *the Christ* in that city, and in those times; and as it was the standing theme then and there, so it became a name of honor, because it was not only the highest title ever given to man, but the occasion of the severest persecution ever suffered because of devotion to a title. It was in Peter's optics a glory and an honor paramount to all the honors of earth and time. Hence he would have his contemporaries to glory in it, and to glorify God for the honor of martyrdom on account of it. This glory no *theist*, no *deist*, no *polytheist*, ever obtained.

John the Baptist "decreased." The morning star sets in day, or is obscured in the splendors of the rising sun. The Baptists, mis-called though they be, choosing to wear a false armorial, indicative, in their case, of a false fact and of a bad taste, must as certainly decrease as did the harbinger. They, *indeed*, are yet but *harbingers* of a full-orbed evangelical dispensation, and they are now erecting a glorious scaffold in a new version, which will be to them the greatest glory ever achieved in a sectarian age. The salt of that denomination is, in Divine Providence, to season the whole mass; for so the Lord evidently designs to honor them, because, since the days of the Waldenses, they have been his most puritan advocates for his doctrine and ordinances. They have been cheering stars in my horizon for almost forty years; and still we hope to live to see a consummation most devoutly to be wished—a *true and faithful English version of the Holy Scriptures*; and then we shall more clearly see how much contraband goods and chattels we have got aboard of our respective barges, and how much of our lading must be cast into the sea, in order to our safe and legal admission into the port of glory, honor, and immortality.

A. C

THE LATE JOHN L. WALLER, L.L. D.

THERE is no little ado in the Baptist press of Louisville, concerning the attitude in which this most distinguished of Kentucky's sons stood towards myself and the cause I plead. That he was of the best Baptist stock—a Waller of the Wallers—he gave indubitable evidence, even in his unconverted state. While yet a youth, in his minority, he bravely drew his sword against a certain A. Campbell, of Virginia, and came to the rescue of Dr. Noel and certain other temporisers, who were waning in their efforts to strangle, in its cradle, the advocacy of apostolic Christianity, rather than of immersed *Calvinian particularism*, or of immersed *Arminian generalism*.

The chivalrous young knight errant brandished his sword, and soon demolished the factitious heretic he had nicknamed Campbellism; and that, too, through the almost illegible columns of some county political hack newspaper, whose inglorious name, if I ever noticed, I have forgotten. This "heresy," as they call it, though many a time vanquished, slain, buried, still rises from the dead; and some way or other, notwithstanding the great weakness of its advocates, and the Herculean vigor, the gigantic power of its opponents, it not only revives, and stands up, but even marches forward, man for man, with a steadily accumulating energy and speed.

But the young and daring Waller became not only a member of the Baptist church, but a preacher and a teacher of its doctrine, and finally he dared to become a reader of the Harbinger. He was induced to attend the Rice Debate, and, strange to tell, was (shall I say) converted! No, not *converted*, only *compuncted*; perhaps I should say *convicted*. Yes, convicted that he had greatly misunderstood me. He took off his green spectacles; dared to shake hands with me; but rather with a cold hand and a long arm. Next time there was a sort of a smile on his face, and a still warmer grasp of the hand, until he actually commenced a correspondence with me, and pressed me, once and again, to attend the Memphis Convention on the subject of Revision. His own good father having prayerfully burned "Campbell's New Testament," I could not but look upon him as a prodigy of the Waller blood. And, stranger still, on my arrival at Memphis he left his Baptist lodgings and immediately secured the next room to mine in the hotel. I need not say he gave me every hour he had to spare during the Convention, in the most cordial conversation; and that, to the day of his death, I enjoyed his full confidence and fraternal affection.

Being, through the one-sided course of certain scribes of the purest

old fashioned Baptist stamp, obliged to publish some of Dr. Waller's letters to me, with which they do not seem to be quite so well pleased as I could have hoped, and of which they express themselves in no very complaisant style, it becomes my duty to give them another, from a different source, which, if it do not please them any better, it will, at least, corroborate those that I have given.

I am sorry to witness the moodish fit of ill humor into which Mr. Ford, of the *Western Recorder*, has lately fallen, indicated so unambiguously in the issue of July 18th. He seems to be started at some ambiguous utterances of the *Christian Age*. Well, not having read the article, I am no judge in the case, and make no farther allusion to it; but I simply express my mortification, when reading from *his* pen such an unguarded, uncalled for, and so evidently ill humored and gratuitous an assertion as that amongst us "the present practice" is "of urging and receiving unconverted people into [our] their society, in order to pardon and regeneration"!! This is the first time in my life that I either heard or read of such a theory or of such a practise, in any church or our community. It was never inscribed upon our pages, never printed in my office, never seen before in any issue from any press among us. It is abhorrent to our reason, our conscience, and our faith. Was not Mr. Ford superexcited when he published such a calumny!! How unlike to the communication which he so recently refused to publish in his paper? He has made it my duty to place another letter of Elder Waller's before the public. This letter was sent to the *Western Recorder* for publication, and was, it is said, *refused*. It speaks for itself.

GLASGOW, May 26, 1855.

EDITOR OF THE WESTERN RECORDER—

Dear Sir—In consequence of seeing a letter by Mr. J. M. Pendleton in the Tennessee Baptist of the 14th ult., called by another, in the same paper, who signs himself "A. E. D.," "Elder Pendleton's Vindication of Elder J. L. Waller, L.L. D., from the charges alleged by A. Campbell and others;" and also, a communication in your paper of the 2d inst., from one who signs himself "M. N. W. G.," on the same subject, I am induced (as I think from justice both to the "dead and the living") to trouble your readers with a short communication on the same subject.

Mr. Pendleton says: "The dead can protest against no injury inflicted on their good name." This is true, unless they, whilst living, were fortunate to leave behind some incontestible evidence to meet misrepresentation, even though it should come from their best friends,

and those, too, who become the special keepers of the good name of the departed.

I have in my possession a letter dated the 29th day of November, 1851, written to myself by John L. Waller, in reply to one written by me to him, some few days previous to that date. As well as I now recollect, the letter of mine was on two subjects—1st. Temperance; and 2d. On the subject of a union of the Baptists and Christian Church, enclosing a short article on the subject of that union, for insertion in that paper, which I think was not inserted, from reasons mentioned in Mr. Waller's letter to me. My letter to him was not intended for publication. But my main object in writing that letter to him, was to induce him, in his paper, to take ground in favor of a prohibitory law against selling spirituous liquors in Kentucky. A portion of his letter, of the aforesaid date, is devoted to that subject. After which he says:

"I have been seriously considering your proposition on 'union.' Whether the time has arrived to agitate it in the papers, is the first thing to be determined. It is a matter I have much at heart, and am anxious to see effected. I expect to meet many of your brethren and mine at the great Bible meeting in Memphis, when I hope to have an opportunity of consulting with them on this subject. And then I will be better prepared to speak publicly. In the meantime, I hope you will write to me frequently upon the subject, privately at present.

"That such a union will take place, I no more doubt than that I am now writing. And the sooner the better, for the great cause of religion. I hope you will certainly be at the Bible Convention in Memphis, December 26th. The size of that meeting will, in a manner, settle the question about a corrected version of the English Scriptures. I hope you will let no small matter hinder you. You will see in the next Western Recorder, that it will be an occasion of rare interest.

"And say to your brother, Dr. Evans, that he, too, ought to attend by all means.

"Excuse this hasty note, and believe me,

"Yours affectionately,

JOHN L. WALLER."

The foregoing extract is all that Mr. Waller says in the letter touching the subject of union. The balance is on the subject of temperance. The letter is in my possession, and can be seen by any gentleman in person, who desires to see it.

Yours respectfully,

W. F. EVANS.

DEAR SIR—Should it be consistent with your feelings, I hope you will give the foregoing letter a place in your paper. I desire it as much for the great regard that I entertained for Mr. Waller, as I do for Mr. Campbell. In my opinion, Waller and Campbell, so far as theology was or is concerned, were two of the greatest men of the

present age. As a man and a Christian, I loved Waller, and would to God his life had been spared to old age. Should you not wish to publish the foregoing letter, please return it.

Your friend,

W. F. EVANS.

I regret that Mr. Ford refused to publish this letter, and that it has to appear on our pages as an exile from his columns. Some allusions to myself in it I blush to publish; but that I may do full justice to its author and the public, I give it *verbatim*. It is valuable, too, as it seems Mr. Waller has written to others as candidly and as fearlessly as to myself.

I occasionally read some of the *kind* effusions of Elder Pendleton, of Kentucky, and Elder Peck, of Illinois—gentlemen for whom I have always entertained much respect, though differing from them in some items of Christian doctrine. I regret to see from them both, occasional sallies of an atrabilious temper, or temperament, for which they neither honor head nor heart. I may, when at more leisure, more formally compliment them with a friendly notice in the *Harbinger*, whose pages are open to either of them, when they please to assail us in a gentlemanly and Christian-like manner. A. C.

CHRISTIANITY IN ENGLAND.

14 MORETON TERRACE, KENTISH TOWN, }
London, June 26, 1855. }

DEAR BROTHER CAMPBELL—My last contained a general statement concerning the London District, which consists of eleven congregations. In London, properly speaking, we have not succeeded in planting a church. The congregation at Camden Town, consisting of some sixty members, is three miles from the city; that at Pimlico is small, and equally distant; while the brethren meeting at Hammersmith, may be considered as four or five miles from Ludgate, Cripplegate, or any other gateless point of the boundary. These towns are, however, no longer at a distance from the hum and tumult of the great commercial Babylon. The open spaces formerly intervening, have been covered with roads and house-rows, and are now counted as part of that proud London which boastingly spreads itself over forty square miles, every addition seeming only to extend its craving for enlargement.

Since my communication in December, 1854, a few have been

added to the saved, and a small number of believers in Poplar have been brought to understand and admire the good old way. This place is some four miles from the city—as distant from all the churches above named, and directly *East*, in which quarter we greatly desire a gathering of disciples. I trust, within a few days, to put them as much in order as their circumstances will permit, that they may continue steadfastly in the Apostles' doctrine, the breaking of the loaf, &c., &c.

The denominations in London are certainly much moved—tired of their condition, and know not where to turn. To gain their attention, we require a suitable meeting-house; and to be suitable, it must be central, not miles to the North, or Camden Town; to the West, or Hammersmith; or to the East, at Poplar; but *central*—that is, in London *proper*—that within the old city the original gospel may be proclaimed, and persons invited to join a church there, or be directed to the congregations which are now established at the outposts. When in London, you experienced considerable inconvenience from the want of a central house, and will, I doubt not, remember giving your opinion to the effect, that the labor had been (comparatively speaking) wasted on that account; and certain I am, that could your discourses have been delivered in one suitable building, in which the ordinances of God were duly honored, and to which the people could have continued their visits, effects would have been realized which were not, and which could not otherwise be secured. When Dr. Barclay passed through London, he discerned and called our attention to this point, urging us to use every effort to meet the want, and forwarded from the vessel, after his departure, a letter to myself, of which I enclose a copy.

One of the last things said by you, dear brother, in the school-room of Providence Chapel, Somer's Town, just before leaving, was, that the American brethren should do something for London, and you knew nothing better than supplying means to procure a suitable meeting-house. Under these considerations, brethren in the London District are moved to consult you as to an appeal to the many members of the one Divine family, by whom you are surrounded, in the land of religious liberty, and would be glad to know, as soon as possible, whether you can commend such an application, and whether, in order to secure success, it would be requisite for them to send a messenger, who could place before the brotherhood the wants and claims of this city and district, and proclaim, during the journey, the ever blessed gospel? In the event of such being desirable, there is reason to conclude that Dr. Barclay's suggestion would be acted upon, and that I should be requested to leave for a while this position of the

field. Your reply will be waited for with anxiety, and by posting as soon as possible, a favor will be conferred.

Since writing the above, we have conversed with and introduced to the brethren, the venerable soldier of the Cross, Bro. A. Maclay, D. D., of New York, who is full of the great Bible movement. His report of London transactions will show that we sow upon hard ground, but we hope that he will do better ere he quits our city.

Into spirit-rapping we have had some measure of introduction. "Celebrated American Media" have been here, directed by the spirit to erect a "vast spiritual church," favored by communications from "the Lord himself, and not dependent upon inferior spirits." To my surprise, I was informed that the spirits had chosen *David King* as one of a committee of seven to investigate the phenomenon, and introduce the new church. I was not disobedient to the spiritual call, but, after announcing myself an unbeliever, took a seat in the magic circle, resuming it at various times, trying the spirits, and proving them liars. Thus making manifest the imposition, and helping, I doubt not, the production of a revelation which removed the media from London, and caused them to abandon us to our Primitive Christianity. Thus we continue to listen, with gratitude and confidence, to the Spiritual communications from our God and Father, who speaks through his Son, the Lord from heaven, and by the Prophets and Apostles.

It may hardly be just to this old city, after complaining of its hardness of heart, to pass by one important *fact*. Yes, my brother, a *fact*—a thing done. On the 14th day of May, 1855, the Millennium was introduced, and the Golden Age has at last burst upon us. Robert Owen, in his 86th year, inaugurated the millennium, on the day just mentioned, in St. Martin's Hall, London, appearing as a believer in God and in a spiritual world, holding intercourse with departed spirits, and, as a prophet, announcing his own death as about to take place, before the close of his present year—the consummation of his great mission being that day realized by the introduction of the millennial state. Do you ask information as to the order of things now to prevail? As the Christian system has its one body, one spirit, one hope, one Lord, one baptism, one God and Father, so this *new*, or rather newly decorated, *Owenism*, is famous for its *ones*. It is to secure *one continuous and universal peace*, which can be at once realized by means of a "*Devastator*," a painting of which was exhibited by Mr. Owen, and which professes such destructive power that it would terminate the struggle with Russia immediately; and as the persons owning the secret are patriots, and will not allow it to be known to other nations, all the saucy sons of France and America will duly manifest their

submission to Britannia. In the now coming millennial state, we are to have but *one language*—the Anglo-Saxon; *one religion*, from which worship is excluded, as being mere flattery of God, and which consists of doing good to man; *one caste*; *one code of laws*—the laws of nature; *one country* and *one government*—that of the people. These *ones* are to perpetuate a state in which there shall be *no poverty, no crime, no ignorance*—and the whole of these blessings are to be secured by casting humanity into a mould which Mr. Owen has fully prepared, which he does not describe, but which you will be able pretty well to measure, if you remember the famous *fundamental laws of human nature*, introduced as his Alpha and Omega, when discussing, or rather evading discussion, with Alexander Campbell.

If these inquiries and items of information are worthy a place in the Harbinger, I shall be glad, on account of the inquiry on behalf of the brethren of the District, to see them in an early number, and, if possible, to have still earlier a line, as before requested—remaining, in the meantime, your dear brother in the one hope,

DAVID KING.

Extract from Bro. Barclay's letter, as above referred to:

BARQUE REINDEER, Aug. 12, 1854.

MY DEAR BROTHER— The more I think of the suggestion of an appeal to the American brotherhood in behalf of the erection of a meeting-house in the great metropolis of the world, the more important do I regard it, and I entertain not the slightest doubt that many thousands in the United States will deem it equally a privilege and duty to contribute to its erection. And should the suggestion of Bro. Thomas meet the approbation of the London brethren, however valuable your services may be in the tented field, as an evangelist, yet if ultimate results be taken into consideration, such a detour may not be altogether unworthy of your attention. But "a word to the wise is enough." With love and best wishes from us all to yourself and our dear Queen Sister, believe us, Bro. King,

Most sincerely yours, in truth, hope, and love,

J. T. BARCLAY.

CONGREGATIONALISM IN NEW ENGLAND.—It has been estimated that in the New England States there are of the Congregationalists—1,605 churches; 1,530 ministers, of whom 818 are settled pastors, 256 stated supplies, and 294 without charge; and 164,606 communicants.

THE 14TH COMMENCEMENT OF BETHANY COLLEGE.

On the 4th of July, Bethany College celebrated her 14th Commencement. The weather was fine, and a large audience convened to participate of the entertainment provided for the occasion. A fine band of music, under the direction of Capt. Stoye, lent its animating strains to vary the order of exercises, and blend with the literary repast the charms of a softer harmony. The best order prevailed throughout the day, and though the sessions were long, no one seemed to wish any part omitted. More, however, had been provided than could be presented in the time, and only a part of the addresses named in the programme which we give below, were delivered.

The degree of Bachelor of Arts was conferred, by the President, upon 18 graduates, whose names, and the subjects of their addresses, we append, together with the representatives elect of the three Societies—viz: the American, the Neotrophian, and the Adelphian.

REPRESENTATIVES OF THE SOCIETIES.

The Young Man—his Aims and Ends: By L. PYRON, of Ga., (Representative of the American Literary Institute.)

Genius of American Liberty: By W. E. ROGERS, of Ky., (Representative of the Neotrophian Society.)

The Poetry of the Bible: By W. S. RUSSELL, of Mo., (Representative of the Adelphian Society.)

BACCALAUREATES.

Greek Salutatory: By JOSEPH KING, of Ohio.

Latin Salutatory: By E. HARNIT, of Pa.

Patriotism: By F. W. ALLEN, of Mo.

Plaint of Freedom: By W. E. ARMSTRONG, of Ky.

The Folly of Human Ambition: By S. S. BASSETT, of Mo.

Progress and Spirit of the American Revolution: By W. S. BILLUPS, Va.

America: By W. C. BROWN, of N. C.

The Great End of a College Course: By I. N. CARMAN, of Ohio.

The Crimea: By J. B. DAVIS, of Ky.

The Moral Hero of Germany: By J. W. DAVIS, of Ky.

We Enter the Bivouac of Life in the Flush of Early Youth: By W. H. LILLARD, of Ky.

Phrenology—its Importance and Destiny: By C. L. RANDOLPH, of Ten.

The Mission of Art: By W. H. ROBINSON, of Mo.

Self-Government: By J. C. C. THORNTON, of Mo.

Abuse of Mind: By J. M. WALTON, of Ten.

The Hero of Waterloo: By R. L. WARE, of Va.

An Address: By R. M. MESSICK, of Ky., (Representative of the Graduating Class.)

Valedictory Address: by J. W. HORNER, of District of Columbia.

The Secretary of the Faculty pronounced a detailed report of the results of the examinations, together with the honors as conferred in the several Schools.

Among the eighteen upon whom the degree of A. B. was conferred, the first honor was awarded to Joseph King, of Ohio, and the second to Ezra Harnit, of Pa. The Valedictory Address was assigned to J. W. Horner, of Washington City, D. C.

Among the graduates in the various Schools, the honors were distributed as follows:

In the Latin Language and Literature, among the Baccalaureates, the first honor was awarded to Joseph King, and the second to Ezra Harnit.

Among the under graduates, the first honor was awarded to W. A. Hall, and the second to J. C. Howell.

In the Greek Language and Literature, among the Baccalaureates, the first honor was awarded to Joseph King, and the second to Ezra Harnit.

Among the under graduates, the first honor to W. A. Hall, and the second to J. C. Howell.

In the School of Mathematics, among the Baccalaureates, the first honor was awarded to Ezra Harnit, and the second to C. L. Randolph.

In the School of Chemistry, among the Baccalaureates, the first honor was awarded to Joseph King, of Ohio, and the second to J. W. Horner, of Washington City, D. C., and E. Harnit, of Pa.

Among the under graduates, the first honor to J. A. Meng, of Mo., and the second to P. Lucas, of Mo.

In the School of Natural Philosophy, among the Baccalaureates, the first honor was awarded to E. Harnit, of Pa., and the second to I. N. Carman, of Ohio.

Among the under graduates, the first honor to J. H. Carver, of Vt., and the second to J. B. Scearce, of Ky.

In the School of Sacred History and Moral Science, among the Baccalaureates, the first honor was awarded to Joseph King, of Ohio, and the second to Ezra Harnit, of Pa., and I. N. Carman, of Ohio.

Besides the report of the honors, the Secretary read a detailed statement of the relative standing of the Students in more than twenty different classes, and the very large proportion ranked in the *first degree of merit*, proved that there had been a most commendable devotion to study, on the part of the young gentlemen, during the session.

A goodly number of the Board of Trustees were present during the day, and among those from a distance were Dr. J. P. Robison and Isaac Errett, of Ohio, and R. L. Coleman, of Eastern Virginia. These, and other friends of the Institution from abroad, were gratified at the cheering prospects which are now opening for the full and permanent establishment and success of Bethany College on a large and secure basis, and have returned to their respective fields of influence, resolved to increase their efforts in its behalf. The Board adopted some important measures for the future conduct and expansion of the Institution; some of which we will lay before our friends so soon as the committee shall furnish the details of the scheme.

Eleven of the eighteen graduates were members of the church, and the larger portion of these determined to devote themselves to the ministry of the word. There is a goodly number of such now attending the College course, but not the tithe of what we ought to have. To this point we ask the especial attention of the brethren. In view of the increasing cry for competent laborers, it is proposed to enlarge and render more systematic and thorough, the discipline of Students who are preparing to preach the gospel, and we would earnestly invoke the co-operation of all lovers of the truth, and such as desire to see it run and be glorified, in order to enable Bethany College more fully to accomplish the grand and glorious work for which it has been so benevolently founded.

We confidently expect a large accession of Students the coming session, and we feel fully warranted in saying to our friends, that we were never better prepared to fulfil our promises of usefulness, in the noble cause of education, than now. The next session will commence on the first Monday in October; and, as the facilities for reaching Bethany are now almost entirely independent of the stage of water in the Ohio River, we shall expect our Students to be on the premises promptly at the time.

REVERENCE FOR GOD'S ORDINANCES.

WE cannot succeed in any calling, or perform any important thing, without preparation. The mind must understand a subject before it can make a full impression on it; the hand must frequently handle tools before we can become expert mechanics. If we expect to be benefitted by the ordinances of religion, we must prepare ourselves by retiring, at least mentally, from the vain things of the world, and contemplating the spirituality of that service in which we are about externally to engage. It is thought necessary for a minister to enjoy a

few hours of retirement before he enters the pulpit, that he may be enabled to collect his thoughts, arrange his ideas in such a manner as will be for the edification of those who hear him. The same holds good of the private Christian. How can he be improved when he goes immediately from the world into the sanctuary? from the light and frivolous conversation of the ungodly into the presence of the Searcher of all hearts, when he spends hours of the Lord's day morning in talking over the events of the past week, in telling or hearing something new? Is not this the reason why the ministrations of God's house have so little effect at the present time? God has established the reading of His word, the public exposition of it, and the administration of the sacraments as the channels, or instrumentality, by which He will bless His followers, and without a scriptural compliance with His method, how can we expect the blessings of His grace? He has joined these things together, but modern usage separates them. God may appear suddenly in the congregation of His saints, but has He promised to do so? Has He not said, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to offer the sacrifice of fools?" Has He not said that, "In all places where I record my name, there will I come unto you and bless you?"

Has not an inspired apostle said, "Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls?" How, then, can we receive the "engrafted word" when our minds are filled with the affairs of the world? How can it sink into our hearts—be retained in our memories for future use? How can it save our souls when it is choked out by the cares of the world and the deceitfulness of riches? How can it bring forth fruit to perfection, when it is immediately snatched away from the mind by the wicked one, in the shape of an ungodly associate, so soon as we leave the door of the church, before the sound of the minister's voice has died from our ears? Is this the honor that is due to God and the means of His grace? Is this respecting His authority, or reverencing His holy name? "Where two or three are gathered together in my name, there am I in the midst of them." From the way that many individuals act in and about churches, it would appear that they have forgotten that there was such a passage in the Bible, or, if there, they have not seen it, or seeing it, they do not believe that God takes notice to their giggling, whispering, and heathenish conduct during the hours of divine worship. We call it heathenish, because such a thing is no where countenanced in the Bible, for it declares that "God is greatly to be feared in the assembly of His saints, and to be had in reverence of all them that are about him." Psalm lxxxix. 7. If such practices exhibit either fear or reverence, then light means darkness, and contempt means respect. Now, whence does such conduct originate? We answer for two causes. The *first* is found in the *manner* in which the morning of the Lord's day is spent; instead of meditation and prayer, and an examination of our spiritual wants, many make it the time for social chat on worldly matters. . . . Solomon says that "There is a season and a time to every purpose under the sun." "A time to keep silence;" but many have forgotten this, or they disregard it; they act as though "their lips were their own," and fear not

God nor regard man. We should go to church to worship God, but many go to see others, to hear the news of the day, to see how their neighbors are dressed, to see "a man clothed in soft raiment;" and last, but not least, to show their own fine clothes, and if people will not look at them, and gape at them, they will act the fool by talking and disturbing the devotions of others; show their bad breeding by talking while another is engaged in trying to instruct the assembly in divine things. "It is a breach of good manners for *two* persons to be engaged in talking at the same time;" hence we always make it a point to quit preaching when we notice an individual talking, so that we will not violate the rules of propriety, by talking at the same time with another. God requires that our "man servant and maid servant" enjoy the rest of the Lord's day, but they are robbed of their privilege by being compelled to labor all day in preparing fine dinners for "Sunday visitors." The law includes domestic animals; but after the poor creatures have had to draw the plow all the week, they must be saddled and harnessed up to carry their owners on the laudable business of stealing time from God, in going on idle visits, to big dinners, to ride to some church, for the ostensible purpose of hearing a sermon, for the *real* purpose of gallanting, and desecrating the hours of God's holy day. This forgetfulness of the nature of the Lord's day; this restless, gadding-about propensity; this light, frivolous, God-robbing practice, leads to irreverence of all holy things, and a corresponding practice in all places and under all circumstances. This confounding the rest of the Lord's day with an idle day, naturally leads to the confounding of a religious assembly with a place of idle visiting.

The *second* cause of this irreverent conduct is owing to the neglect of parents to restrain and govern their children. Like old Eli, when their children "make themselves vile, they restrain them not." They are so tender, so exceedingly polite, that they would never think of "offending" the young gentleman or young lady by asking them, "Why hast thou done so?" This would be so old fashioned, so far behind modern refinement, that it would be an unpardonable offense against the *turn-loose system* now so common. Parents often pray, "Lead us not into temptation," and then let their children go to places of amusement, where they are sure to be tempted. This is tempting God—not trusting in Him. Children soon learn to reason. If their parents are in the habit of blessing God and cursing men out of the same mouth, their children will soon loose their reverence for the name of God. Children should be allowed to enjoy themselves at proper times and in proper places, but they must be taught also, that the Lord's day is not the *time* for idle conversation, visiting and exhibiting their antics, and that the church of God is *not* the *place* for them to exhibit their conversational powers and irreverent conduct, or we had better quit attempting to worship God by solemnly mocking him. "I speak as to wise men, judge ye what I say." S.

We object to calling the *First* day of the week the *Seventh* day, or the *Sabbath*. The reason given for the Sabbath cannot possibly apply to the *First* day of the week. It is not true that God rested on the *First*

day of the week. He created Light on the First day, and so proceeded to work six days, and *rested* on the Seventh, and hallowed it. We comprehend the whole Presbyterian argument, have weighed it in the Bible scales and found it wanting, in substituting the First day for the Seventh. Every Sabbatarian violates the Sabbath by working on it as on other days. The Seventh is not the First day of the week. And in the whole New Testament there is not one precept for, nor example of, sanctifying the Seventh day. The *Lord's day*, and not "*the seventh part of time*," or "*the Seventh day*," is ordained by Christ through his Apostles. With this exception, we commend the remarks on the Christian decorum due to the Lord's day, in all the specifications submitted from the *Due-West Telescope*, the best of Presbyterian papers with which I exchange.

A. C.

TO ALL WHO DESIRE THE SPREAD OF THE GOSPEL.

THE following preamble and resolution were passed by the Board of Trustees of Bethany College, July 3d, 1855:

Whereas, a proposition has been laid before this Board by the friends of Christianity, to introduce into "the scheme of study" in Bethany College, a more thorough and systematic course of instruction for the education of men to preach the gospel; and to this end, to erect a suitable building, and endow a requisite professorship: Therefore,

Resolved, That Dr. J. P. Robison and Isaac Errett be, and that they are hereby, appointed a committee to solicit and procure funds, provide for the erection of a building, and adopt such other means, in behalf of this Board, as may be deemed necessary and proper for the introduction and full and permanent establishment of the enlarged course of instruction proposed and hereinbefore specified.

DEAR BRETHREN.—A deep sense of the responsibility resting on the brotherhood, to give the Word of Life to the world, and a strong confidence in your piety, zeal and energy, have induced us to accept the appointment made by the Trustees of Bethany College, in the above resolution.

It is to be lamented, that while the brethren have shown much zeal for education, in the ordinary meaning of that phrase, they have been quite insensible to the importance of the peculiar kind of education needed to fit men to preach the gospel of the grace of God. Every calling requires a particular course of preparation from those who would successfully pursue it. The preacher, if he would be a workman "that needeth not to be ashamed, rightly dividing the word of truth," must be educated for his work. And in the absence of such personal instruction and training as the Great Teacher furnished for his apostles, and of such supernatural gifts as were bestowed in apostolic times, this necessary education and discipline of mind and heart must be imparted by the church, through proper instrumentalities;—whether it be by private in-

struction, under pastoral supervision, through academic or collegiate institutions, or with the aid of a special professorship in a college, such as is now proposed.

Reason, common sense, and the Bible, all concur in this as a correct conclusion. The Prophets of the old, and our Lord and his Apostles in the new dispensation, were masters in this great work of educating preachers and teachers. Witness *the schools of the Prophets*, in the former economy; the personal instructions of Jesus, for years bestowed on his apostles; and the time and money expended in Jerusalem, in the first years of the church, in the freshness and purity of Primitive Christianity, to instruct a multitude in the mysteries of the Kingdom, that they might "go every where preaching the word." The solemn charge from Paul to Timothy, to commit the things which he had learned to other faithful men, and the position of the church as "the pillar and support of the truth," bear a similar testimony.

It is not designed to establish a Chair of dogmatic Theology, but to drill the student in the critical study of the Scriptures, guide him over the whole range of ecclesiastical history, familiarize his mind with the existing state of things in the religious world, the wants of the age, and the studies needful to arm him for the combat with popular delusions; and especially to foster the spirit of benevolence and piety, so necessary to give alike inspiration and ornament to the Christian preacher's life.

Brethren, we have a destiny to fulfill, which calls for co-operative aid, that the church may be more extensively and effectively "the light of the world." A perishing world demands from the church the means of salvation. That the harvest is great, we all know. That the laborers are few, we also know. That we should pray the Lord of the harvest to send forth laborers into the harvest, is an unquestionable duty. That we should act in the spirit of this prayer, and through every suitable agency seek to multiply the number of faithful preachers, is so clear that we trust no argument is needed to prove it.

We do, therefore, appeal to you for the material aid to carry the purpose, expressed in the above resolution, into speedy execution. And we affectionately invite the co-operation of all who have at heart the welfare of Zion, in bringing this enterprise before the brotherhood.

July 19, 1855.

J. P. ROBISON,
ISAAC ERRETT.

 A form of subscription will soon be prepared and forwarded to prominent brethren at different points. Brethren desiring farther information, can address J. P. Robison, Bedford, Cuyahoga county, Ohio, or Isaac Errett, Warren, Trumbull county, Ohio.

[The Senior Editor having left home some days prior to the receipt of the preceding circular, we lay it before our readers without any remarks from him at present. They will doubtless be submitted in a future number.]

HE whose ruling passion is love of praise, is a slave to every one who has a tongue for detraction.

SOCIETY OF ALUMNI OF BETHANY COLLEGE.

THE Society opened its annual session July 3d, 2 o'clock, P. M., in the Hall of the American Literary Institute, Bethany College. After some preliminary business, the Society proceeded to the election of officers for the ensuing term of three years. The election resulted as follows: Joseph H. Pendleton, of Wheeling, Va., President. A. E. Myers, Va., Alex. Campbell, Jr., Va., Chas. L. Loos, Pa., Aug. Campbell, Va., Vice Presidents. A. Campbell, Va., Recording Secretary. James B. Challen, Corresponding Secretary.

The following programme of exercises for the next Annual Meeting, (July 3d, 1856,) was adopted:

Orator—John A. Dearborn, of Ohio; S. G. Earle, of South Carolina, alternate.

Lecturer—T. J. Melish, Ohio; Jos. King, Ohio, alternate.

Essays—German Literature, Chas. Loos, Pa.; Greek Literature, A. R. Benton, Indiana; History, R. Graham, Ark.; Poetry, A. G. Thomas, Ga.; Music, I. N. Carman, Ohio.

To enlarge the usefulness of the Society, after the example of other Alumni Associations, a resolution was adopted making any Student of Bethany College, who had secured diplomas of graduation in the Schools of Natural Philosophy, Chemistry, and Mathematics, and had retired from College, eligible to membership in the Society.

The Society will, at the next Annual Meeting, celebrate the first decennium of its existence. The President was requested to co-operate with the Corresponding Secretary, in urging a general attendance of the members at this celebration. The members present all pledge themselves to use their utmost endeavors to the same end.

Adjourned to meet on July 3d, 1856.

CHAS. LOUIS LOOS, President.

James R. Challen, Recording Sec'y pro tem.

NEWS FROM THE CHURCHES.

VIRGINIA—*Bethany*.—Our protracted meeting, which commenced on the afternoon of the 22d June, continued till the night of the 5th of July. The immediate results of the meeting were 43 additions—42 of whom were by confession and immersion and 1 reclaimed. Of those whom we had requested, and hoped to be with us, to assist in our contemplated meeting, Bro. Isaac Errett, of Ohio, and Bro. R. L. Coleman, of Eastern Virginia, were the only evangelists that could make it convenient to be present. Bro. Errett reached us on the evening of the 21st, and on the following afternoon at 3 o'clock, commenced a series of discourses which continued to be delivered for five consecutive days and nights, two discourses per day, at the hours of 3½ and 8 P. M. Bro. Coleman arrived on the evening of the 27th, but feeling rather indisposed, did not ad-

dress the meeting till the next day at 3 P. M. A more attentive hearing we could not have desired, throughout our entire meeting.

Bro. Errett, in his own peculiar and happy manner, delivered himself on every effort with his usual clearness and force of truth, so well calculated to enlighten the understanding, captivate the heart, and convict the conscience.

Bro. Coleman, in the persuasive and beseeching accents of a Saviour's love, plead with awakened sinners to be reconciled to God, and sought to allure them by the Christian's hope, to embrace the proffered salvation.

OHIO—Bro. Rossell, of Mt. Olivet, under date of June 26th, reports 12 additions at their late Annual Meeting—9 by confession, 1 by letter, and 2 reclaimed. All were added to the church at Mt. Olivet, now numbering 37 members in all. Bros. Lanphear, Harvey, Devore, and Martin, were the evangelists present and who labored on the occasion. About 2,000 were assembled on Lord's day, and about 175 partook of the symbols of a Saviour's love.

[The brethren at Mt. Olivet take much interest in the cause of Sunday schools. The first session of their school closed during the meeting. Since last February, 48 pupils, between the ages of 7 and 14, recited 13,319 verses of the New Testament. They have, as yet, no library, save the Scriptures of the Old and New Testament. The Superintendent opens the school by reading a chapter before the class, and prayer. Then instructions are given from the chapter read in the form of a short lecture. Then recitations and reading, and then rewards dispensed according to merit. We heartily wish our brethren all success in thus training up their children, and those of their neighbors, in the instruction and admonition of the Lord. Will the churches report progress in this good cause?—A. W. C.]

Bro. H. H. Lohmire, of Beallsville, June 29th, writes as follows: "Please learn that the good cause of the gospel is still onward and forward, and is losing nothing by opposition in this part of the country. Our young and well beloved Bro. Wm. Mehan, has just closed two very interesting meetings. One with the Dover church, Belmont county, of three days' continuance, resulted in 8 additions to the Lord, 7 by baptism and 1 reclaimed. The latter meeting was with the Captina church, Monroe county, which lasted two days and resulted in 4 baptisms. Making about 60 additions during the ending year, through the labors of Bro. Mehan. May the Lord bless and prosper the efforts of our beloved brother Mehan, and may the persons thus gained run and not faint."

Bro. Lohmire, under date of July 23d, writes as follows: "As it is always cheering to the followers of Jesus to hear of the progress of truth among the people, I would inform you that our young and esteemed brother, Wm. Mehan, is meeting with great success in turning sinners from the error of their ways. Since writing to you on the 29th ult., he has held a meeting of two days at Benfork, Belmont county, which resulted in the immersion of 9 persons more into Christ; for which we praise the Lord. May he ever have the salvation of sinners and the honor of God in view, and may the persons who have, by his instrumentality, been pointed to the Lamb of God, ever keep in love with the blessed Saviour of the world!"

MISSOURI.—Bro. J. J. Errett, writes from Clarksville, July 3: "There have been recently added to the congregations in this county about 20 persons, 11

of the number by confession and baptism, 1 from the Baptists, and the rest by letter."

ILLINOIS—Bro. B. W. Henry, of Sullivan, June 28th, reports 30 additions, 27 by immersion and 3 from the Baptists. Bros. Happy and Kane labored with the congregation some ten days, and the apparent result was as above stated.

Bro. J. C. Reynolds, of Abingdon, June 18th, reports 6 additions to the church by confession.

Bro. G. W. Minier writes from Mackinaw, July 10th, as follows: "On last Lord's day, the 8th inst., we organized a Christian congregation in the new and thriving town of Atlanta, Logan county. Perhaps I should say we took the incipient steps for organization. Bro. James E. Mitchell, formerly of Ohio, but now removed west, was with us. He is a worthy evangelist. This new town is about two years old, and has a population of some 800. It is but four miles from your appointment, yet to be filled, on Sugar Creek, Logan county. I think the brethren will be willing for you to speak in Atlanta, instead of their meeting-house, which cannot hold a tithe of those who will assemble on that occasion. Can you make your arrangement to see us this fall? We are about to enter into arrangements for annual meetings through this region, similar to those in the Western Reserve, Ohio.

"A letter I wrote you in February or March last, which was lost, bore the news of good success in Stout's Grove, M'Lean county, of upwards of 30 additions at one meeting. Also, the death of our good sister Sarah A. E. Ireland, who expired in the triumphs of faith, the last day of last year."

TEXAS—Bro. P. F. Southern, writes from Kickapoo, Anderson County, as follows: "I want to inform you what the old gospel is doing in Texas. On a recent tour, I took in the Palestine Co-operation—38 obeyed the Master, and 10 others at previous meetings. To God be all the glory.

OBITUARY NOTICES.

HICKMAN, Ky., May 1, 1855.

Brother Campbell—It is my painful duty to communicate, through the Harbinger, the death of my beloved wife, Mrs. NANCY ELLEN YOUNG, who departed this life January 28th. She was a daughter of Col. James and Mrs. Rebecca Wilson, formerly of Monroe county, Ky. The deceased was a devoted member of the Christian Church for the last five years of her earthly existence. She was a kind and affectionate wife, a devoted and tender mother, a woman of most amiable disposition, beloved by all who knew her. She has left myself and three little sons, and a large circle of friends and relatives, to mourn our irreparable loss; but our loss is her gain. In her death, the church at this place has lost one of its brightest members. During her illness she often conversed on the subject of Christianity, and with much zeal urged her friends to their Christian duties. We mourn not as those who have no hope, but console ourselves with the precious promises contained in the word of God—"Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." May we be enabled to say with Job, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

Yours in Christ,

O. E. YOUNG

Died, on board of the steamer Arctic, on the 3d of June, during her passage from St. Louis to Cincinnati, and interred at the latter place, sister ELIZABETH WASHINGTON, mother of our beloved E. K. Washington, Ocean Springs, Miss. She united with the Church of Christ in Connellsville, Pa., from the Baptists, some years ago, and by her consistent walk and conversation as a Christian, enjoyed not only the confidence and esteem of her brethren in the Lord, but also of the entire community in which she lived. The following extract from a letter written by the clerk of the boat to E. K. Washington, will show that she died possessed of the most unshaken confidence in God and in the promises of his blessed word: "And now, sir, let me say, that however afflicting the news of a mother's death, among strangers, may be, I feel happy to assure you, that in her case, 'there is a bright and beautiful page in the story.' She died a true Christian, possessing her clear reason to the last. She saw her end approaching, and told those around her that death and the grave had no terrors for her. She knew in whom she had trusted; he was able to save her; and that his promises never failed to those who put their trust in him. This she had done, and felt that all was peace. During her sickness she often spoke of her children, and particularly of you, as a good son, and wished you to be informed that she died strong in the faith of the Redeemer, and hoped to meet you where parting would be no more."

'Tis sweet to die with Jesus nigh,
The Rock of our salvation.

JAMES DARSIE.

COLUMBUS, Ill. June 21, 1855.

Died, in Columbia, Tennessee, May 1st, 1855, Mrs. PHEBE SHEPPARD, aged about 90. She was born in Virginia, and with her husband, James Sheppard, moved to North Carolina, thence to Tennessee. She lived to see about one hundred of her descendants, some of them of the fourth generation. She joined the Baptist church at the age of 13. We commend this example of early piety. When the Reformation began to be preached in Middle Tennessee by her son-in-law, Elder J. K. Speer, she joined the numerous hosts convicted under the ministry of that faithful and successful man of God. In that communion she remained till her departure to "the better country," where, doubtless, her spirit is enjoying the vision of God, the presence of the Redeemer, and the communion of saints made perfect. She was a faithful woman as a wife, a mother, and a neighbor: indulgent to her servants, and beloved by acquaintances. Her memory will be cherished by the writer as one of the immoveable jewels of his heart, all along through this pilgrimage of tears.

"At the dear Redeemer's feet,
Our embraces shall be sweet,
Who have loved."

A GRANDSON.

MOUNT VERNON, O., July 12, 1855.

Died, at his residence in Knox county, Ohio, on Monday evening, the 25th of June, Elder JOHN DAWSON, Sr., in the 73d year of his age. The deceased was a native of Washington county, Pa., where he resided till A. D. 1835, when, with his family, he removed to this county.

In early life—with his amiable companion; years since gone to the land of the blessed—he embraced the principles of the Reformation, and a long life has adorned that profession. If I am not mistaken by my early recollections, he was the first ordained deacon of the first congregation organized under the Reformation, viz: the Brush Run church of Washington county, Pa. The cause he then embraced in the weakness of its infancy and the fewness of its advocates, he lived to see attain the strength of manhood, and triumph in hundreds of thousands of trophies to its conquering power. The earliest remembrances of my boyhood's years, identify him with the movements of those "stirring times." The eager search for light, the study of the Holy Scriptures, religious conversation enjoyed with so much zest, that often whole nights were consumed therein, and the inquiry for the old paths—events that moulded his character for the long and exemplary life he lived, and the calm and peaceful death he died. A life thus sternly, continuously, devotedly dedicated to the cause of humanity and piety, unwavering amid all the buffetings of life's tem-

pestuous way, and a death calm and gentle as the infant's slumber, are trophies the sons of earth never wear; they are the peculiar gifts of our gracious Victor in the skies.

On the Lord's day following, (July 1st,) died, of typhoid fever, the son of Father Dawson, JOHN DAWSON, Jr., in the 37th year of his age. With the major part of the family, he had followed the footsteps of pious parents, in personal obedience to the Lord Jesus, and with them, "through the new and living way," he has gone where Christ, the fore-runner, had gone to provide suitable mansions for his saints.

R. R. S.

Died, in Lincoln county, Ky., on the 1st day of June, 1855, ELIJAH DAWSON, aged about 71 years. He embraced the Christian religion something over thirty years ago, and a great portion of that time he acted as Elder in the Givens church, faithfully filling the office to the best of his ability. He died triumphantly, in the faith he had long contended so earnestly for.

"Age on age shall roll along,
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep."

AN APOLOGY.

Owing to the number, the variety, and the magnitude of the duties imposed on me during the last year, I have been more than ever before delinquent in my correspondence with my brethren and friends abroad. Hundreds of letters, deserving and claiming my special attention, have not even been acknowledged. Indeed, to do no more than justice to this class of my duties, would have required about as much labor as the state of my physical and mental energies would allow. I have, by my proxies, attended to such of them as stern justice demanded, in the best way that I could; and can only promise that in the future, I will attend just as much as a reasonable regard to my health will permit, and my own estimate of the claims of my correspondents demand. One man, at best, can only do one man's work, in quantity and quality; and this is all that I can promise in the future. I must judge of the merits of the claims in the best way that I can, and what I cannot do in person, I will do by proxy.

A. C.

EVANGELISTS WANTED.

SEVERAL Evangelists are called for in our letters recently received. Graduates of good standing are solicited, who can obtain recommendations from the Faculty of Bethany College. Will those, or any others with good testimonials, not profitably employed, address us on the subject?

A. C.

BROOKE COUNTY CO-OPERATION.

THE Annual Meeting of this Co-operation commences in the city of Wheeling, on the 12th of October, being the Friday next to the 2d Lord's day of the month.

THE MILLENNIAL HARBINGER:

FOURTH SERIES

VOL. V.] BETHANY, VA., SEPTEMBER, 1855. [No. IX.

THE BAPTISMAL FORMULA.

THE *Christian Review* is one of the best Quarterlies devoted to Religion and Christian learning. It is mainly sustained by the Baptist people, and is quite *orthodox*.

In the April number there is a discreet and learned article on the "*Baptismal Formula*," which I commend *especially* to our brethren in the ministry—our evangelists and teachers. It fully and learnedly sustains our use and interpretation of the Baptismal Formula, indicative of the meaning and design of Christian baptism. It will relieve us from the charge of heresy, as to the innovation of immersing *into* and *for* the remission of sins. It does this effectually and unanswerably. It distinguishes between *en too onomati* and *eis to onoma*, with much clearness and force. It amply justifies the difference between "*In the name of the Father*," and "*Into the name of the Father, the Son, and the Holy Spirit*," and justifies *for* or *into* the remission of sins.

Candid reader, examine with all discrimination this learned essay, and if you have had any doubt as to the formula we have so long used, it must vanish. "*In the name of the Lord, I immerse you into the name of the Father, the Son, and the Holy Spirit;*" *into* (or *for*) the remission of sins, or you must assume that the author of this critique is neither a critic nor a scholar. We have so interpreted and used this formula for more than thirty years.

SERIES IV.—VOL. V.

41

While endorsing the essay as a whole, in its evangelical import, we do not say that it has not some literary blemishes. These we may notice at another time.

A. C.

Εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. Into the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

THESE words occur in the great commission of Christ to his followers: "Go ye, therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." They are the acknowledged formula of Christian baptism. Their use, in administering that ordinance, has always been considered essential to its validity. The apostolical constitutions and canons require the repetition of this form, under severe penalties. It is laid down, in the same words, in all the early liturgical books of the different religious denominations, even of those who deny the doctrine of the Trinity. According to Augustine, it were easier to find heretics who do not baptize at all, than any who do not use this form of words in their baptism.

Tertullian represents it as the "*Lex tingendi imposita, et forma præscripta.*"*

But as to the question, *What is the precise meaning of this formula:* there has always existed considerable difference of opinion. It may be difficult, if not impossible, on this point, to attain absolute certainty: but such is the importance of the question, considering the nature of the passage, that no one would willingly be deterred from its careful investigation.

Upon close examination it will appear that the opinions of biblical students diverge at three particular points of inquiry, viz: as to the use of ὄνομα (name)—the use of εἰς (in, or into)—and the import of the passage entire. Let us take up the subject in the order here indicated.

1. What is to be understood by the *name* of the Father, Son, and Holy Ghost, as here used? Are we to give it a literal signification, or are we to view it and the words which follow, in the light of a periphrase for *God himself*? Some insist upon the former, and ascribe to the word its original signification. By such it is understood that in baptism, the name of God is given to the baptized. The disciple is named after Christ, or God, and is henceforth to be called by His name.

Clericus, among other early writers, maintains this view, and advocates it in his *Animadv. in Hammondi Annot.*

The opinion has somewhat recently been defended by Dr. Birdseil. of Germany, whose article in the "*Studien und Kritiken*," of 1832, appeared, some years since, in an American Quarterly,† and gained for itself a degree of public favor. The German writer, (and before him Clericus,) relies mainly upon 1 Cor. i. 12, 13, as evidence of the

* De Bapt., c. 13, &c. Cited in Coleman's *Anc. Christianity*.

† Bibliotheca Sacra, 1844.

justness of his position. From the language of the Apostle, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul?" it is inferred that the person baptized took the name of him, in whose name he was baptized. "If this were not so," it is asked, "how could Paul, from the fact that some called themselves *Paulinists*, have any fear that it might thence be inferred, that he had baptized them in his own name?"

Reliance is also placed, though of a less positive character, upon the alleged custom of the Jews, in affixing a new name to those whom they baptized. From these considerations, it is urged, that to baptize one "in the name of the Father," &c., is "to bring him to the reception of the name of the Father, of the Son, and of the Holy Ghost;" even as in Scripture baptized persons are called sons or God, servants of Christ, and *πνευματικοί*, or spiritual persons.

It may be added, that the German critic understands that the baptized person, by receiving this new name, implies two things, viz: his subjection to the Father, the Son, and the Holy Ghost, and his elevation to a higher dignity, "since he has come into a closer alliance with the Godhead."

But to this view the exception of Olshausen seems well taken; that "the institutory formula, *per se*, does not at all signify the latter thought, even if it can be said really to express, directly, the preceding relation."* Moreover, in answer to the only two arguments brought forward to support this interpretation, viz: the language of Paul, 1 Cor. i. 12, 13, and the supposed import of certain Rabbinical expressions, it may be replied, that it is by no means an ascertained fact, that the parties alluded to by Paul, actually assumed the names of their favorite leaders. It is possible, perhaps even probable, but in no way certain. The Corinthians might, surely, have ranged themselves under their respective teachers, and professed submission to their authority, without actually calling themselves by their names. And if this argument be unsatisfactory, much more so is that from the supposed usage of the Jews, as to their proselytes and slaves. It may be reasonably assumed, that a subject around which hangs so much uncertainty as that of Jewish proselyte baptism, affords, at best, a precarious basis upon which to construct a theory of interpretation. And besides, the opinion in question is open to several positive objections. Among these are, first, the fact that Christians are never called by these three names, Father, Son, and Holy Ghost, which, according to the argument, must have been the case, but which would have been, to say the least, irreverent. Second, the omission, altogether, of the word *name*, in Rom. vi. 3, and in other places, where believers are spoken of as being "baptized into Christ." Third, the frequent omission of the same word by the early Christians in the use of the formula. It was an ancient practice to omit *ὄνομα*, but the omission was not supposed to affect the significance of the formula, both being used indiscriminately, as we are told by Jerome and Tertullian.†

* See Olshausen on Matt. xxviii. 19, &c., foot note.

† See *Anc. Christian Example*, by Lyman Coleman, p. 393.

Rejecting, therefore, this literal interpretation of the expression, we are compelled to adopt the periphrastic; which makes the name to mean God himself. This use of the word is, undoubtedly, of frequent occurrence in the Scriptures. The "*name of God*" often stands for His whole nature and manifestations. Instances of this occur in Ps. lli. 9. Prov. xviii. 10. Matt. vi. 9. ("Hallowed be thy *name*," *i. e.*, all that the name of God includes, God Himself, in all His attributes and relations.) Luke i. 49. John i. 12. John xvii. 11. Rom. x. 13. Heb. ii. 12. These and many other instances that might be cited, in which the name is synonymous with God Himself, fully justify the view here taken of *ὄνομα* in the baptismal formula. The sense of the passage would be retained, if instead of "baptizing them in (or into) the *name* of the Father," &c., we should read, "baptizing them in (or into) the Father, Son, and Holy Ghost." It is proper to observe that the great body of biblical critics concur in this view. Olshausen, on the part of European, and Stuart, on the part of American interpreters, may be taken as fair exponents of the prevailing opinion. The former, speaking of the passage under consideration, says, "*ὄνομα*, which is equivalent to *εὖ*, signifies, moreover, in this connection, the very essence of God." And the latter observes, "the noun *ὄνομα* is, no doubt, to be regarded as expletive; as *εὖ* in Hebrew often is."*

We now come to the question, What is the true rendering of *εἰς* in the passage before us?

In our common English version it is rendered *in*. But it seems quite obvious that *into* or *to* the name of the Father, &c., would have been more true to the original.

This will readily appear from the following considerations:

First. This is the primary and natural signification of the word. It is a preposition which governs *only* the accusative case, and carries with it the idea of motion *into* a place. The antithesis is expressed by *is, out of*; and the Seventy everywhere employ it for the corresponding Hebrew terms.

It is generally used before nouns of *place*, and after verbs implying direction thereto, as in Matt. iv. 18, "Casting a net *into* the sea." Matt. v. 1, "He went up *into* a mountain." Mark ii. 26, "No man putteth new wine *into* old bottles." Rom. v. 12, "Sin entered *into* the world." Gal. i. 21, "I came *into* the region of Syria." Sometimes it is employed before nouns of *time*, marking a period *up to* which, or *until* which, a thing is to come or be done; as Acts iv. 3, "until the morrow." Compare Matt. xxi. 19. It is frequently expressive, tropically, of a *state* or condition *into* which one comes; as in Matt. xxv. 46, "These shall go away *into* everlasting punishment, but the righteous *into* life eternal." John iv. 38, "Other men labor and ye are entered *into* their labors." Compare 2 Cor. x. 5. 2 Tim. ii. 6. This appears to be its proper construction after *baptized*; as in Matt. iii. 11, "I indeed baptize you with water *unto* repentance." Acts ii. 38, "Be baptized—for (*εἰς*) the remission of sins." Rom. vi. 3, "baptized *into* his death." 1 Cor. xii. 13, "By one spirit are we all baptized *into* one body." And so with reference to *person*:

* Stuart on Bap., in Bib. Repos., 1833.

as in Rom. vi. 3, and Gal. iii. 27, "Into Christ." 1 Cor. x. 2, "Unto Moses." Hence it appears that this preposition has its distinct and proper meaning; which is *into*, *unto*, or *to*. And, inasmuch as we are to accept the obvious and literal signification of any word, unless from the context we are absolutely forbidden so to do, it is submitted that it is in violation of established rules of interpretation that *eis* is here rendered *in*.

And this position is taken, not without the knowledge of the fact that *eis* is sometimes apparently used in the sense of *in*, (in.)

In some cases the natural construction would seem to require that we so interpret it. Examples are found in Matt. ii. 13, "He came and dwelt in (*eis*) Capernaum." Matt. xviii. 20, "are gathered together in (*eis*) my name." Mark i. 9, "And was baptized of him in (*eis*) Jordan." Mark xiv. 20, "He that dippeth with me in (*eis*) the dish." Mark xiv. 10, "Sit down in (*eis*) the lowest room."

Other examples might be given. And yet the instances are comparatively so few that they are commonly regarded rather in the light of *Hebraisms*, than instances of pure Greek usage. It is, moreover, specially observable, as Dr. Robinson suggests,* that where *eis* is apparently used in the sense of *in*, the idea of a previous *coming into* that place or state is either actually expressed, or is implied in the context.†

By referring to the passages above cited, the reader will at once perceive the justness of this remark. And hence it is that one evangelist, in narrating an event, is occasionally found to use *in*, while another, in narrating the same incident, uses *eis*. They speak according to their point of observation. John tells us (xx. 19) that Jesus came and stood in (*eis*) the midst of his disciples, while Luke, in mentioning the same thing, (xxiv. 36) uses *in* the midst. John looked to the act of Jesus coming and standing; Luke to his mere presence, alone. Hence one has it *into* their midst, (literally,) the other *in* their midst; the latter really meaning the same as the former. So, too, of our Lord's baptism. Mark (i. 9) has his eye fixed upon his coming to John and the river Jordan: hence he uses "baptized *eis into* the Jordan." But Matthew (iii. 6) simply looked to the act of his baptism, and consequently has it *in* the Jordan.

From all this, it appears that *eis* rarely, if ever, loses the distinctive signification ascribed to it, and most certainly cannot be supposed to do it in the case before us.

A second argument, in confirmation of this view, is found in the almost exclusive use of *eis* by the New Testament writers, when speaking of baptism in or into the name of any one. Language of this kind occurs in at least seven instances. Once *in*, upon, is used: Acts ii. 38, "Then Peter said unto them, repent, and be baptized every one of you, in (*en*) the name of Jesus Christ, for the remission of sins." Upon the name of Jesus Christ, here evidently means *with an acknowledgment* of Christ, or *for* him and his service. Dr. Robin-

* See Lex. on N. Test. Art. *eis*, 4.

† To the same effect is Winer in Gram. on N. Test., § 54. "*Eis* with verbs of rest occurs frequently among the Greeks, and then the idea of the preceding motion is originally included." See also Butt., § 151.

son gives as its sense, "*upon the profession of His name,*" as the basis of their baptism.* Dr. Hackett suggests, (and before him De Wette,) that the usual formula in baptism, *eis τὸ ὄνομα*, is here avoided for the sake of euphony; since *eis* follows in the next clause.†

And once again, *εἰ* is used: Acts x. 48, "And he commanded them to be baptized in (*εἰ*) the name of the Lord;" the sense being, obviously, similar to that of the passage above.‡ But in each other instance it is *eis*, *into the name*, which certainly could not have been without design. Whatever may be said, therefore, as to the force of this preposition in other connections, we are shut up to the forementioned conclusion as to its use in the baptismal formula.

We are now prepared to approach the only remaining branch of our subject, the meaning of the formula entire.

1. We are *not* to understand that by its use, in connection with baptism, any *new name* is conferred upon the person baptized. Indeed, this idea is fanciful in the extreme, as already shown.

2. We are *not* to assume from this formula alone, that he who administers the rite of baptism, does it *by the authority* of the divine Trinity. In this light it is generally understood, and for the best of reasons, this being the natural construction of the words as usually pronounced in baptism, viz: "I baptize thee *in* the name of the Father, and of the Son, and of the Holy Ghost." When Allen demanded the surrender of the fortifications at Ticonderoga, "in the name of the Great Jehovah and of the Continental Congress," he desired to be understood as doing it *by their authority*. So, also, when any one is said to act *in the name* of another. This form of expression, and with this precise signification, frequently occurs in the Scriptures; e. g., Mark xvi. 17, "In my name shall they cast out devils." Compare Acts iii. 6, Acts iv. 7, 1 Cor. v. 4, &c.

In these cases the idea is that the parties who are spoken of, perform certain actions with the sanction, or authority of God. Now all this is undoubtedly true of him who rightfully administers Christian baptism. Certainly he does not act without the divine sanction or authority. But yet, is this implied in the formula? Is this, and this only, what is meant by pronouncing the name of the Godhead in connection with baptism? The contrary is maintained, and this because of several considerations. For instance, Why should so much prominence be given, in the particular act of baptism to the simple feature of its divine sanction?

We can readily conceive why the Apostles were accustomed to vindicate their claim, as acting under the divine authority when *preaching* or *sending letters* to the churches. And it would have been in no way remarkable had they plainly asserted, even frequently, that *they baptized* under this authority.

* See Lexicon, under *εἰ*, ii., 3 c. Winer supports the same view in his Gram., § 52, c.

† See Hackett on the Acts, *in loc.*

‡ It is generally considered that in the two passages last named, the prepositions *εἰ* and *εἰς* have the force of *eis*, the same idea, in substance, being conveyed in these as in the passages where *eis* occurs. Vitringa, however, does not concur in this opinion, laboring, at some length, to show that they take different significations. See his *Observ. Sacr.*, lib. 3, cap. 22.

But if the former were established, would not the latter seem to follow as a natural result? Preaching, and not baptizing, was their great duty; and, inasmuch as the greater includes the less, would it be reasonable to suppose that the ministers of Christ were to be left at liberty to preach, but never to baptize, without an open declaration of the fact that they did this under the special sanction of the great Head of the church? And besides, as we have already had occasion to remark, the word "name," is altogether omitted in several instances, where, if this interpretation be correct, it would obviously have been employed, as in the expression "*baptized into Christ*," and the like. The two classes of expression are evidently synonymous; but in the cases just referred to, the idea of acting by the authority of another, is absolutely precluded. How can it be reasonably supposed, then, to attach to other similar expressions? But the most conclusive argument against this interpretation, is the use of *eis* in the formula. It has been shown that the true rendering of this preposition is *into*, or *to*, with the idea of motion toward; or the object, or final cause of an action. Accepting this rendering, we read, "baptizing them into the name of the Father." &c., a form of expression which certainly would not suggest the idea in question, if indeed it would admit of it. And besides, if it had been designed that this language should set forth the fact that baptism is performed *by the authority* of God, then why was not *ex*, instead of *eis*, employed? "*In the name*" of the divine Being, *does* mean by his authority. It is clear and explicit. In all other instances where the idea of acting under the divine sanction is intended to be conveyed, by a similar form of expression, *ex* is employed before *δυναμις*. Not a single case occurs where the word *eis* is used in this connection. And this, with the above-mentioned considerations, clearly proves that it is not from the formula itself we are to derive the idea that he who properly administers baptism, does it with the sanction or by the authority of God.

If it be asked, how shall one vindicate his right to administer baptism, if not by a direct reference to the formula; it is answered, Whence the necessity that he derive his authority from this source? The simple commission to *disciple the nations, baptizing them*, is surely most ample authority. He is here as fully commissioned to baptize as to preach. Why, therefore, should it be declared in the formula, that baptism is administered with the divine sanction, when the very source of the command to preach and baptize, is divine? And this is additional evidence that *eis τὴν δύναμις*, does not mean *by the authority of*. If a king were to command an officer to go forth and subdue the people of a rebellious province, and formally introduce them into his realm, the royal instructions, "Go, subdue and initiate them," would itself be his authority. There would be no need of the express announcement, in his commission, that he acted with the sanction of his sovereign. The simple *giving* of the commission would imply this. And it would be so viewed by the people upon receiving evidence that he bore such a commission. Even so in the instance before us.

3. The true meaning of the formula, then, is that he who submits to the ordinance of baptism, in so doing, *acknowledges or professes his belief in God, and his subjection to his authority and laws*. He is bap-

tized *into* the divine Being. He comes into affiance with him; consecrates himself to him, and takes upon himself the promise of obedience to his precepts.

That this is its natural and proper interpretation, is obvious from the very language—baptized "*into the name of the Father, and of the Son, and of the Holy Ghost.*" That is, as we have seen, *into the divine Trinity himself.* And it is strikingly confirmed by reference to several allusions made to this ordinance, and in much the same language, in the inspired Epistles: *e. g.*, in 1 Co. i. 13, the inspired Apostle asks, "Was Paul crucified for you? or were ye baptized into (*eis*) the name of Paul?" And he is thankful that he baptized none of them, save a few only; lest any should say that he had been baptized in his own name, or into himself, (v. 15.) The force of the interrogation is easily perceived. *Were ye baptized into Paul?* Did you, in your baptism, profess subjection to him, and promise to take him as your leader? And if not, why are some of you abjuring your profession of Christ alone, and declaring "I am of Paul?"

Again: in this same Epistle, (chap. x. 1, 2,) the Apostle, alluding to the passage of the Israelites through the Red Sea, says of them, they "were all baptized unto (*eis*) Moses in the cloud and in the sea." The meaning cannot be mistaken. They were all brought under the influence and leadership of Moses. They all recognized him as their head and guide. Or as Bloomfield would have it, "They were thus initiated into his religion, and thus recognized his divine mission, and bound themselves to obey his injunctions."

So again, in Romans vi. 3, 4, believers are spoken of as having been "baptized into Jesus Christ." Accepting the paraphrase of the Apostle's language as given by Macknight, he reasons, "Are ye ignorant that so many of us as have, by baptism, become Christ's disciples, have been baptized into the likeness of his death, (v. 5;) have been buried under the water as persons who, like Christ, have been killed by sin." Mark the force of *baptized into Christ.* Is it not that they were baptized into a profession of his service and obedience? Stuart thus renders its meaning: "As many of us as have become devoted to Christ by baptism; or as many of us as have been consecrated to Christ by baptism, or have been laid under peculiar obligations, or have taken upon us a peculiar relation to him, by being baptized." Once more: observe the language of Paul in Gal. iii. 27. "As many of you as have been baptized into Christ, have put on Christ."

Baptizing *into Christ*, then, implies *putting on Christ*; that is, a *profession* of Christ. The latter expression interprets the former, and shows its meaning to be in keeping with that assigned to other similar passages.

A single passage from the Acts of the Apostles, must be noticed in this connection, (xix. 3, 4, 5.) "And he [Paul] said unto them, Unto what, then, were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him," (that is, on Christ Jesus.) "And when they heard this, they were baptized into (*eis*) the name of the Lord Jesus."

Observe the opening interrogation: "*Unto what were ye baptized?*"

They were baptized *unto something*, then. The very act of baptism, it is here assumed, implied this. It involved the idea of *obligation*, or *professed subjection*. Dr. Ripley thus interprets the question: "What baptism have ye received, by which ye have avowed your obligations to the Messiah, while yon have not heard that the Holy Spirit has been shed forth?" To the same effect is their answer, "*Unto John's baptism*," or *into it*; the preposition here being *eis*.

Faith in, or obligation to, is necessarily implied in this language. As expressed by the writer above mentioned, the reply was substantially this: "We received the doctrine which John the Baptist taught, namely, that the kingdom of heaven was at hand, or in other words, that the Messiah was about to appear. And by receiving baptism as he enjoined, we bound ourselves to lead a life of repentance and piety, according to his doctrine." The passage is quite remarkable, as furnishing a striking confirmation of the view of the formula which is here taken. And this view is sustained by the almost unanimous verdict of sound biblical criticism, both in our own and other countries. In evidence of this, the following citations are introduced.

Says Dr. Trollope, alluding to baptism into the divine Trinity, "By this solemn act we are devoted to the faith and worship, and obedience of these three—as Creator, Redeemer and Sanctifier." "In this profession," he adds, "the whole of Christianity is briefly comprehended."* Olshausen comments thus on the formula: "As regards the meaning of the words, we shall be led to it in the best manner, by these passages, such as 1 Cor. i. 13, x. 2, in which baptisms are discussed—*eis* into the name of Paul, and *eis* into Moses. The "*baptized eis to*" signifies baptism, as devolving a thorough obligation: a rite whereby one is pledged; and the sublime object to which baptism binds, consists of Father, Son, and Holy Ghost."† De Wette, according to his commentary on the N. T., vol. i., p. 309, understands that by baptism we bind ourselves into a faith which has its foundation in knowledge, and into the obedience of Father, Son, and Holy Spirit. Says Davidson, speaking of the formula, "The primary idea of it seems to be this: "that the person baptized is supposed to adopt the system of religion in which the Father, Son, and Holy Ghost occupy the pre-eminent position—to come into a state of subordination to the laws of Christianity."‡

Owen, following the language of Turretin, has a similar view. "Herein lies the foundation of all our faith and profession."§ "To be baptized," says Turretin, "in the name, or into the name of the Father, is to be initiated and consecrated into the religion and worship, (cultum,) that we may enjoy His favor, and live according to His prescriptions (commands.)" Dr. Doddridge's paraphrase runs thus: "That by this solemn initiatory ordinance they may profess their subjection to each of these divine persons, and maintaining suitable regards to each, may receive from each corresponding blessings."|| Clark, alluding to the formula, says, "Baptism, properly

* *Analecta Theologica*, vol. i. p. 378.

† Olshausen on the Gospels and Acts, vol. iv. p. 307.

‡ Introduction to N. T., vol. i. p. 93.

§ Owen's works, Carter's edit., vol. iii. p. 73.

|| See his *Fam. Expos. on Matt. xxix. 19.*

speaking, signifies a full and eternal consecration of the person to the service and honor of that being in whose name it is administered." Macknight adopts the words of Locke; that to be baptized into the name of any person, or into a person, is "solemnly to enter one's self a disciple of him into whose name he is baptized, and to profess that he submits himself implicitly to his authority and receives his doctrines and rules."*

Barnes is very full and explicit. "*In the name of the Father,*" &c., he says, does not mean, here, *by the authority* of the Father, &c. "To be baptized into any one is publicly to receive and adopt him as a religious teacher or law-giver, to receive his system of religion." "So to be baptized in the name of the Father, &c., means publicly, by a significant rite, to receive the system of religion; to bind the soul to obey his law; to be devoted to Him," &c.† Knapp, in his lectures on theology, observes that to be baptized in the name of any person, or thing, "means, according to the *usus loquendi* of the Jews, to bind one by baptism to profess his belief, or give his assent, or yield obedience to a certain person or thing." He adds, that the Talmudists say, "the Samaritans circumcised their children in the name of Mt. Gerizim."

Dwight declares that "all persons are baptized not *in*, but *into*, the name of the Father, &c., that is, they are in this ordinance, publicly and solemnly introduced into the family, and entitled, in a special manner, to the name of God." He also says that in the formula it ought to have been rendered *into*, "this being the original and proper meaning of the preposition."‡ Stuart, speaking of the language of the formula and other similar passages, says: "The idea, for substance is, that 'by baptism we become consecrated to any person or thing, appropriated, (as it were,) to any person or thing, so as to belong to him, or to it, in a manner peculiar, and involving a special relation, and consequent special duties and obligations.'"[§]

We will only add the opinion of Dr. Judson, (no mean authority,) who alluding to his departure from the rendering of the common English version, in the formula which he adopted for the administration of baptism,|| remarks that this rendering, "in the name, that is *by the authority* of the Father," &c., is "unsupported by the Greek, and unanimously discarded by all modern biblical critics, English, American and German."[¶]

In conclusion, we may be permitted to remark, that the use of *into*, instead of *in*, in the formula of Christian baptism, would not only promote right views of its meaning, but also of the proper *subjects* of this ordinance. An unconscious babe, or an unbelieving child, or servant, could not, with any show of propriety, be baptized *into* the name of the divine Being. It would be equivalent to a declaration

* See Mack. on Epistles, p. 144.

† See Notes on Gospels, on Matt. xxviii. 19.

‡ Works on Theol., vol. iv., 318.

§ Stuart on Mode of Bap. in Bib. Repos., vol. iii. pp. 327, 328.

|| The formula referred to is this: "Into the religion of the Father, the Son, and the Holy Spirit, I baptize thee." Memoirs of Dr. Judson, by Francis Wayland, D. D., vol. ii., p. 470.

¶ Memoir of Dr. Judson, by Francis Wayland, D. D., vol. ii., p. 146.

that the baptized had submitted himself to God, and that he now acknowledged his authority, and solemnly promised to be governed by his laws—the precise opposite of the facts in the case. On the other hand, there is no apparent impropriety on the part of one who believes in infant baptism, in making use of the usual expression, “I baptize thee in the name of the Father,” &c. The idea is conveyed that he does this by the *direct authority* of God—the very thing which he advocates. In so far, therefore, as proper views of the nature and import of the formula obtain, just so far is the knife applied to the root of that mischievous error, infant church-membership.*

In every instance of the repetition of the words, “I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost,” a solemn protest is incidentally uttered against administering the right of baptism to infants and unbelievers. In every such instance, one of the most significant expressions of the whole Scriptures is uttered, and one which, if properly understood, will be sure to invest this sacred ordinance with inconceivable grandeur and importance.

ORTHODOX REGENERATION.

“Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” John iii. 5.

1. “That our Lord here speaks of baptismal regeneration, the whole Christian church, from its earliest times, has invariably taught.” Dr. Whitby.

2. “Baptism, our Lord tells him in this answer, is the ordinance of God, by which all mankind are to be admitted into the kingdom of God, or the gospel state—the value of it not consisting so much in the outward rite as in the attendant and inward efficacy of the Spirit.” Dr. Lightfoot.

3. “As we cannot be born of water without the Spirit, so neither can we, in an ordinary way, be born of the Spirit without water used or applied in obedience and conformity to this institution. Christ has joined them together, and it is not in our power to separate them. He that would be born of the Spirit, must be born of water also.” Bishop Beveridge.

4. “Baptism is a new birth, by which we enter into the new world, the new creation, the blessings and spiritualities of the kingdom; and this is the expression which our Lord himself uses to Nicodemus, ‘Except a man be born of water and of the Spirit;’ it is called also by St. Paul ‘the laver of regeneration.’” Bishop Taylor.

* In confirmation of this view, witness the ingenious arguments of many Pedobaptist commentators and theologians, to show that no real objection to the practice of infant baptism can be derived from the formula.

The words of that formula *above*, are sufficient to establish the utter groundlessness of the theory in question; as even the above quotations from the writings of its advocates abundantly show.

5. "Baptism is one of the necessary means of grace; it is the gift of God; no man can make it, or substitute any thing else in the place of it." "What is it that water does? It washes and cleanses; and what that doeth to the outward man, the Spirit of God doeth to the inward." Jones, of Nayland.

6. "All that are rightly baptized, are made disciples of Christ; are born of the water and of the Spirit, and are admitted into the church and kingdom of God on earth; but unless they submit to the government, and obey the laws established in it, they forfeit all their right and title to the kingdom of heaven. They are brought into a state of salvation, but unless they continue in it, and live accordingly, they cannot be saved, but will as certainly perish as if they had not been baptized." Bishop Mant.

[These quotations are taken from "The Holy Bible, prepared and arranged by the Rev. George D'Oyly, D. D., and the Rev. Richard Mant, D. D., Domestic Chaplains of his grace the Lord Archbishop of Canterbury, under the direction of the Society for promoting Christian Knowledge for the use of Families. The first American Edition, with additional Notes, selected and arranged by John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New York: Vol. 2—1820."]

7. "To be born again, is to be born of water and of the Spirit; that is, of the Spirit working like water, as Matthew iii. 11." "It is probable Christ had an eye to the ordinance of baptism which John had used, and he himself had begun to use." "Without that new birth which is wrought by the Spirit, and signified by baptism, none shall be looked upon as the protected privileged subjects of the kingdom of heaven." Matthew Henry, John iii. 5, 6.

8. "One and the same thing is meant by *water* and the *Spirit*, and by the *Spirit* and *fire*." Matt. iii. 11. So Witsius deposes on the *Œconomy of the Covenants*, vol. ii. p. 334.

Then fire and water are equally one parent of the regenerate, and the Spirit the other!!! But we are never said to be born of *fire*, as we are said to be born of *water*. There is evidently much confusion, both of images and ideas, in the minds of distinguished men, on these metaphysical sayings.

If that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit, and, consequently, "except a man be born again of water and Spirit—of the Spirit operating as water, by cleansing and sanctifying the soul—he cannot see the kingdom of God, is his obligation to seek it less because he cannot explore this mystery? Is the folly of neglecting it more venial because he cannot penetrate the speculative depths of this doctrine?" So writes the great Robert Hall, vol. iii. p. 319. In what a chaos is a large portion of the public mind on this subject!

We will quote another passage from Robert Hall. To a preacher

in the act of ordination, he says: "You are aware, that to inculcate the necessity of regeneration, is a large part of your work, and must not, on any account, be neglected; but it must not be so taught as to lead men to suppose, that if they are once regenerated, they may be careless and indifferent, for then they are sure of heaven. If you do not often preach in an alarming, urgent manner, to guard them against sin, and to animate them to holiness, you will be chargeable with neglect. If serious admonitions are neglected, the preaching of regeneration itself may be very hurtful, by leading members to suppose, that having passed the ordeal, nothing now remains but for them to await their entrance into heaven, for which they will think they are already prepared." Vol. 3, p. 478—New York Ed., 1833.

From the three volumes on my table, of the justly distinguished Robert Hall, I could make many extracts, demonstrative of the paralyzing influence of the much theorizing of that distinguished and most gifted of English Baptist ministers.

When I visited his own city, a few years since, I was curious, as a matter of course, to learn something of the success of his ministry amid such a population as waited on his weekly services, and especially the reason why he gave up his charge at Leicester. The most venerable deacon of his large church, whose hospitalities I enjoyed, informed me, that the reason he gave him and others for his yielding to the call of the church at Bristol was, not that he had not a large community around him that had honored him with their friendship and esteem; not that he had not a large church edifice, and a large congregation to attend his weekly ministrations; but that the Devil was too strong for him in Leicester, and that he could not do any more good there, and must seek or accept a more promising field.

I was so deeply affected with this response, and the reputation of his lucid doctrinal pulpit developments and fascinating oratory, that I was more than ever before penetrated with the conviction of the unavailability, or inefficiency, of mere pulpit exhibitions of Christianity, in weekly lectures, served up by the most eloquent textuary that ever graced a Christian pulpit.

There is much more in Christianity than sound doctrine, than an orthodox theory of God and of man, of the fall of Adam, the frailty and depravity of human nature, election, effectual calling, justification by faith alone, sanctification, adoption, the perseverance of the saints through grace to glory, &c., &c.

Something more soul-stirring, more soul-enamouring, more soul-subduing, than the doctrine of orthodox regeneration, of true and genuine conversion, of the safety of the elect, of church polity, of the fortunes of Christianity, past, present, or future.

There is the earnest preaching of righteousness, temperance, and judgment to come; the development of the guilt of man, the grace of God, the love of Christ, the mystery of the Cross, sin pardoning mercy, adoption into the family of God, with the unction of the hope of the resurrection to everlasting life, of the new earth and the new heavens, &c., &c. These are the soul-stirring, the soul-subduing, the soul-transforming themes of the gospel of the grace of God.

No man ever was regenerated by the approval of any theory of regeneration, however true. The necessity of it may be, ought to be, must be, declared; but the conviction or the persuasion of the truth of any theory, is not regeneration, nor conversion. Men must be *commanded* to repent, to turn to God, and to do works meet for repentance, for a reformation unto life.

We have given a mere sample sketch of the near approach of some of the more distinguished luminaries of leading Protestant communities to the *design* and import of Christian baptism. To these we must add the views of one of the most distinguished English Baptists, who, in a more scriptural terminology, teaches "baptism for the remission of sins." He is timid, cautious, and yet, withal, teaches baptism for remission of sins. He gives a very proper emphasis on the *name* invoked or alluded to in the baptismal act. But we shall present him in his own cautious words:

"The baptism instituted by our Lord is in Scripture distinguished from that of the forerunner by the *superior effects* with which it was accompanied; so that, instead of being confounded, they are contrasted in the sacred historians. 'I indeed,' said John, 'baptize you with water unto repentance, but there cometh one after me who is mightier than I: he shall baptize you in the Holy Ghost, and in fire.' The rite administered by John was a mere immersion in water, unaccompanied with that effusion of the Spirit, that redundant supply of supernatural gifts and graces which distinguished the subjects of the Christian institute. On the passage just quoted, St. Chrysostom has the following comment—'Having agitated their minds with the fear of future judgment, and the expectation of punishment, and the mention of the axe, and the rejection of their ancestors, and the substitution of a new race, together with the double menace of excision and burning, and by all these means softened their obduracy, and disposed them to a desire of deliverance from these evils, he then introduces the mention of Christ, not in a simple manner, but with much elevation; in exhibiting his own disparity, lest he should appear to be using the language of compliment, he commences by stating a comparison between the benefit bestowed by each. For he did not immediately say, I am not worthy to unloose the latchet of his shoes; but having first stated the *insignificance* of his own baptism, and shown that it had no effect beyond bringing them to repentance (for he did not style it the water of remission, but of repentance,) he proceeds to the bap-

tism ordained by Christ, which was replete with an *ineffable gift*.* This eminent father, we perceive, insists on the prodigious inferiority of the ceremony by John to the Christian sacrament, from its being merely a symbol of repentance, without comprehending the remission of sins,† or the donation of the Spirit. The evangelists Mark and Luke, it is true, affirm that John preached the baptism of repentance for the remission of sins, whence we are entitled to infer that the rite which he administered, when accompanied with suitable dispositions, was important in the order of preparation, not that it was accompanied with the immediate or actual collation of that benefit.

"Such as repented at his call stood fair candidates for the blessings of the approaching dispensation, among which an assurance of pardon, the adoption of children, and the gift of the Spirit held the most conspicuous place; blessings of which it was the office of John to excite the expectation, but of Christ to bestow. The effusion of the Spirit, indeed, in the multifarious forms of his miraculous and sanctifying operation, may be considered as equivalent to them all; and this, we are distinctly told, was not given (save in a very scanty manner) during our Lord's abode upon earth, because he was not yet glorified. Reserved to adorn the triumph of the ascended Saviour, the apostles were commanded to wait at Jerusalem until it was bestowed, which was on the day of Pentecost, when 'a sound from heaven as of a mighty wind filled the place where they were assembled, and cloven tongues of fire sat upon each of them, and they were filled with the Holy Ghost.' This was the first example of that baptism of the Spirit, as the author of which, John asserts the immense superiority of the Messiah, not to himself only, but to all preceding prophets. In the subsequent history, we perceive that this gift was, on all ordinary occasions, conferred in connexion with baptism. In this connexion it is exhibited by St. Peter, in his address on the day of Pentecost: 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' "

With all his accompanying caution and metaphysical distinctions, he teaches baptism for the remission of sins in a formal sign, through the efficacy of the name of the Lord. Still, he never learned the difference between *εις το ονομα* and *εν τω ονοματι*—between "*into the name of the Lord*," and "*in the name of the Lord*."

Baptists in England and America, are almost universally inobservant of this most palpable difference, and are, to this hour, doing violence to one of the most radical laws and formulas in the Greek language.

When the authority *by which* any act is done, *if any preposition precede*, it is uniformly *εν* or *επι*; but when the *end* or *object* is referred to, *if any preposition precede*, it is uniformly *εις*. No law in the language is more uniform than this. The frequency, too, of these prepositions in the New Testament, is very remarkable. We have *εν*, *εν*,

* Homily xi. on Matthew.

† Mark i. 4. Luke iii. 3.

in, with, or by, 2,660 times; and we have *ex, eis, to, into, unto, or for*, 1,750 times. Nothing in the laws of the Greek language is more immutably fixed, or more important, than the law governing these particles.

The Apostles and Evangelists of Jesus Christ never baptized a human being *in the name* of the Father, the Son, and the Holy Spirit, but uniformly *into* the name, &c., &c. If they gave the authority, then, indeed, they said, "*In the name of the Lord, I immerse you into the name of the Father, the Son, and the Holy Spirit.*" And to this usage any and every correct version will compel all who receive it. The despotism of Papal Rome alone can withstand this change. And, indeed, it is one of wide spreading influence, for which myriads of saints will give glory to God. We care not whether it be nicknamed New-lightism, Calvinism, Arminianism, Campbellism, or Discipleism, come to pass it must, or else the whole affair of a new version will be strangled in the very porch of life, by the enlightened sense of every scholar in Protestant Christendom.

And what *honest* man, what *Christian* man, would not condemn a version that would not be conscientiously scrupulous of the *particles*, which, like the mortar or the cement in a wall, impart strength, compactness, solidity, and beauty to the edifice. Particles, more than polysyllables, are the exponents of the sense and bearings of all precepts, promises, covenants, bonds and constitutions, commercial, political, moral or religious. Probably half the controversies of Christendom depend for their existence upon letters and syllables. Witness the broils and battles between the Homoiousians and the Homousians, the Arians hanging upon the former, and the Athanasians upon the latter. The latter were finally declared *orthodox* without the first letter *i*, and the former were declared *heterodox* with that letter; and, consequently, were anathematized in virtue of said letter. In plain English, the Athanasians taught that the Father and the Son were of one and the same *substance*—*God of God, Light of Light, very God of very God, begotten, not made*. The Arians admitted that he was of *like* substance, but not of the *same* substance, and were declared heterodox, and accordingly excommunicated.

We, as dutiful sons, wish our fathers had been more wise, but still, in other scenes, act as their liege representatives. It is true, we hope the day is not far off when we will be satisfied to call Bible facts, precepts and promises, by Bible names, and to found our communion on a Divine *person*, on his precepts and promises, clearly indicated in a true and faithful version of the Living Oracles of the only living and true God.

It is faith in God and in him whom he has commissioned; it is a

living, realizing communion and fellowship with the Father, and with his Son Jesus Christ; it is the joint participation and fellowship of one and the same Holy Spirit that our nature craves, and must realize and enjoy, in order to the full and proper developments of spiritual life and health, and to that fulness of joy and peace which constitute the new man and the new life.

The present preternatural condition of sectarian Christendom, is very unfavorable to spiritual health and spiritual energy. Ephraim feedeth upon winds of doctrine, and he is both lean and haggard. He is fearful that he was not born right, and that he cannot, of course, live right. He has his darling idols in his bosom, and cannot be dispossessed of them. Meanwhile we shall leave him to his own reflections.

A. C.

APOSTOLICAL EPISTLES.

THAT so large a portion of the New Testament should consist of epistolary correspondence, is a striking phenomenon; still it was natural and necessary in the circumstances. The early churches often needed councils, warning, and instruction. They had no written articles to apply to, and, therefore, the apostles, as the living depositories of inspired truth, were obliged to communicate with them in the form of "doctrine, reproof, correction, and instruction in righteousness." These letters are, therefore, the fervent outpouring of pastoral zeal and attachment. They are not abstracts, impersonal treatises, mere systems of theology. Like other letters, they have their peculiar charm. They are written without reserve, and in unaffected simplicity. Sentiments come warm from the heart, without the shaping, pruning, and punctilious arrangement of a formal discourse. There is such a fresh and familiar transcription of feeling, so frequent an introduction of colloquial idioms, and so much of conversational frankness and vivacity, that the reader associates the image of the writer with every paragraph, and his ear seems to watch and recognize the very tones of living address. These impressions must have been often deepened by the thought, that the letter came from such an one as Paul, always a sufferer, and often a prisoner. If he could not speak, he wrote; if he could not see them in person, he dispatched to them those silent messages of love.—*British Review*.

THE SANCTIFICATION OF THE LORD'S DAY:

*A Discourse delivered to the Church at Bethany, Va., on Lord's day
June 17th, by Prof. Milligan, of Bethany College.*

WE commend to the special attention and consideration of all our readers, the following discourse of Prof. Milligan, on the Sanctification of the Lord's Day. It was heard by the church at Bethany with much attention and interest, and, we think, with profit. It is much needed almost everywhere, as there appears to be much remissness in the proper sanctification of this most benevolent institution, commemorative, as it is, of the greatest event in the annals of the world—the proof and pledge of that life and immortality brought to light in the gospel. More depends on the regular and devout attention of the Church of Christ to the duties and privileges of the Lord's day, and the ordinances thereof, than on any other institution ever ordained on earth for the Christian's growth in grace, and for the conversion and salvation of the world.

A. C.

BETHANY, Va., June 21, 1855.

PROF. MILLIGAN—*Dear Sir:* Believing that the Discourse delivered by you last Lord's day, in Bethany chapel, is well calculated to do good, and to awaken interest in a subject much neglected, we respectfully but earnestly solicit its publication in the *Millennial Harbinger*.

S. E. PEARRE,

I. N. CARMAN.

JOS. KING,

L. L. ROWLAND.

J. A. MENG,

W. S. RUSSELL.

BETHANY COLLEGE, June 22, 1855.

MESSRS. PEARRE, CARMAN, &C.—I do not feel at liberty to withhold the Discourse, to which you so courteously refer in your note of yesterday, if in your opinion, and that of the very judicious and learned Editor of the *Harbinger*, any good would result from its publication. I, therefore, submit the matter wholly to his and to your judgment.

Very respectfully,

R. MILLIGAN.

THE SANCTIFICATION OF THE LORD'S DAY.

"The Sabbath was made for man." Mark ii. 27. Of course, then, he needed it. And if he needed it in Eden,—if it was necessary to consummate his happiness even before sin had defiled the bowers of Paradise, does he not need it still?

To answer this question in a manner satisfactory to all, it may be necessary to inquire into the objects for which the Sabbath was insti-

tuted. These are summarily stated in Genesis ii. 1-3: "Thus the heavens and the earth were finished, and all the hosts of them; and on the seventh day, God ended his work which he had made. And God *blessed* the seventh day and *sanctified* it; because that in it he had rested from all his work which he had created and made."

This language is very generic; but it is very clearly and fully illustrated by the subsequent facts, precepts, promises, and threatenings of the Holy Oracles. Omitting the occasional allusions to this hebdomadal division of time that occur in Genesis, the next direct reference to the Sabbath is in Exodus xvi. 22-30, a short time *before* the giving of the Law from Mount Sinai. Soon after this, it was incorporated into the Institution of Moses, and some very special enactments were made concerning it. A few references will suffice for our present purpose. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it." Exodus xx. 8-11. "Six days shall work be done; but the seventh day is the Sabbath of rest, a *holy convocation*: ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." Lev. xxiii. 3. "And he came to Nazareth, where he had been brought up: and, as his *custom* was, he went into the synagogue on the Sabbath day, and stood up to read." Luke iv. 16. "For Moses of old time hath in every city them that preach him, *being read in the synagogues every Sabbath day*." Acts xv. 21. "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a *shadow* of things to come; but the body is of Christ." Col. ii. 16-17.

From these premises, it is obvious that the primary design of the Sabbath was commemorative. The fact that the world was not eternal, that it was not the result of chance, that it was not the work of any finite order of beings, but that in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, was most forcibly suggested and clearly proved by this first moral-positive institution. For this purpose it was given to Adam and to his posterity.

In a subordinate sense, it was also made to commemorate the deliverance of the children of Israel from Egyptian bondage. Dent. v. 12-15. On this I shall not now speak particularly.

But it was more than commemorative. It was designed for the

physical, intellectual, and moral good of the entire race. The specifications of the fourth commandment, are chiefly prohibitory. It tells us what we should not do. It enjoins that rest which experience has proved to be in harmony with the wants of man and beast. But this day was not designed for slumber. The intellectual and moral powers of man were not to lie dormant during these hours of sacred rest. This is evident from the genius of the Institution and from its entire history. To sanctify it, or to keep it holy, is not to keep it as we do the hours of unconscious repose. Hence, on this day there was a *holy convocation* of the people. Hence, on this day our Saviour was in the habit of instructing the people in the synagogues. Hence says James, "Moses of old time has, in every city, them that preach him, being read in the synagogue every Sabbath day." And hence it is evident that the second, if not, indeed, the first, object of the Sabbath, was to give man the time, the means and the opportunity, of cultivating, training, and moulding his moral and religious powers and susceptibilities.

The third and last object of the Sabbath was typical. It was a shadow of good things to come: of that rest which remains for the people of God.

These were the three general objects for which the Sabbath was blessed and sanctified. As a commemorative institution, it reminded man of the origin of all things. As a moral institution, it enabled him to grow in knowledge and virtue. And as a typical institution, it begat in him the hope of an eternal Sabbath.

I now repeat the question, Does not man still need a Sabbath? Is his memory more retentive now than it was in Eden? Does man's moral nature no longer need the sanctifying influence of the Sabbath? Is he naturally any better now than he was in the Patriarchal and Jewish ages of the world? Is it less interesting and less important to contemplate the saints' rest, the eternal Sabbath now, than it was two thousand years ago?

These are not questions of doubtful speculation. They are susceptible of a very definite and satisfactory answer. The history, as well as the philosophy of Christianity, furnishes the reply. *Indeed, we may challenge the world to produce an instance of a church, or even of an individual, eminent for virtue and piety, that has lived in the habitual neglect of a Sabbath,—of one day in seven consecrated to the worship and service of God.*

Would it not, then, be remarkable, if the Christian Institution were destitute of a Sabbath? Who could believe *a priori*, that he who gave man a Sabbath in Eden, as well as in the Patriarchal and Jewish ages, would, in an institution specially designed for the moral educa-

tion of mankind, omit an element the great importance of which has been demonstrated by the experience of ages! Certainly it would be difficult to find a stronger analogical argument in support of any hypothesis, than that which we legitimately deduce from our premises. Indeed, Christianity would be imperfect without it.

But where is this institution to be found? On what day of the week does it occur? The primitive and Mosaic Sabbath has been abolished. This is evident from Col. ii. 16—"Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." To some, this may appear to refer only to the Mosaic Sabbath. It may be said that the apostle is here reasoning in reference to the Law of Moses; that his premises comprehend no more; and that to embrace more in his conclusion; would be what logicians call an illicit process of the minor term. But the primitive Sabbath was identified with the Mosaic. Hence, it appears to me that there is not remaining the shadow of Divine authority for the sanctification of the seventh day of the week. Certainly the fourth commandment of the Decalogue, and all the other special enactments of Moses concerning the Sabbath, can no longer be pleaded, except by analogy.

To the New Testament, then, we must refer for a more explicit answer to the proposed question. But it is important to premise here, that God never legislates unnecessarily. There is no superfluous law in creation, providence, or redemption. Where examples and motives suffice, it is absurd to expect positive enactments. When God created man he did not command him, as he has his fallen posterity, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." To do this, was then the natural impulse of his soul. It was a law not written on tables of stone, but on the fleshly tables of the heart.

The same is true of the Sabbath of the new Institution. In an age of darkness, superstition and error, when the veil was upon the hearts of the most enlightened prophets and seers of Israel; when men were prone to forget their origin, character and destiny; when eye had not seen, ear had not heard, and when the heart of man had not even conceived the things which God has since revealed to us by his Spirit, there was then a propriety—or perhaps we should rather say a necessity—that every thing connected with God's glory and man's happiness, should be made a subject of special legislation. But since the resurrection of the Messiah, light has dispelled the darkness; life and immortality have been brought to light; and the way into the Holiest of all, has been made manifest.

These revelations, published to the world eighteen hundred years

ago, constituted an era in the divine administration. Motives high as heaven, deep as hell, broad as the universe, and enduring as eternity, then greatly abridged the code of moral and positive precepts in reference to a thousand other things as well as the Sabbath. Hence sang the sweet psalmist of Israel, in contemplating the happy reign of the Messiah, "Thy people shall be *willing* in the day of thy power; in the beauties of holiness from the womb of the morning, thou hast the dew of thy youth."

But who can estimate, what finite mind can appreciate the motives that should prompt every Christian to consecrate the first day of the week to the honor and service of the Lord?

"On this first day a brighter scene
Of glory was displayed,
By the creating Word, than when
The universe was made."

For four thousand years, Death had been victorious. Seventy-three generations of the human race were confined in the charnel house of this relentless monster. The long expected Deliverer appeared, at length, in the land of promise. He healed the sick; cleansed the lepers; cast out demons; and, for a short time, rescued Lazarus and a few others from their chains and dungeons. Death became alarmed. All the hosts of Satan were summoned to the conflict. And finally the Prince of Life, the hope of a fallen world, immersed in sufferings and pierced with agonies before unknown, bowed his head and gave up the ghost! Hope died, and all the expectations of the righteous perished!

But on the morning of the first day, what a contrast!

"A silent prisoner in the tomb
The great Redeemer lay,
Till the revolving skies had brought
The third, the appointed day.
Hell and the grave unite their force
To hold our Lord in vain;
The sleeping Conqueror arose
And burst their mighty chains."

Need I say, that on this event are suspended all our hopes of happiness for time and for eternity? "If Christ is not risen, then is our preaching vain, and your faith is also vain." "But now is Christ risen from the dead, and become the first fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive." Redemption has been purchased; the grave has been opened; life and immortality have been brought to light through the great Captain of our salvation. Hence the most feeble soldier of the Cross may now chant the victor's song, "O Death, where is thy sting! O Grave, where is thy victory!"

Regarding, then, the first day of the week as merely commemorative, having no other object than to celebrate the triumphs of the Prince of life, and our victories through him, does any *Christian* still ask for authority to sanctify it and to consecrate it wholly to the service of the Lord! Tell it not in Mecca, lest the worshipers of the false prophet rejoice. Publish it not to the world, lest those who celebrate the birth day of a Paine, a Hume, or a Voltaire, triumph. Tell it not to the American patriot, whose heart, with each rising sun of the 4th of July, is carried back to the scenes of "seventy six," lest he reproach you with falsehood.

But there is authority, enough it appears to me, to satisfy the most skeptical, for the sanctification of the first day of the week. We have the example of our Lord himself and of his disciples, between the time of his resurrection and ascension. "Then the same day at evening, *being the first day of the week*, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, peace be unto you. As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them. And whosoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, we have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after *eight days*, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, peace be unto you. Then saith he to Thomas, reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, my Lord and my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." John xx. 19-29. The attentive reader of this passage will at least pause and inquire, Why were the disciples assembled together on the *first day of the week*? Why did Jesus, on *that day*, appear in their midst and pronounce a blessing upon them? Why were the same things reported on the eighth day following, or the *first day of the next week*? To these inquiries, but one answer is suggested by enlightened reason; as God gave the world an example by

resting the seventh day, so Christ has here left us an *example* by meeting with his disciples and blessing them on the day of his resurrection. Many, however, like Thomas, still forfeit the blessing by their absence.

The Holy Spirit has also given its sanction and authority, by descending on this day to qualify the apostles for their mission, and to introduce the long-expected reign of Heaven. "And when the day of Pentecost was fully come, *they were all with one accord in one place.* And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii. 1-4.

The law of this feast is recorded in Lev. xxiii. 15-21: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave-loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams; they shall be for a burnt-offering unto the Lord, with their meat-offering and their drink-offerings, even an offering made by fire, of sweet savor unto the Lord. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits, for a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the selfsame day, that it may be a holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations."

I am aware, that commentators are divided on this subject. By the Sabbath of the 11th and 15th verses, the Pharisees understood the fifteenth day of the month Abib, or the first day of unleavened bread, occur on whatever day of the week it might; and many Christian expositors have acquiesced in this interpretation. According to this exegesis, Christ was crucified on the *Paschal Sabbath*, or sixth day of the week; the wave-sheaf was offered, that year, on the common Sabbath, or seventh day of the week; and consequently, the Pentecost, or fiftieth day after this, also happened on the seventh day of the

week. But I see no authority for this exposition of the passage. It is true, that on the first day of unleavened bread there was a holy convocation. On that day all servile work was forbidden. But it is also true, that the seventh or last day of the feast was consecrated in the same manner. "In the seventh day is a holy convocation, ye shall do no servile work therein." Can any one, then, assign a reason why the Sabbath of the 11th and 15th verses should be referred to the first, rather than to the seventh day of the feast? It ought to be observed, that while the first and tenth days of the seventh month are both called sabbaths, this term is not applied to either the 15th or the 21st day of the first month in the law of the Passover. Still, however, they were sabbaths. Literally, each of these days was *a* sabbath; but neither of them was *the* Sabbath. The seventh day of the week, come on whatever day of the feast it might, was, of all the seven, the most sacred. So testify the Law, the history, and the tradition of the twelve tribes. To this day, therefore, we are constrained to refer the Sabbath of the 11th and 15th verses. Hence the first-fruits of both the barley and the wheat harvest, were *always* waved before the Lord on the first day of the week—on the morrow after the common Sabbath. Hence we correctly sing,

"This is the day the first ripe sheaf
Before the Lord was waved,
And Christ, first-fruits of them that slept,
Was from the dead received.

This is the day the Spirit came
With us on earth to stay;
A Comforter, to fill our hearts
With joys that ne'er decay.

This day the Christian church began,
Formed by his wondrous grace:
This day the saints in concord meet
To join in prayer and praise."

A day so long celebrated in the types and shadows of the law; the day on which our Redeemer rose; the day on which he afterwards met with his disciples; the day on which they were all, with one accord, in one place, when the Holy Spirit came down to reap the first-fruits of the great wheat harvest of the world; the day on which was formed the most important organization ever established beneath the heavens, must surely be most sacred, most dear to all the faithful followers of the great Hero of man's redemption.

What need, then, have we of any farther testimony? Does any one demand more evidence before he will consent to consecrate the first day of the week wholly to the service of the Lord? If he does, he has it in the example of the primitive Christians.

The church at Troas assembled on the *first day* of the week to break

the loaf. "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples come together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." Acts **xx.** 6-7. This was not an extraordinary or special meeting. Had such been in harmony with the apostle's designs, he would not have tarried there six days before calling the disciples together; "For he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost." It is therefore evident from the whole narrative, that they came together on the first day of the week, as they were wont, to celebrate both the death and the resurrection of Jesus Christ. The same custom prevailed at Corinth and in the churches of Galatia, with the sanction of the chief of all the apostles. "Now, concerning the collection which is for the saints, as I ordered the congregations of Galatia, so also do you. *On the first day of every week*, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury; that when I come there may be then no collections." 1 Cor. xvi. 1-2.

This was not a matter of Jewish or Gentile superstition. It was of Christian origin. It was sanctioned by our Lord himself, by the Holy Spirit, and by the Holy Twelve. It prevailed at Troas, at Corinth, and in all the churches of Galatia. Hence it was legitimately inferred, that the first day of the week was sanctified by all the apostolic churches.

This conclusion is very strongly corroborated by the testimony of ecclesiastical writers. About fifty years after the death of the last of the apostles, Justin Martyr appeared as a witness on this subject. He says, "On the Lord's day, *all Christians* in the city or country meet together, because that is the day of our Lord's resurrection: and then we read the apostles and prophets; this being done, the president makes an oration to the assembly to exhort them to imitate and to practice the things they have heard; then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing, give what they think proper; and what is collected is laid up in the hands of the president, who distributes it to the orphans, and widows, and other necessitous Christians, as their wants require." Irenaeus, who flourished during the last part of the second century, says, "On the Lord's day *every one of us Christians* keeps the Sabbath." Eusebius, the father of ecclesiastical history, and who wrote about the beginning of the fourth century, testifies, "that from the beginning, the Christians assembled on the first day of the week, called by them the Lord's day, to read the Scriptures, to preach, and

to celebrate the Lord's supper." The testimony of the learned Mosheim is also very conclusive: "There are a few regulations which may be considered as common to *all Christians*, and of these we shall give a brief account. The Christians of this century (the first) assembled for the worship of God and their advancement in piety, *on the first day of the week*, the day on which Christ reassumed his life: for that this day was set apart for religious worship by the apostles themselves, and that after the example of the church of Jerusalem, *it was generally observed*, we have unexceptionable testimony."

But to my mind, the most conclusive testimony is that of John the Apostle. "I was in the Spirit on the Lord's day," said the beloved disciple, Rev. i. 10. The Lord's day. Of course, then, it is not our day; much less is it the Devil's day. A thousand precepts like the fourth commandment, could not more clearly and specifically express God's *reserved right* to this portion of time, than the name by which he has seen fit to designate it. What belongs to A, does not belong to B. And what belongs to God, does not belong to man any farther than the great Proprietor of all things has delegated to him the right to use it. This right has been very liberally bestowed. The cattle upon a thousand hills, all the fowls of the mountains, the fishes of the sea, and the entire vegetable and mineral kingdoms, have been given to man in fee simple. Six days, also, out of every seven, have been granted to man for secular pursuits, so far as these may not be inconsistent with God's glory and man's chief good. But one day has been sanctified as certainly as the Lord's supper has been sanctified. If, therefore, some of the Corinthians were punished for appropriating this sacred feast to their own sensual gratification, is that man less guilty before God, who appropriates any portion of the Lord's day to his own selfish or secular purposes?

For the present, I shall cite but one additional witness. In the first verse of the forty-sixth chapter of Ezekiel, the prophet says, "Thus saith the Lord God, the gate of the inner court that looketh toward the east, shall be shut the six working days, but on the *Sabbath* it shall be opened." What is the meaning of this? What does this Sabbath signify? It is very evident, that the fulfilment of this prophecy belongs to the future. There has not yet been a shaking in the valley of dry bones; the twelve tribes of Israel have not been restored to their own land; the stick of Judah and the stick of Ephraim have not become one; Gog has not led his unnumbered hosts against the mountains of Israel; the great battle of Armageddon has not been fought in the valley of Hamon Gog; the spirit of grace and of supplications has not been poured out on the house of David and on the inhabitants of Jerusalem; they have not looked upon him whom they

pierced; the symbolical temple has not been reared, nor have the holy waters yet issued from its threshold for the sanctification and the salvation of the world.

The last chapters of Ezekiel are, therefore, not a literal description of the rites and ceremonies of the old Institution. The old partition wall has been demolished, and will never again be erected by Divine authority. Christianity has placed the world on a common platform. "In Christ Jesus neither circumcision availeth any thing nor uncircumcision."

"Now smoking sweets and bleeding lambs
And kids and bullocks slain—
Incense and spice of costly names—
Would all be burned in vain."

But the name of the type is often metaphorically transferred to the antitype. This is very common, especially in the writings of the prophets. Hence the last nine chapters of Ezekiel are but a symbolical representation of the organization, works, services, and missionary labors of the Israelites converted to Christianity, when the veil shall have been taken away from their hearts and they shall have seen the end of that which was abolished in Christ more than 1800 years ago. Hence the temple is not a building of stone and cedar, of gold and silver; it is the temple of the Living God, of which the tabernacle of Moses and the temple of Solomon were but shadows. Hence the waters that issued from under its threshold, are not the overflows of Siloam, Bethesda, or any other natural fountain within or without the walls of Jerusalem; they are the living waters of Calvary; they are the stream that flowed from the side of our Redeemer; they are the same in kind that issued from the Holy City eighteen hundred years ago for the healing of the nations, and which will again burst forth with all their healing efficacy, when the scattered tribes of Israel shall have been converted and builded into a holy temple in the Lord, on the foundation of prophets and apostles, Jesus Christ himself being the chief corner stone. Hence *the Sabbath* is not the seventh day of the week; it is not the Patriarchal or Jewish Sabbath: it is the Lord's day, the birth day of the new creation. There remains, therefore, a rest, an earthly Sabbath for the converted Jew, and, consequently, for the converted Gentile, "where there is neither Greek nor Jew, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

The obligation, then, to sanctify the Lord's day, to consecrate it wholly to the service of the Lord, is enforced by the analogy of the primitive Sabbath; by the laws and the wants of our own physical, intellectual, and moral nature; by the highest moral, social, and reli-

gious interests of society; by the natural desire to commemorate great and interesting events in our own history, fortunes, and destiny; by the resurrection and triumphs of the great Hero of man's redemption; by the example of Christ, of his apostles, and of all the primitive churches; by God's reserved right to this portion of time; and by the consideration, that when the Jews shall have been converted to Christ, and organized according to the pattern of Moses, and the precepts of the apostles, they will still have a Sabbath—a holy day for holy purposes.

From these premises, then, we infer that every thing is sinful on the Lord's day which interferes with its own hallowed associations: with the proper discipline of our own hearts; and with the proper education of our own families and other dependents: and consequently, that much of the traveling, visiting, reading, conversation, and other exercises of this day, are an abomination in the sight of God, and utterly inconsistent with the Christian profession.

And finally, it is evident from what is before us, that the sanctification of the Lord's day by all Christians, would greatly promote their own enjoyment and enlarge the sphere of their usefulness; that it would be a powerful check on many of the social and national evils that now curse the world; and that it would be one of the most efficient means of introducing that most glorious era in earth's history, when "The wolf shall lie down with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child put its hand in the cockatrice's den. They shall not hurt nor destroy on all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."



SECRET PRAYER.—Thou shouldest pray alone, for thou hast sinned alone, and thou art to die alone, and to be judged. Alone thou wilt have to appear before the judgment seat! In the great transaction between thee and God, thou canst have no human helper. You can be free before God. You are not going to tell him a secret. You may be sure he will not betray confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion.

ALEXANDER CAMPBELL, OF BETHANY, NOT DEAD.

A FEW weeks ago, a publication was going the rounds of the papers that Alexander Campbell, of Bethany, was dead—had died in New Orleans, of disease of the heart—and we have received so many anxious inquiries concerning it, that it may not be amiss to state publicly here, that it is a mistake. He is alive and well; and, through the blessing and mercy of Him in whom he ever trusts, is, at the present time, prosecuting a tour in Canada, comforting the disciples and strengthening the churches. It is hopefully believed that the Lord has some important work for him yet to do in his kingdom on the earth, and that He will enable him to see yet more of the fruit of his labor and be satisfied. We doubt not that he will cause the wrath and misrepresentation of his enemies to redound the more to *his* usefulness and *their* shame, and that He will most signally rebuke those who are so heedlessly opposing the agents whom he has raised up to the great and pious work of rendering faithfully and fully his revealed word in the vernacular of the people who are now, under favor of his providence, the custodians of his cause on the earth.

We cannot but admire the Christian manliness manifested in the following communication from the pen of Dr. Lynd. He is a Baptist, but more than a Baptist. He can appreciate a man for his Christianity, though he wears not a distinguishing name, which candid students of the Bible are beginning to see is itself a misnomer. How, little, to all large hearted Christian men and women, must seem the currish snarling of the jaundiced critics who are yelping at Alexander Campbell! What have they done for the name and the cause of Christ, that entitles them to speak irreverently of a man who, for nearly fifty years, has consecrated high and commanding natural talents and diversified learning, to the one supreme end of developing, defending, and practically enforcing primitive Christianity? Why should they lift their impious hands against one who has successfully fought so many battles, but whose sword has been unsheathed only on the side of Christ? In conflicts to which they could not have been invited, he, with the humility and the prowess of a Paul, has stood like a rock in the ocean, and sustained the angriest storms of fanaticism, infidelity, and antichrist. With a ripened piety and a heart mellowed by many a trying affliction, he has come nearly to his three score years and ten; and knowing, as we do, his profound veneration for the word of God, his long life of undeviating devotion to the extension of the kingdom of the Messiah, and the favor and depth, and overflowing fulness of his love for Christ, we cannot but feel morti-

fied to see the ruthless and uncircumcised heathenism with which, and in the name and under the garb of Christianity, too, his Christian character is assailed, and the labors and earnest aims of his long and devoted life stigmatized as heretical and evil. But all are not so ignoble. How many Baptists are there, high enough above the murky mists of prejudice, to see, and feel, and speak with the candor and fearlessness of Dr. Lynd?

W. K. P.

From the Tennessee Baptist.

LETTER FROM DR. LYNB.

Brother Graves—I feel myself called upon, in an editorial article in your issue of March 31st, to answer certain queries which you have propounded. Your paper reached me to-day. Your inquiries are based upon the following expressions employed by me, in a short review of Jeter on Campbellism:

"With his views as formerly expressed, we could not sympathize, but as expressed recently, they are in conformity with our own views."

It strikes me as a little singular, that you should have quoted such a large amount of the views of Mr. Campbell, *as formerly expressed*, to inquire of me whether I sympathized with them, in the face of my own language, denying such sympathy.

It also strikes me as still more singular, in basing your queries upon more recently expressed views of Mr. Campbell, you should have mixed together both views, *those more recently expressed* and *those formerly expressed*, as you do, in quoting almost alternately from the *Christian Baptist* and *Christian Baptism*.

In the remark above quoted, I have reference to his views as set forth in the following articles, published, I think, in 1846:

1. That I believe all Scripture given by inspiration of God, is profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly accomplished for every good work.

2. I believe in one God, as manifested in the person of the Father, of the Son, and of the Holy Spirit, who are, therefore, one in nature, power, and volition.

3. I believe that every human being participates in all the consequences of the fall of Adam, and is born into the world frail and depraved in all his moral power and capacities, so that without faith in Christ, it is impossible for him, while in that state, to please God.

4. I believe that the *Word* which from the beginning was with God, and which *was* God, became flesh and dwelt among us, as *Emmanuel*, or "*God manifest in the flesh*," and did make an *expiation of sin*, by the sacrifice of himself, which no being could have done that was not possessed of a super-human, super-angelic, and divine nature.

5. I believe in the justification of a sinner by faith, without the deeds of law; and of a Christian, not by faith alone, but by the obedience of faith.

6. I believe in the operation of the Holy Spirit, through the Word, but not without it, in the conversion and sanctification of the sinner.

[Mr. Campbell has since stated, that this agency of the Spirit is a *personal agency*.]

7. I believe in the right and duty of exercising our own judgment in the interpretation of the Holy Scriptures.

8. I believe in the divine institution of the evangelical ministry, the authority and perpetuity of the institution of baptism, and the Lord's Supper.

Is there a Baptist church in the State of Tennessee, or in the world, which can show a more sound confession of faith? These are the views I endorse, and so does every evangelical man in every denomination of Christians.

Further, I referred in my remarks particularly to his views expressed in his debate with Dr. Rice, in the following language:

"You may have heard me say here, (and the whole country may have read it and heard it many a time,) that a seven-fold immersion in the river Jordan, or any other water, *without a previous change of heart, will avail nothing*, without a genuine faith and penitence. Nor would the most strict conformity to all the forms and usages of the most perfect church order; the most exact observance of all the ordinances, without personal faith, piety, and moral righteousness, without a new heart, hallowed lips, and a holy life, profit any man, in reference to eternal salvation. We are represented, because of the emphasis laid upon some ordinances, as though we made a Saviour of rites and ceremonies—as believing in water regeneration, and in the saving efficacy of immersion, and as looking no farther than to these outward bodily acts—all of which is just as far from the truth, and from our views, as transubstantiation or purgatory. I have, indeed, no faith in conversion by the Word without the Spirit, nor by the Spirit without the Word. The Spirit is ever present with the Word, in conversion and sanctification. A change of heart is essential to a change of character, and both are essential to admission into the kingdom of God. 'Without holiness no man shall enjoy God.' Though as scrupulous as a Pharisee, in tithing mint, anise and cummin, and rigid to the letter in all observances, without those moral excellencies, usually called righteousness and holiness, no man can be saved eternally; for the unrighteous shall not enter into the kingdom of God."

Now, with these views I concur. Does any Baptist repudiate them? I understand that the foregoing principles are with him fundamental principles, and I suppose that all his other exhibitions of Scripture teaching must be subordinate to these. What other just rule can be applied? Apart from the influence of this rule, it would be easy to quote plain passages from the New Testament, which would go to show that the Apostles did not, in good faith, hold the fundamental doctrines of redemption. This is certainly done by the opposers of these principles. I am no apologist for the errors of Mr. Campbell, or any other man, but I do most heartily endorse the principles stated in this confession. I feel bound, as far as possible, to explain his views, as published since that confession was made, by his fundamental principles. If he is an honest man, he will write nothing which he does not believe to be in conformity with these principles.

I think it is but an act of justice, and the laws of language demand it, that his views as published in Christian Baptism, which you quote,

should be explained in the light of the fundamental principles which he has solemnly declared he holds.

I believe with Mr. Campbell, that *faith is belief* upon testimony. The circumstances under which it is exercised, embracing the views of the sinner, and his state of heart, constitute the difference between belief which saves, and belief which does not save. And that is taught in *all* theological schools, though not always in the same words.

I have no sympathy with the doctrine that immersion is to be administered to procure remission of sins, and yet I believe that the design of this ordinance is imperfectly comprehended both by Baptists and Pedobaptists. No person who believes the Bible can deny, that there is a connection between baptism and salvation, as there is between regeneration and salvation, or between faith and justification, or between persevering obedience and salvation. The question to be determined is, What is that connection? I believe that Mr. Campbell has not reached the truth in this matter, and, therefore, I do not endorse his views. But may not Baptists generally fall short in their views of the design of baptism? Is there not a point of view to which all of us may before long be brought, by honest and Christian-like discussion? I believe that we enjoy the love of God in our hearts the moment we believe in Christ; but that it may be shed abroad more fully by the Holy Spirit, and that the most of the spiritual blessings we enjoy may be consequent upon our baptism, must be admitted by all who hold that baptism is "*the answer of a good conscience towards God.*" How can a believer fully enjoy spiritual blessings while this answer of a good conscience has not been had?

The inferences on which your queries are based, have certainly not been drawn with care. As you state them I do not endorse them. I do not believe that no spiritual blessing is enjoyed before baptism. I do not believe that justification follows immersion. I do not believe that the bare word of God is the cause of all our religious feelings—that conversion is without the Spirit; nor do I repudiate spiritual regeneration.

Now, as your inferences from my quotations entirely mistake my views, may not your inferences from the language of Mr. Campbell mistake his views? The quotation from *Christian Baptism*, page 292, does not justify the assertion that "the bare word of God is the cause of our religious feeling." "Faith cometh by hearing, and hearing by the word of God." Religious feeling is a result of faith in Christ, and religious action is a result of religious feeling. This is all the language teaches in the light of Mr. Campbell's fundamental principles.

The quotation from *Christian Baptist*, page 294, repudiates merely the doctrine of mystical, metaphysical, or spiritual influence, independently of the word of God. And who, at the present day, does not repudiate it? This I understand Mr. Campbell teaches, when I compare the language with the six fundamental articles of his creed.

In the long passage which you have quoted from *Christian Baptism*, page 256, he states expressly that baptism is not as a procuring cause, as a meritorious or efficient cause, but as an instrumental cause, in which faith and repentance are developed and made fruitful and effectual, in the changing of our state and spiritual relation to the Divine persons, whose names are put upon us in the very act. I do

not know how much Mr. Campbell may mean by the words, "our state and spiritual relations," but I am very certain there is a sense, and an important sense, too, in which this is doubtless true.

The quotations from *Christian Baptism*, pages 310 and 311, does not show that Mr. Campbell denies the influence of the Holy Spirit in conversion. He is speaking of the influence which in apostolic times was denominated "the baptism of the Holy Spirit," and "the gift of the Holy Spirit." His facts in relation to this are correctly stated. His error probably lies, in believing that this peculiar gift is still conferred upon believers. We believe that it has ceased in the church.

While we differ from Mr. Campbell, let us, as Christians, be magnanimous, and give to his language the fairest construction that can be put upon it. Let us examine it in the light of his published fundamental principles. It is certainly not my business, or the business of any man, to impugn his motives, to hold him up to the world as a hypocrite and a liar. As my name has been called up in connection with that of Mr. Campbell, I will not silently see injustice done to him, though unintentionally, in order to justify myself. My views have been known for thirty years to the Baptist denomination, and I am persuaded that nothing I have said or written can ever be tortured into testimony against my soundness in the faith.

I hope, in conclusion, that the fear of all the friends of revision will be laid aside. If those who are not friends to revision intend to form a crusade against revision, on this ground, we should like to be notified, that we may at least die with our armor on.

S. W. LYNN.

THE CHRISTIAN REVIEW—THE BAPTISMAL FORMULA.

In the *Christian Review*, published in New York, for April last, No. 80, we read a very satisfactory—because a very scriptural—dissertation on the proper version and evangelical import of the baptismal formula. The full rendition of which is in the following words: "*In the name of the Lord, I immerse you into the name of the Father, and of the Son, and of the Holy Spirit.*"

This is unquestionably the proper formula. The prefix, "*In the name of the Lord,*" is not found in the Commission, but it is found in the practice of the Apostles. Peter commanded the first Gentile converts to be baptized or immersed "*in the name of the Lord.*" Hence it is not *εις το νομα*, but *εν τω νοματι*. *By the authority of the Lord.* It is true that, in our idiom, we may fully express the idea by the formula, "*In the name of the Lord.*" This is, however, but the *pre-ambule* to the act, indicating the authority by which said act is performed. But, in the act itself, the divinely ordained formula is *εις το νομα*, *into the name of the Father, and of the Son, and of the Holy Spirit.* Such has been our practice for many years.

But the value of any formula is not its mere grammatical import, but its *doctrinal* import and significancy. What, then, we should emphatically inquire, is the solemn import of the whole formula propounded in the commission given by the Lord Jesus himself, in person? First, then, let us consider the import of the preamble.

"In the name of the Lord." This, as intimated, is equivalent to "by the authority of the Lord." It is not by the authority of the Father, the Son, and the Holy Spirit. This is a *Papistical*, and neither a Protestant nor a Christian conception or expression. The most sublime conception which the heart of man can entertain of the Author and Founder of the Christian faith and institution, is, that he is now at God's right hand, the reigning Autocrat, or Sovereign Lord of heaven and earth, and of all the tenantry thereof. He is exalted a Prince and a Saviour, King of kings, and Lord of lords, possessing all *authori'y* in heaven and earth. Therefore, it is *in the name*, or *by the authority* of the sublime Sovereign of the entire universe, that we are inducted into the rank, dignity, and honor of citizens in the Kingdom of God, now the Kingdom of our Lord Jesus Christ; whose Kingdom is an everlasting Kingdom, and of whose Lordship, and glory, and dominion, there shall be no end, till the final consummation of the entire drama of humanity. Then, indeed, when he shall have put down all rivalry, all authority, all power to disturb the eternal tranquility of redeemed humanity, he will resign his Lordship; and God himself, in his entire fullness, shall reign in all His majesty and glory, over the entire universe. The mediatorial government shall, of necessity, cease, and the entire and eternal result shall be everlasting peace, glory, honor, blessedness, in the full fruition of the Divine presence, without the fear, or the possibility of any other catastrophe, through the boundless ages of an infinite future.

But now there is, during the Christian age, in this world a kingdom of Jesus Christ, administered by him under an economy, or arrangement, which requires a manifestation of the whole Godhead, in *three distinct personalities*; in each of which, there is a special revelation of God, for a special purpose, of infinite value.

The Father sustains the original glory, honor, dignity, and majesty of the Godhead, or absolute Divinity, in his own personality. The Word has incorporated in his proper personality the whole Deity—the *Σωτῆρς*—Rom. i. 20, a term called an *apax legomenon*, occurring but once in the universal speech, or language, of Holy Writ. In the common version it is rendered *Godhead*. This *Σωτῆρς*, Deity, Divinity, *Godhead*, is, in the person of Jesus, united with a virgin humanity, making his name "THE WONDERFUL," "the Counsellor," "the Mighty God," "the Father," or "Founder of the everlasting age,"

(the future, or the coming Christian age,) "and the Prince of Peace."

The Father originates, the Son executes, the Holy Spirit consummates; and yet, in each and in every work of creation, conservation or redemption, the Father worketh, the Word worketh, the Spirit worketh. So that whatsoever the Son doeth, the Father likewise doeth. Hence the Christian dispensation is a glorious revelation of God, in all his adorable excellencies and grandeur. And all this, "to the intent that now unto the principalities and powers in the heavenly regions, might be made known, by and in the church, the manifold wisdom or moral grandeur of God."

Hence, in the formula of Christian baptism, there is an imitation of every genuine convert to the Lord Jesus—but this through a *faith in*, and an immersion *into*, the whole manifestation of God in the new creation. Hence, by the authority of the now reigning sovereign Lord of all, we are commanded to immerse, or to be immersed, *into* the name of the Father, and of the Son, and of the Holy Spirit; who henceforth becomes the Holy Guest, or Ghost, of the Christian house, or *kuriolik*, the church of God, now under the sovereign and supreme headship of the Lord Jesus Christ—our elder brother, too, and our joint-heir of all things. Hence, the inventory of the Christian's estate is superlatively rich, and grand, and glorious. It is in these words: "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours, and you are Christ's, and Christ is God's."—1 Cor. iii. 22.

We repeat, that it gives us pleasure to read the article in the *Christian Review*, for its own sake; and we are also pleased to read it for our sake, and that, too, because we have been charged with error or heresy, by some portions of the present Christian world, for using this formula for many years; but now we flatter ourselves that all orthodox Christians, and all Bible Union men, in this age and in the coming age, will henceforth use the Redeemer's formula, in the true version of it. By the authority of the Lord Jesus, "I immerse you into the name of the Father, and of the Son, and of the Holy Spirit." Amen.

A. C.

FIGHT hard against a hasty temper. Anger will come, but resist it stoutly. A spark will set a house on fire. A fit of passion may cause you to mourn all the days of your life. Never revenge an injury.

RE-UNION AT ALLEGHENY CITY,* PA.

[From the Christian Age.]

This assemblage of brethren was more interesting than the most sanguine among us anticipated. All who gave expression to their enjoyment, said, "It is good to be here." More from abroad attended, and more interest was manifested, than the most hopeful expected to cluster around such meetings for sometime to come.

[In accordance with a resolution of the meeting, we give the minutes of the re-union.]

ALLEGHENY CITY, July 10, 1855.

At a meeting of preaching and teaching brethren, held in the city of Pittsburgh, in the month of November, 1854, for mutual consultation and improvement, it was resolved to hold another such meeting at this time and place. A notice to this effect was circulated through the *Christian Age*, and an invitation to the preaching brethren to attend.

Accordingly, through the tender mercies of our heavenly Father, a number of brethren came together. The meeting assumed an organized form, by the appointment of Bro. W. K. Pendleton, of Bethany, as President of the Convention, and A. S. Hayden, of Hiram, as Secretary.

A hymn of praise was sung, and, as appropriate to the object before us, the 17th chapter of John was read, when Bro. Richardson led in prayer.

Upon a call by the President, Bro. Loos explained the object of the meeting to be, for the purpose of promoting our edification, to enkindle a livelier sympathy with each other, in the highly responsible work of proclaiming the gospel of our Lord Jesus Christ, so we may be the better prepared to fulfil the duties of his holy work.

On motion of Bro. C. L. Loos, seconded by Bro. Myers,

Resolved, That a committee of five be appointed, to prepare business for the meeting, to report this afternoon.

Bros. R. Richardson, B. F. Perky, W. K. Pendleton, A. S. Hayden, and C. L. Loos, were appointed the committee.

The way was now opened for general remarks, on the benefits and necessity of such meetings. Bros. Richardson, Hayden, Perky, and others, filled up the time till the hour of adjournment; when we took a recess till 3 o'clock, P. M.

AFTERNOON SESSION.

After the reading of the Holy Scriptures by Bro. Lanphear, and prayer offered to the throne of grace, the committee reported the following order of business:

This afternoon (Tuesday) address by Bro. C. L. Loos.

* For the information of many of our readers, who may not understand how a meeting can be appointed at Pittsburgh, and holden at Allegheny, without a violation of order, we would remark, that, although two distinct cities, each with its own municipal regulations, they are united—the former as a place of business, and the latter for private residences—that they are virtually one city.

Wednesday morning at 9 o'clock, address by Bro. J. W. Lanphear.

At half-past 10 o'clock, address by Bro. A. S. Hayden.

Wednesday afternoon at 2½ o'clock, address by Bro. W. W. Eaton; and at half-past 4, address by J. B. Pyatt.

Thursday mornig, addresses by Bro. W. K. Pendleton and Bro. R. Milligan. Afternoon, address by Bro. R. Richardson, on the subject of the Holy Spirit.

It is also suggested to raise a committee on business, to suggest to this meeting a suitable arrangement, preparatory to future meetings of preaching brethren.

R. RICHARDSON, Ch'n.

In accordance with the order of proceedings reported by this committee, Bro. Loos delivered a well-prepared, connected, and vivid delineation of, The Preacher of the Word—what should he be, that he may best fulfil the mission to which he has devoted himself! The subject was fully and clearly presented to the meeting, and awakened the brethren to a further consideration of its very great importance. Short voluntary addresses were delivered on the topic by Bros. Richardson, Milligan, Hurlbutt, Munnell, Myers and Perky.

On the last suggestion of the committee on Order of Business, Bro. Loos moved that a committee of five be appointed by the Chair, to report subjects and speakers, time and place of our next meeting, and a corresponding secretary, to confer with brethren on the subjects and objects of the consultations in these re-union meetings.

Bros. Eaton, Lanphear, Milligan, Myers and Perky, were appointed this committee.

Bro. C. L. Loos, the Corresponding Secretary.

WEDNESDAY MORNING, 9 O'CLOCK.

The Re-union assembled on adjournment. After a song of praise and reading the Scriptures, and the invocation of the Divine blessing, the minutes were read and approved. According to the arrangement previously announced, Bro. Lanphear delivered an interesting address touching our duties and Christian demeanor towards other denominations.

In order to open the way for a free and full interchange of views on this important subject, it was moved by Bro. A. S. Hayden, that speeches be limited to ten minutes; and that no one speak more than once, unless by consent, till all have opportunity to be heard.

The subject introduced by Bro. Lanphear was further discussed in a series of brief but animated and interesting addresses, by Bros. Richardson, Eaton, Hayden, Perky, Loos, Williams and Milligan.

Bro. A. S. Hayden read a most interesting address on the piety requisite for a successful ministry.

At the suggestion of the Chair, it was agreed to engage in special prayer for Bro. Joseph King, taken seriously ill since his arrival in the city to attend the Re-union.

Bro. Hayden led in prayer.

'Tis true the pure, bright waters of the Allegheny river roll between them, but they are spanned by four fine bridges. Pittsburgh being the more ancient name, it is common by it to include, also, the environs. The Allegheny church, situated on the banks of the river, makes it quite convenient for both cities.

Bro. A. S. Hayden being compelled to leave the meeting to fill other engagements, Bro. W. W. Eaton was requested to act as Secretary. Adjourned.

Met at half-past 2 o'clock, P. M.

After a song of praise and the reading of the 139th Psalm, Bro. A. E. Myers engaged in prayer.

Bro. Eaton read an address on the kind of labor, teaching and preaching, requisite to revive the congregations, and to convert the world.

This was followed by remarks from Bros. Hurlbutt, Loos, Williams and Myers; which were continued till the time arrived for Bro. Pyatt's address on Prayer; but it was then resolved to protract the discussion of the previous address during the afternoon session, and to hear Bro Pyatt's address to-morrow morning.

The meeting was then addressed by Bros. Lanphear, Berry, Streater, Perky, Richardson and Munnell, until the hour of adjournment.

THURSDAY MORNING, 9 O'CLOCK.

After singing, Bro. Loos read part of the 11th chapter of Luke, and led in prayer.

Bro. Pyatt having had to leave for home, a motion was made, which prevailed, to hear the report of the committee of arrangements for a future meeting; which was as follows:

1. The *place* of meeting, Allegheny City, Pa.
2. The *time*, first Tuesday after the 4th of July next, at 9 o'clock.
3. Six themes for addresses and discussion; none to exceed one hour in the delivery.
1. The proper mode of studying and *interpreting* the Scriptures. Assigned to W. K. Pendleton.
2. What constitutes the ministry of a congregation; how, and by whom chosen and set apart to their work? R. Richardson.
3. What are the scriptural qualifications of the ministry of a congregation of the Lord? W. W. Eaton.
4. What are the duties and authority of the Christian ministry? Isaac Errett.
5. How shall the ministry of the Christian church best discharge its duties? C. L. Loos.
6. What are the duties and obligations of a congregation to its ministry? B. F. Perky.

Bros. Richardson and Milligan were requested to act as a committee to appoint speakers for the next meeting, in case those chosen should, by any providential interference, be prevented preparing an address, or being present at the next Re-union.

After the adoption of the report and the foregoing resolution, Bro. Robert Milligan, in response to a request of the meeting, gave a most interesting and important extempore address on the position and relationship in which every converted man should recognize himself to God. His address called forth voluntary and animated remarks from Bros. Munnell, Lanphear, Eaton, Stratthern, Hurlbutt, Williams, Berry, Perky, and Riggs.

Adjourned.

THURSDAY, P. M.—Met according to adjournment. Devotional ex-

ercises conducted by Bro. Lanphear. Minutes of previous meeting accepted.

Dr. Richardson gave a most interesting address on the necessity of disciples seeking, praying for, and possessing the Holy Spirit. The address commanded grave, serious, and undivided attention. For several minutes after its conclusion, there was a profound silence. May it be lasting!

Remarks were made on the same great theme by Bros. Loos, Lanphear, Williams, Eaton, Perky, Milligan, Munnell, Hurlbutt, and Teagarden.

Moved by Bro. Loos, and seconded by Bro. Myers, that the minutes of the meeting be published in the *Age* and the *Millennial Harbinger*.

After this the Chairman, Bro. Pendleton, addressed the Re-union. His remarks were most appropriate. Without any apparent effort, he seemed to call up before him all that had been said and done for the three days we had been together. We had a clear synopsis of all the grand points on which we pondered with so much satisfaction. More particularly did he dwell on the position which we should occupy, in order to enjoy, at all times, the Holy Spirit. The address was most admirably suited to the occasion.

Like a beautiful summer's day of cloud and sunshine, of refreshing showers and gentle breezes, so began, and continued, and terminated, our second Re-union. The conclusion especially was like a beautiful July sunset. We retired unwillingly from a scene so full of affection, promise, and hope.

We left with deep regret that time would not permit us to call in person upon the dear brethren and sisters of the "Twin Cities," with whom, for more than a year, we were so happily associated. They must pardon our seeming neglect. They are not forgotten by us. May the Lord preserve us all for his eternal kingdom! W. W. E.

CHRISTIAN PERFECTION.

We have recently laid our hand upon a work entitled, "A Practical Treatise on Christian Perfection." The writer of it, a member of the English hierarchy, lived and wrote more than one hundred years ago. The author seems to have drunk deeply into the spirit of Christianity, and, with a graphic hand, to have described the genuine, from the mere formal professor of the religion of Christ. The treatise, we think, is well calculated to show to those of later times, whose boast is superior knowledge of spiritual things, and a freedom from error unknown to the last centuries, that of the *many* called, the number of the *chosen* is yet very few. We have seen no practical treatise of the kind, of modern times, that more faithfully delineates the new creature.

The style of the treatise is, indeed, somewhat obsolete, but perhaps not much more so than the character it describes and approves. We may lay the whole treatise, in piecemeal, before our readers. In the meantime, we submit a few pages of the introductory portion, for the careful perusal of the reader.

A. W. C.

Christianity requires a Change of Nature—a New Life perfectly devoted to God.

Christianity is not a *school*, for the teaching of moral virtue, the polishing our manners, or forming us to live a life of this world with decency and gentility.

It is deeper and more divine in its designs, and has much nobler ends than these; it implies an *entire change* of life, a dedication of ourselves, our souls and bodies, unto God, in the strict and highest sense of the words.

Our blessed Saviour came into the world, not to make any composition with it, or to divide things between heaven and earth, but to make war with every state of life, to put an end to the designs of flesh and blood, and to show us, that we must either leave this world to become sons of God, or, by enjoying it, take our portion amongst devils and damned spirits.

Death is not more certainly a separation of our souls from our bodies, than the Christian life is a separation of our souls from worldly tempers, vain indulgences, and unnecessary cares.

No sooner are we baptized, but we are to consider ourselves as new and holy persons, that are entered upon a new state of things, that are devoted to God, and have renounced all to be fellow-heirs with Christ, and members of his kingdom.

There is no alteration of life, no change of condition, that implies half so much as that alteration which Christianity introduceth.

It is a kingdom of heaven begun upon earth, and by being made members of it, we are entered into a new state of goods and evils.

Eternity altereth the face and nature of every thing in this world; life is only a trial, prosperity becometh adversity, pleasure a mischief, and nothing a good, but as it increaseth our hope, purifieth our natures, and prepareth us to receive higher degrees of happiness.

Let us now see what it is to enter into this state of redemption.

Our own church, in conformity with scripture, and the practice of the purest ages, make it necessary for us to renounce the *pomps and vanities of the world*, before we can be received as members of Christian communion.

Did we enough consider this, we should find, that whenever we yield ourselves up to the pleasures, profits, and honors of this life, that we turn *apostates*, break our covenant with God, and go back from the express conditions on which we were admitted into the communion of Christ's church.

If we consult either the life or doctrines of our Saviour, we shall find that Christianity is a covenant, that contains only the terms of changing and resigning this world for another that is to come.

It is a state of things that wholly regards eternity, and knows of no other goods and evils but such as relate to another life.

It is a kingdom of heaven, that has no other interests in this world than as it takes its members out of it, and when the number of the elect is complete, this world will be consumed with fire, as having no other reason of its existence, than the furnishing of members for that blessed society which is to last forever.

I cannot here omit observing the folly and vanity of human wisdom, which full of imaginary projects, pleases itself with its mighty prosperities, its lasting establishments in a world doomed to destruction, and which is to last no longer than till a sufficient number are redeemed out of it.

Did we see a number of animals hastening to take up their apartments, and contending for the best places, in a building that was to be beat down as soon as its old inhabitants were got safe out, we should see a contention full as wise as the wisdom of worldly ambition.

To return. Christianity is, therefore, a course of holy discipline, solely fitted to the cure and recovery of fallen spirits, and intends such a change in our nature as may raise us to a nearer union with God, and qualify us for such high degrees of happiness.

It is no wonder, therefore, if it makes no provision for the flesh, if it condemns the maxims of human wisdom, and indulges us in no worldly projects, since its very end is to redeem us from all the vanity, vexation, and misery of this state of things, and to place us in a condition where we shall be fellow-heirs with Christ, and as the angels of God.

That Christianity requires a change of nature, a new life perfectly devoted to God, is plain from the spirit and tenor of the gospel.

The Saviour of the world saith, *that except a man be born again, of water and the Spirit, he cannot enter into the Kingdom of God.** We are told that, *to as many as received him, to them he gave power to become the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.†*

These words plainly teach us, that Christianity implies some great change of nature, that as our birth was to us the beginning of a new life, and brought us into a society of earthly enjoyments, so Christianity is another birth, that brings us into a condition altogether as new as when we first saw the light.

We begin again to be, we enter upon fresh terms of life, have new relations, new hopes and fears, and an entire change of every thing that can be called good or evil.

This new birth, this principle of a new life, is the very essence and soul of Christianity, it is the seal of the promises, the mark of our sonship, the earnest of the inheritance, the security of our hope, and the foundation of all our acceptance with God.

He that is in Christ, saith the apostle, is a new creature; and if any man hath not the Spirit of Christ, he is none of his.‡

And again, *He who is joined to the Lord, is one spirit.§*

It is not, therefore, any number of moral virtues, no partial obe-

* John iii. 5.

† John i. 12.

‡ Rom. viii. 9.

§ 1 Cor. vi. 17.

dience, no modes of worship, no external acts of adoration, no articles of faith, but a new principle of life, an entire change of temper, that makes us true Christians.

If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit which dwelleth in you. For as many as are led by the Spirit of God, are the sons of God.*

Since, therefore, the Scriptures thus absolutely require a life suitable to the spirit and temper of Jesus Christ, since they allow us not the privilege of the sons of God, unless we live and act according to the Spirit of God, it is past doubt that Christianity requires an entire change of nature and temper, a life devoted perfectly to God.

For what can imply a greater change, than from a carnal to a spiritual mind? What can be more contrary, than the works of the flesh are to the works of the Spirit? It is the difference of heaven and hell.

Light and darkness are but faint resemblances of that great contrariety that is betwixt the Spirit of God and the spirit of the world.

Its wisdom is foolishness, its friendship is enmity with God.

All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father.†

Worldly opinions, proud reasonings, fleshly cares, and earthly projects, are all so many false judgments, mere lies, and we know who is the father of lies.

For this reason, the Scripture makes the devil the god and prince of this world, because the spirit and temper which reigns there is entirely from him; and so far as we are governed by the wisdom and temper of the world, so far are we governed by that evil power of darkness.

If we would see more of this contrariety, and what a change our new life in Christ implies, let us consider what it is to be *born of God*.

St. John tells one sure mark of our new birth, in the following words, *He that is born of God, overcometh the world.‡*

So that the *new birth*, or the Christian life, is considered with opposition to the *world*, and all that is in it, its vain cares, its false glories, proud designs, and sensual pleasures; if we have overcome these, so as to be governed by other cares, other glories, other designs, and other pleasures, then are we born of God. Then is the wisdom of this world, and the friendship of this world, turned into the wisdom and friendship of God, which will forever keep us *heirs of God, and joint-heirs with Christ*.

Again, the same apostle helps us to another sign of our new life in God. *Whosoever, saith he, is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.§*

This is not to be understood as if he that was born of God, was therefore in an absolute state of perfection, and incapable afterwards of falling into any thing that was sinful.

It only means, that he that is born of God, is possessed of a temper and principle that makes him utterly hate and labor to avoid all sin; he is therefore said *not to commit sin*, in such a sense as man may be said not to do that which it is his constant care and principle to prevent being done.

* Rom. viii. 11.

† 1 John ii. 16.

‡ 1 Ep. v. 4.

§ 1 Ep. iii. 9.

He cannot sin, as it may be said of a man that has no principle but covetousness, that he cannot do things that are expensive, because it is his constant care and labor to be sparing, and if expense happen, it is contrary to his intention; it is his pain and trouble, and he returns to saving with a double diligence.

Thus is he that is born of God. Purity and holiness is his only aim; and he is more incapable of having any sinful intentions than the miser is incapable of generous experience; and if he finds himself in any sin, it is his greatest pain and trouble, and he labors after holiness with a double zeal.

This it is to be born of God, when we have a temper and mind so entirely devoted to purity and holiness, that it may be said of us in a just sense, that we cannot commit sin. When holiness is such a habit in our minds, so directs and forms our designs, as covetousness and ambition directs and governs the actions of such men as are governed by no other principles; we then are alive in God, and living members of the mystical body of his Son Jesus Christ.

This is our true standard and measure by which we are to judge of ourselves; we are not true Christians, unless we are born of God; and we are not born of God, unless it can be said of us in this sense, that we cannot commit sin.

When by an inward principle of holiness, we stand so disposed to all degrees of virtue, as the ambitious man stands disposed to all steps of greatness; when we hate and avoid all kinds of sin, as the covetous man hates and avoids all sorts of loss and expense; then are we such sons of God as cannot commit sin.

We must, therefore, examine into the state and temper of our minds, and see whether we be thus changed in our natures, thus born again to a new life; whether we be so spiritual, as to have overcome the world; so holy, as that we cannot commit sin; since it is the undeniable doctrine of Scripture, that this state of mind, this new birth, is as necessary to salvation as the believing in Jesus Christ.

To be eminent, therefore, for any particular virtue, to detest and avoid several kinds of sin, is just nothing at all; its excellency (as the apostle saith of some particular virtues) is but as *sounding brass and a tinkling cymbal*.

But when the temper and taste of our souls is entirely changed, when we are renewed in the spirit of our minds, and are full of a relish and desire of all godliness, of a fear and abhorrence of all evil; then, as St. John speaks, *may we know that we are of the truth, and shall assure our hearts before him; then shall we know, that he abideth in us by the Spirit, which he hath given us.**

We have already seen two marks of those that are born of God: the one is, that they have overcome the world; the other, that they do not commit sin.

To these I shall only add a third, which is given us by Christ himself—I say unto you, *love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that you may be the children of your Father which is in heaven.†*

* 1 Ep. iii. 19, 24.

† Matt. v. 24.

Well may a Christian be said to be a *new creature*, and Christianity an entire change of temper; since such a disposition as this is made so necessary, that without it we cannot be the children of our Father who is in heaven; and if we are not his children, neither is he our Father.

It is not, therefore, enough that we love our friends, benefactors and relations; but we must love like God, if we will show that we are born of him. We must, like him, have an universal love and tenderness for all mankind, imitating that love which would that all men should be saved.

God is love; and this we are to observe as the true standard of ourselves, that *he who dwelleth in God, dwelleth in love*; and consequently, he who dwelleth not in love, dwelleth not in God.

It is impossible, therefore, to be a *true* Christian and an *enemy* at the same time.



COVINGTON FEMALE COLLEGE.

TO THE DISCIPLES.

DEAR BRETHREN—Our College, as announced at our recent commencement, will re-open on the first Monday of September *proximo*. We prefer that our boarders should be there on that day. Our accommodations are ample and commodious. The young ladies will be under the special care and superintendence of our beloved, estimable, and active brother and sister J. B. Crane.

Some of our contemporaries seem to estimate the cause of female education at a very low rate indeed. For myself, I have no sympathy with any such a judgment. The ignorance which they would patronize belongs to an age which, we trust, like the morning cloud, is fast passing away. Do those men not see, that woman is the nurse of society—the nurse of mighty nations; yea, of the entire race? Do they not see that they themselves, with the exception of a few unimportant details, are but what their mothers have made them? Can they not perceive, that beneath the gigantic structure of human society, with all its pomp and splendor of arts and arms, commerce and agriculture, legislation and laws, is stretched out the ever active, stimulating, and working underlay of the wondrous female mind? Such men will not praise our ambitions; but there is a difference between mere human praise and a true fame. We are, therefore, willing to be reckoned enthusiasts in the education of woman.

Has not she, as well as man, her sphere, her rights, liberties, duties, and destinies in society? Is not she, in all these, equal in dignity, excellence and virtue, with him; the same in nature—the

same in warfare on the battle-field of life? Since with relations come obligations, since with obligations come duties, it follows that woman, being affiliated to society by all high, holy, and sympathetic duties, obligations and relations, is entitled, with man, to the best education.

Man loves to contend and struggle with the powers and phenomena of nature and matter; but her ambitions are of a higher and more refined cast. She handles particularly the things of social life, mind, manners and character. Man admires great actions; she good ones. He would bow the reluctant forces of material nature to his haughty will; she would sweetly constrain all souls to piety and virtue, and fill universal society with glory, love, and peace. She requires, therefore, to have her social instincts and noble ambitions strengthened and eliminated by the best possible education, for her work is a great work. Society requires great men both in church and State, in arts and arms; but great men have great mothers; and to make great mothers, we must educate our daughters in all independence of inquiry and expansiveness, of thought and knowledge.

Is not she the jewel of society? Philosophers have defined man as being "science added to nature." This, to be sure, is a brilliant definition. But is not she "society added to science?" To polish her, therefore, is to polish society, and hang on it gems, jewels, and chains of gold. And it is not the visible, but the invisible; it is the "hidden man" of the heart, as well as the outward and angel presence, that calls for care and culture. Her soul, spirit and manners, plead with her guardians to train her to nobleness, loveliness, and perfection. Shall we be deaf to the appeal? Forbid it Heaven!

Our College. If young ladies are to be trained to intelligence, virtue and piety, there must be institutions in which this may be done. Here I introduce argument in behalf of our noble college. Touching this property, a change greatly for the better has been made on its value, since I last communicated with the brethren through the columns of the *Christian Age* on this subject. In consideration of the great embarrassment which rested on the monetary affairs of the country during the past year, and of the consequent decrease in the value of property, it has pleased the Baptist agents recently to enlarge the lot of ground attached to the edifice by fifty per cent.

But this fruit of their liberality we can enjoy only on the condition that we pay down the first installment, which is \$5,000. Some one will ask, "Why has not this been paid already?" In answer to this question, I reply, that much more than this sum has been subscribed, but not collected, because not yet due. Besides, the last year has been a sad year to the heart of the writer, and by its casualties greatly retarded the progress of his enterprise. I will not afflict the heart of

my brethren by a recital of my own personal griefs. It has pleased the wise Creator of the world to trace out the path of our moral perfection through a varied and lofty adversity, and to give us, for the heritage of our mortal life, bereavements, griefs, and tears. I humbly bow to the destiny. I accept the ordeal with holy reverence, "knowing that the trial of our faith being much more precious than of gold that perishes, may be found to praise, and honor, and glory, at the appearing of Jesus Christ, whom, having not seen, we love."

What five or ten persons, then, will assume the immediate payment, by money, or notes at three months, of this first installment? Who will be one of five—I have got one—or one of ten, to do this good work? The deferred payments I can, the Lord willing, easily raise, by future efforts among the brethren. It is pleasant to my feelings and cheering to my heart, to hear from the tongues, and to read from the pens of my dear brethren, on the pages of the *Harbinger*, and in the columns of the *Christian Age*, the happy thoughts and kind sayings that "Bro. Scott is where he ought to be;" and that "the property should be purchased, were it only for his sake," &c. All such goodly sayings are, indeed, delightful, but, brethren, they do not exactly meet the case; far from it. These happy expressions must be followed up by the "material pledges" of money in hand, or they are good for nothing. Besides, this is not precisely the aspect under which Bro. Scott himself beholds the whole undertaking. Bro. Scott understands the difference between his own personal aggrandisement and the public good, and foregoes the former, in this case, entirely. He does not see that it would offer him, pecuniarily, any thing additional, either in wealth or fame. "But it would afford him vast opportunity of doing good to his brethren and the public; and moreover, he believes the Covington property, and the uses to which it would be applied, would make it one of the most beautiful, material, and moral ornaments that could adorn the Reformation." True, I have, for almost forty years, labored to disentangle God's great cause from the nets, and gins, and snares, in which I saw it caught; and through summer's heat and winter's cold, for more than a quarter of a century, earned, by labors untold, a scanty subsistence for myself and my dear and precious family, and am to this day wholly without property, real or personal, yet I claim nothing, I complain of nothing, but, on the contrary, bless God and love all the brethren. I am the property of the brotherhood of Christ, now and forever, and am ready and willing to serve them here, seeing it is the ground on which they have decided I can serve them to the greatest advantage. And I may say what one of the ancients said, the third of a century older than I am,—*you smile!* "As yet, I am as strong this day as I was on the day when I

went forth to re-proclaim the original gospel; as my strength was then, even so is my strength now for war, both to go out and to come in; therefore, give me this mountain, I am willing to contend with the giants—the ‘Anakins,’ the ‘Emims,’ and the ‘Zamzummims.’”

Brethren, individual life is short, and the life of humanity is long, and forms a grand platform on which the divine and human natures are displayed and portrayed with great force and vivacity. On this grand survey of six thousand years’ duration, this vast plateau of time and history, we are permitted also to reap a rich harvest of general truths and abstractions concerning both creature and the Creator. Among these, not the least interesting and affecting is the solemn and serene lesson of our own mortality. “It is appointed for all men once to die.” Again—“after this the judgment.” Where, then, shall we all be a hundred years hence! The entire generation that now lives, and which now, like shadows, are pursuing shadows—the liberal with the illiberal—those who give with those who withhold, will sleep together in the tomb—“the small and great are there;” but while the memory of the churl shall “rot,” the just, like gems and gold, are held to a resplendent future; they will rest at first, and shall rise at last to a glorious destiny, to be as the stars, and as the brightness of the firmament, forever and ever. “And they shall be mine, saith God, in the day when I make up my jewels, and I will spare them as a man spareth his son who serveth him.” Mal. iii.

Brethren, of the innumerable visitants who have seen our property here, perhaps not one has left the grounds but with terms upon his tongue of praise and admiration. The property is an object of desire with every party in our city, and they do not possess it simply because they cannot get it. I may over-estimate it; but when I consider the great number of young ladies who have already tasted of its benefits; the sacredness of our educational course; the widows, and orphans, and the poor of the city, who have here either found a refuge, or received sound instruction; when I consider the location of our property, in the midst, as it were, of three great cities, and its adaptation to the doing of good now and for all future time, I do not, I trust, speak unadvisedly, when I say it is a jewel of inestimable price, and will, if paid, shine as a particular star in the crown of our Reformation.

Brethren, I dislike to have the prey shaken out of my mouth. I tell you I do, and I shall surrender only to circumstances of a lion-like force; for if I should do otherwise, and lightly make the surrender, those who live after us will condemn both you and me for simplicity and illiberality. Stand up to me then, brethren, like men, and give the enemy no occasion to say you did not do it, and so speak reproach-

fully of us. The first installment being paid, the future will be more easily met. Come up, then, brethren, to the help of the Lord and his servant. The march of Providence is slow, but I am not impatient. I know "Rome was not built in a day." Still, this \$5,000 must now be paid, or we shall lose our hold here. May the good Lord put it into your hearts to come up to the rescue, and by so doing shed respectability not only on our cause in Covington, but on the general profession. Remember, that in this we work for her who was taken from man's heart, not his heel; that she stands beside us, not under us, and is not our servant, but sister, daughter, mother, and wife.

Ever your brother in Christ, WALTER SCOTT.

NOTES OF A TOUR TO CANADA WEST—No. I.

FROM Bethany, Va., July 26th, accompanied by Mrs. Campbell and daughter Decima, we took our departure for Canada West. Owing to the temporary suspension of the Wheeling steamers in connecting with the Wellsville and Cleveland cars, we were obliged to spend the night at Wellsville. At 9 o'clock next morning, we took the cars for Cleveland, and that same night lodged at Buffalo, New York, a distance of some 230 miles. Next day after breakfast, we departed in the train for the Falls of Niagara; at which place we spent two days at the Cataract House, adjoining the Falls, surveying, from various points, the ever attractive and sublime grandeur of the rich and magnificent scenes around this soul-subduing display of Omnipotence.

The Falls of Niagara, 22 miles North of Buffalo, latitude 43 deg. 6 min. from Washington City, is justly regarded as one of the wonders of the world. The St. Lawrence River, rising in Lake Superior, and flowing through Lakes Huron and Erie, pours its waters over these rocks, and thence through Lake Ontario, increased by the Ottawa, it forms the gulf of St. Lawrence. It is, indeed, called by different names. Between Lakes Erie and Ontario, it is called the Niagara; between Lakes Erie and St. Clair, it is called the Detroit; between Lakes Huron and St. Clair, it is called the St. Clair. These all form, and ultimate in, the Gulf of St. Lawrence, which river, after running through Lake Ontario 180 miles, proceeds, uninterruptedly, 700 miles into the sea.

Erie, somewhat larger than Ontario, pours its own waters, with those of its tributaries, over these mighty strata of rocks; and, in

doing so, makes earth and air to tremble in attestation of its mighty triumph.

But still the puny arm of man, guided by science, has disarmed it of its dissociating power over his species. Below it, not more than two miles, is one of the most magnificent triumphs of genius, of science and of art combined, on which the sun now shines.

A cord attached to a kite, despatched from one side of the Niagara by Mr. Ellett, of Philadelphia, was borne across, by a propitious wind, and fastened to a tree on the other side. Then, by it, a rope of sufficient strength to draw a cable, and, by its aid, a wire cable of 36 strands No. 10 wire, 1160 feet in length, was borne across.

Towers were erected on each bank 800 feet apart, to which this wire cable was secured, and, in one month, the scientific adventurer crossed in a wire basket suspended from the cable.

So commencing, it was carried out to such perfection of strength and safety, that a bridge, capable of sustaining 250 tons burthen now passes over it. We crossed it in a train of cars, on a floor 230 feet above the river, which, beneath us, was some 250 feet deep, and that, too, with as much composure and evidence of safety, as though we were moving on the surface of the earth.

During our sojourn at the Falls, we attended, on the Lord's day, the Baptist church, and had the pleasure of hearing from its pastor, Elder Keizer, a well studied and edifying discourse, partly read and partly spoken, on the interesting and important fact, that "the disciples were called Christians first at Antioch." Elder Keizer is a pleasant speaker, and had an attentive audience. "The Baptist Church," as they call the building, is a new and neat edifice; but having one Presbyterian church and one Episcopalian church at the Falls, the villagers and the strangers in attendance do not appear to crowd any one of them.

On Monday morning the 30th, after breakfast, having visited all the points of interest to us, we proceeded to the medicinal springs at St. Catharines, some 12 miles from the Falls. Here we found quite a handsome town, and a splendid edifice, well furnished, for the accommodation of invalid guests, and a considerable number of visitors and attendants.

The Stephenson House is well furnished with all the comforts, conveniences, and even the elegance, of modern civilization. We found it well attended with visitants from North and South; some for health, and some for pleasure.

We went methodically to the drinking of the water and to bathing, both in hot and cold baths. The water is, indeed, any thing but palatable. But after chemical distillation, when diluted with common

water, it is more agreeable, and, we presume to say, more salubrious. It is quite in demand abroad. A chemist is employed in purifying and preparing it for the market, and it is thus sent to order, in large quantities, to many parts of the country. We learn from various sources, that there is a continually increasing demand for it, and thus its merits and medicinal powers are being fully tested. After using it freely for one week, we found a relaxation of the rigors of our rheumatic ailments, especially in the arms and shoulders. An increase of appetite, too, with a better relish for a reasonable quantity of the bounties of its well supplied tables, was one of our most flattering symptoms; but with all this there was a diminution of strength, occasioned, perhaps, by a too free use of the warm bath.

During our sojourn, on finding a Christian Church at Jordan, some nine miles distant, and becoming acquainted with some excellent brethren, we made them a visit on Saturday evening, and addressed an auditory in their very neat and comfortable meeting-house. While there, we enjoyed the kind hospitalities of Bro. J. Snure, who conducted us back to St. Catharines in proper time to address the citizens and Baptist brethren of St. Catharines, in their respectable and commodious meeting-house, obtained for us by our Bro. Palmer, through Elder Ryerson, the presiding elder, who cheerfully gave us his pulpit; but being much indisposed, was not able to attend our meeting. In the evening of the Lord's day, we had the pleasure of hearing Elder Cameron, from the same pulpit, who delivered to his auditory a well composed, but rather too theatrically delivered, sermon, on salvation by grace, without the works of the law, illustrated with incidents in the life of Paul. Mr. Cameron, not long since from Scotland, is, in matter, manner, as well as in pronunciation, a worthy representative of the Scotch pulpit.

While at St. Catharines, we were visited by Elder James Black and Bro. Jackson, of Eramosa, Bro. Lister, of Bowmansville, Bro. Elliot, of Toronto, Bros. Ash and Farewell, of Oshawa, and Bro. Shepherd, of Aylmer.

While at St. Catharines, amongst many valuable acquaintances formed, was that of Dr. Gale, President of Galesburg College, Illinois, and his amiable lady. We freely intercommunicated thoughts, sentiments and views, on sundry topics of public and private importance, with much unanimity of sentiment and feeling. Like myself, he has been over-taxing his powers, under the pressure of numerous and various obligations, to the faithful discharge of which he seems to be much devoted.

On Monday, the 6th of August, conducted by Bro. Black, at my suggestion, we took our departure for Eramosa, the place of his resi-

dence, and the immediate field of his labors. We safely arrived at his hospitable mansion that same evening, via railroad to Galt, thence to Guelph by stage, and thence by private conveyance to his residence. We found, not only at Eramosa, but everywhere in Canada West, the same generous Christian hospitality experienced amongst the Disciples of Christ in the United States. Next morning at 11 o'clock, we met a large concourse of brethren and friends, assembled in Bro. John Stewart's spacious barn; and although it was in the midst of harvesting the crops, we engaged the attention of a large concourse for some two hours, which resulted in several confessions of the faith. We had here, also, a pleasing interview with our old friend and brother, Daniel Stewart, who had formerly traveled as one of our agents in Missouri, and spent one year at Bethany College. He is now a farmer at Eramosa.

After a second discourse next morning, we left for Esquesing, conducted by Bro. Butchart, where we enjoyed the hospitality of Bro. Laird. Here we formed an interesting acquaintance with Bro. Menzie, now almost eighty years of age—a veteran disciple and laborer in the vineyard of the Lord. Next morning at 5 o'clock, we took our departure for Toronto, in company with the son of Bro. Menzie and Bro. Laird, who conducted us eighteen miles in their carriages, through a beautiful and fertile country, in a high state of cultivation.

We immediately set sail for Toronto, on board of a first rate Lake Ontario steamer. Soon as we arrived at the landing, we found Bro. Thomas C. Scott and Bro. Elliot, with a carriage in waiting to carry us to Bro. Scott's, whose Christian hospitalities we richly enjoyed during our sojourn in that city. Bro. Scott is now presiding elder of the church of our brethren in the city, and occasionally proclaims the gospel in the surrounding country.

Toronto is truly a beautiful city, of some 50,000 inhabitants, with its broad and well paved streets, and its stately edifices. It abounds in churches of diverse faith, doctrines, and edifices. Our brethren are not as prosperous and as co-operative as they might be, or as they should be, and, as we yet hope, they will be. They have talents, learning, and the means of being eminently useful, provided only, that mere order, or mere discipline, or church etiquette, should not usurp the place or province of faith, hope, and love. "These three," as Paul calls them, are paramount to every thing in the Christian profession. Paul would have contracted with any church in his day, never to eat flesh nor to drink wine while the world stood, rather than to wound, or cause to stumble, a weak brother. The vital principle of church order is brotherly love. Let that abound and all is peace, health, and prosperity.

We had the pleasure while in this city of addressing two large congregations in the capacious Baptist meeting house, whose pulpit is now supplied by Elder Pyper, a brother of high reputation, and pastor of the church. Our first discourse was on the great principles embraced in the commission which the Lord Jesus gave to his apostles, relative to the founding of the Christian kingdom. The second discourse was upon the proper foundation of church union, communion, and co-operation. Not the mere details, but the great comprehensive principles propounded and involved in these documents, found in Mathew xxviii. 19, 20, Ephesians iv. 3, 6.

We had a fair representation of the clergy and laity of the city, so far as advised; and we have not heard of any objection on the premises. Amongst our hearers were the distinguished and thoroughly educated Dr. Jas. Lillie, of the Baptist church, justly distinguished for his high attainments in Biblical Literature and criticism; also Dr. Pyper, elder of the Baptist church of Toronto, and Dr. Ormiston, of the Presbyterian Free Church, of high Literary reputation, and superintendent of the Normal schools of Toronto; and Elder Dick and Elder Larimer.

During our sojourn in Toronto, we breakfasted with our brother J. Lesslie, the able editor of the Toronto Examiner, who furnished his readers with a detailed report of our discourses in Toronto, at whose residence, after breakfast, we had a family *tele a tele* conversation with Elder Pyper, Dr. James Lillie, Dr. Ormiston, brother Thornton and lady from Dundas, brother Stewart and lady from Eramosa. Our pleasing interview was concluded with a very special and appropriate prayer by Elder Pyper after which we took the parting hand and hastened to the boat, to meet our appointment at Bowmansville, accompanied by our excellent brother Leister.

At Bowmansville we enjoyed the Christian hospitalities of brother Vancamp and family, and had the pleasure of addressing a large and attentive audience on Lord's day morning, in the meeting house of our brethren, from 1 Cor. 3d chapter. In the afternoon we met for communion, and we are pleased to say that we had a very happy season and were much refreshed in spirit.

-Next morning at 11 o'clock we again addressed a deeply attentive and interested assembly from Acts ii. 14, on the elementary principles of the gospel as set forth in that connection. After dinner we were conducted by brother Simpson, of Bowmansville, to the steamer, for Toronto, at which place we arrived at nine o'clock in the evening, and were again met at the landing by brethren Scott and Elliot, and conducted to our former residence. On our return to Toronto we met with our most estimable brother Oliphant, formerly a student of Bethany College, and latterly editor of the Christian Banner, held in much Christian

esteem by all the brethren in Canada who know him. After one days repose with brother Scott, we took the parting hand; brother Frame after forming a very agreeable acquaintance with the brethren of Canada West, returned to New York and we left for London, accompanied by brother Oliphant.

During our sojourn in Toronto we were induced by brother Scott to make a visit to the Lunatic Asylum, one of the most spacious edifices of the kind that we have visited in any city. It contains over 400 inmates, more or less bereft of reason. This asylum is up to the bean ideal of such institutions in all its architectural arrangements, location, and in the treatment of its unfortunate inmates. It is architecturally, and in all its details, government and medical treatment, equal, if not superior, to most of the institutions of the kind visited by me in the United States or elsewhere.

We were much impressed with the almost universal cast of head and face of all its tenantry. Without almost a single exception, its unhappy prisoners were evidently wanting in the intellectual cerebral developement, so that phrenologically viewed, they were severally a proof, or evidence, of so much of the science of phrenology as respects the organs of perception, comparison and deduction.

On our arrival at London, we found a river Thames, and learned that it, too, had its London Times newspaper. It is quite a respectable developement of architectural taste, and will probably yet become a large city. We made one address in the Methodist Episcopal church on "the mystery of godliness," and had the pleasure of forming an acquaintance with Elder Charles Campbell, pastor of the Baptist church in that city, and classmate, and intimate friend of our brother Pettigrew now of Richmond, Virginia, to whom he very pressingly requested me to present his kind fraternal remembrances.

While at London we had the pleasure of attending a meeting in the basement of the Baptist church, and of hearing a very excellent, forcible and edifying discourse from Dr. James Lillie, of Toronto. He is a workman that needs not to be ashamed, rightly dividing the word of truth.

We here met with some old acquaintances amongst whom was brother Edmund Shepherd, formerly of Bethany College, who, with great importunity, desired me to address the church at Dorchester or Aylmer, and its environs, some twenty miles distant, but my health and strength were so much under par, that with great reluctance I had to decline the pleasure of that visit. We had the happiness of forming some interesting acquaintances in London; amongst whom was Elder St. Clair, a venerable Baptist Elder of some 76 years old. He inherits a firm constitution and is now a pastor of four churches in old Baptist

style. But we had soon to take the parting hand, departing thence for the city of Detroit, 125 miles distant, accompanied by brothers John Stewart, of Eramosa, and D. Oliphant. In a few hours on a good railroad, we found ourselves safely and comfortably lodged at the former residence of our much esteemed and beloved Father Hawley, now occupied by Richard Hawley, the old gentleman having returned to his native England.

The church in Detroit does not grow, meeting in a room instead of a meeting house, and having no Evangelist, or elder devoted to the ministry of the word in that city. Detroit, it seems to me, is a good missionary field, and ought by all means to become a missionary station. A man of God—a workman that needeth not to be ashamed—would here find a good field, and, with the Divine blessing, could achieve much good.

Bro. and Sister Burnet, of Cincinnati, arriving a few hours after us, increased our happiness. We met with the church in the forenoon, and addressed the citizens in the afternoon, Bro. Burnet at night, and I again on Monday evening, at 7 o'clock.

These three addresses were delivered in the Lutheran meeting-house, and were heard by respectable and attentive congregations. A well qualified and discreet evangelist—"a workman that needeth not to be ashamed"—could, with the Divine blessing, here find a good and a profitable field, that would yield a good harvest in due time. Why is there not such an evangelist in the city of Detroit?

At 9 o'clock on Tuesday evening, we got aboard of the steamer *May Queen*, and safely arrived at Cleveland early next morning. Bro. and Sister Burnet had concurred with us in the purpose of attending the Annual Meeting of the brethren then being held at Warren, O. But on our arrival at Cleveland, my health somewhat affected by my passage on the Lake, and his more urgent calls elsewhere, caused a change of purpose—they departed by the cars for Cincinnati, and we for Wellsville, on the Ohio river, much regretting that our premonitions of an attack constrained our onward course to Virginia, into which we entered that same evening, and next morning arriving at Bethany, found all things well. "Bless the Lord, O my soul, and forget not all his benefits."

Touching the contour of Canada West, or Upper Canada, its population, their character and prospects, we intend hereafter to write a few words; meantime, we cut from the *National Intelligencer* the following statistical view, July 28, 1855:

"The second report of the census of Canada has been published, and is quite an interesting document. The returns for Upper Canada show that the occupiers of land number 99,906, classed in the follow-

ing manner: 9,746 holding land not exceeding 10 acres; 2,671 do. 20 acres; 10,134 do. 50 acres; 47,427 do. 100 acres; 16,515 do. 200 acres; 3,404 holding land above 200 acres. Male servants of all kinds, 81,764. Lower Canada has 78,624 farmers. In merchants and shopkeepers the return equals that of Upper Canada; in all the other trades enumerated there is a large disparity. The adult population following trades and professions in Lower Canada, is returned 185,462. In the Upper Province the return under this head is 228,567. The number of persons living on private estates is nearly three to one in favor of the Eastern Province.

"Mr. Hutton's report sets forth some of the peculiarities developed by the census of the United States and of Canada. Some of the States return forty or fifty architects, others none. The whole of Upper Canada possesses only fifteen who aspire to the title. Toronto has ten artists. In the whole of Upper Canada they have five brush-makers, and Toronto monopolizes them.

"The report comprises some very interesting returns showing the remarkable healthiness of the Canadas. There were over 100 years of age, in Upper Canada, fourteen males and nineteen females. Two males were respectively 115 and 120; two females were each 106 and 114. Nor is the Eastern Province in any way behind in these extraordinary instances of longevity, the returns showing that there were twenty-two males over 100 years of age and eighteen females."

Canada, sixteen hundred miles long, with an average breadth of some two hundred and thirty miles—almost *three times* as large as the Islands of Great Britain and Ireland—contains two hundred and forty millions of English acres. Upper Canada, with its one hundred thousand square miles, or sixty four millions of acres, extends from 40 to 49 deg. North, and, so far as I have peregrinated it, enjoying a healthy and vigorous climate, is capable of sustaining a dense population, and now possessing a largely Protestant element, it is destined to be a very rich province, and, we think, a very intelligent, enterprising, and moral community. It possesses a level champaign surface, with moderate hills and valleys, and many beautiful streams and rivulets meandering through them. The land, so far as fertility is concerned, compares favorably with much of Ohio and New York. Its forests abound with stately timber and every variety of evergreens, which, to my view, impart peculiar charms and attractions to the amateurs of nature. But, better than all, one happy ingredient in its favor is its staunch Scotch conscientious, active, energetic element of population; whereas, in Lower Canada, extending from 45 to 50 deg. North latitude, the Papal element is much larger than the Protestant, and its sombre and paralyzing power, here as every where else, is, and must be, an incubus on the intellectual and moral energy of its population. The feudal character of their land titles, so fatal to the improvement of every country, having recently, in Lower Canada, been substituted by the fee simple tenure, will, no doubt, effect

a great change in the energies and activities of even its Catholic population.

We have no tabular view of the relative number or influence of the different denominations in the Canadas, later than 1851. At that time, in Canada West, those called Bible Christians, Christian Church, and Disciples, together are represented in the whole population at 11,909. There is no society of Disciples given in Lower Canada, and of the others a very few. The Baptists, in their whole population in both the Canadas, are set down at 49,846. The Romanists in Canada East, are 746,866; in both the Canadas, 914,561; the Church of Scotland, Free Presbyterians and other Presbyterians, in the aggregate, have a population of 251,705; Methodists, of four kinds, amount to 228,839. Hence, if all out of the Church of Rome were subtracted from all in it, the *outs*, of all denominations, would have only *thirteen thousand one hundred and forty-three souls* more than the Romanists. But further notice of Canadian affairs and prospects, we shall put on file for our next.

A. C.

OUR COLLEGES.

In a recent notice of our contemplated Colleges in the West, we, by some means, mis-called the Berean College, at Jacksonville, Ill., the Christian College, and, in the haste of the occasion, omitted to say that, not only on account of its locality in that city of Colleges and benevolent institutions, but on some other accounts, has had, and yet has, paramount claims on the liberality of the brotherhood throughout the whole State of Illinois, and even beyond its precincts. On my presenting the claims of Bethany College on the brethren of that State, for the time being, brethren Happy, Kane, and other highly influential brethren in that section, not only suspended their efforts in behalf of their own institutions at Jacksonville, but actually turned out into the field with me, in aid of the endowment of Bethany College, which they regarded not as the institution of any State or section of the Union, but the institution of the brotherhood everywhere, knowing no North, no South, no East, no West, but Christ and humanity.

In speaking, also, of young colleges, young presidents, young professors, and young trustees, there is, of course, always the idea of experiment underlying all our speculations. Nothing is proved, or can be proved, without experiment. Hence so many Colleges, so many experiments. This is the law of society. It is, indeed, the law of God.

Again: in speaking of individuals as proper presidents or professors of colleges, yet existing only in theory or in intention, or even in actual incipency, we must be understood with proper qualifications. Of course, nothing short of actual experiment of actual demonstration, can be a suitable passport to public confidence, or esteem, or patronage.

It is no common, no easy, no every-day occurrence, to institute, to constitute, to continue, and make useful one good college. We have not yet, in any one case, given full demonstration of the conservative and self-perpetuating power of one college in all our limits. These mere academic colleges—or rather high schools—with three, four, or five officers each, are, however, useful as *schools*, lean and decrepid substitutes for colleges or universities worthy of the name. I could, I presume to say, write the history of three-fourths of these contemplated colleges, and presidents, and professors, and boards of trustees, before they shall call their first roll or graduate one Master of Arts. But to assume such an invidious task we have neither leisure nor inclination. I only repeat the wholesome oracle made and provided for such cases—“*Hasten leisurely.*” A. C.

CIRCULAR.

The Disciples of Christ in Hopkinsville, to their brethren throughout Kentucky, send greeting:

BELoved BRETHREN—As the time draws nigh, when, according to the resolution of the last State Meeting, we are to convene in Hopkinsville, to discuss some of the great interests of Christ's Kingdom, we feel solicitous to put you in remembrance that the Wednesday before the First Lord's day in October is the time of meeting, and, at the same time, we wish to extend a cordial invitation to our brethren, in or out of the State, to come and see us, and partake of our hospitality.

Brethren, the time has come for decisive action; “The night is far spent, the day is at hand.” There is a quickening life beginning to be felt everywhere, on the great theme of Man's Salvation; and the work of the Lord is bound shortly to triumph. Immense interests are at stake, at this moment, in Kentucky—interests which will be discussed at the coming meeting. Will you not send your means and Messengers to this Convention, and thus concentrate our energy and wisdom for the redemption of Man? Come up, brethren, come up to “the help of the Lord against the mighty,” and let us sound such a note as shall ring in the hearts of true men for many a year to come.

Stages leave Louisville and Columbus daily for this place; and from Evansville and Henderson, Eddyville, Canton and Clarksville, there are tri-weekly stages to our town.

Hoping to see very many of our brethren and sisters at this important meeting, we remain ever your brethren in the Lord,

GEORGE POINDEXTER,	} Committee.
ENOS CAMPBELL,	
B. C. RITTER,	

THE Madison University, at its recent Commencement, conferred the degree of A. M. on Silas E. Shepard, of New York. An honor well earned, and as creditable to the Faculty of the Madison University as to the erudite and laborious gentleman who has received it. A. C.

OBITUARY NOTICES.

NEW YORK CITY, June, 1855.

Dear Brother Campbell—It has become our painful duty to record the death of our young and amiable sister, EMILY JANE BLAIR, oldest daughter of our worthy deceased Elder Henry B. Blair. We say painful duty, for who has not felt their spirit throb at the departure of those they love? When the sad messenger of the grave appears—when death lays his cold hands on the head of those we esteem, who has not felt the pang of grief? Who has not shed the tear of affliction? “To weep with them that weep” is a command as old as christianity, and the example given at the grave of Lazarus when “Jesus wept,” has been made none the less sacred by time.

At the age of 15 years sister Emily Jane Blair, bowed to the authority of Jesus in his last command, and at this early period of her life, placed herself under the protection of the King of Kings. Since that time up to her death, which took place in her 24th year, she was a noble model of piety and christian deportment. The well ordered conduct of her kind Father in his family, was such as to stimulate in it an ardent thirst for divine knowledge, and a high standard in christian attainments. These opportunities she improved, and at her death she stood on an eminence not often attained by christians of more mature years. These virtues made her the idol of her parents and relatives; and won for her a large place in the hearts of all her christian associates. We have not often witnessed a more thrilling sensation than was manifested when her death was announced to the congregation in this city. All eyes were suffused with the tear of sorrow. That sweet voice they had so regularly heard singing the songs of Zion in her holy temple was now silent in death. Every one seemed to feel they had lost a friend whose heart overflowed with kindness—whose soul was full of immortal hopes. That sweet Hymn was sung:

“Sister thou wast mild and lovely,
Gentle as the summer breeze,” &c.

So appropriate is the language, one could almost imagine the poet had written it expressly for the occasion. As in her life so was it with her in death—armed with the triumphs of faith, she drank the bitter cup rejoicing. She was a flower fully ripe but too choice for this rough world of ours. She is transplanted to a more congenial clime, to bloom in everlasting light.

Yours in the good hope.

DANIEL MONROE.

Departed this life in the 46 year of his age, Bro. HENRY B. BLAIR, in full assurance of faith and of a glorious immortality. His death occurred on Long Island, near to this city, where he had gone in pursuit of his daughter's and his own health.

For 16 years Bro. Blair was a worthy and exemplary member of the congregation of Disciples meeting in this city. During the last 10 years of his pious life he occupied the office of elder faithfully and honorably to his Master—with great credit to himself and satisfaction to the brotherhood.

Bro. Blair was a true friend to the little ones that believe in Jesus; some of whom were weekly pensioners on his bounty. I once remarked, that he should not let his liberality interfere with the welfare of his family. His reply was, “No, brother, the more I give the poor saints, the more my worldly affairs prosper.” Kindness, love and affection, irradiate his pathway to Heaven. During a Christian course of about half a century, I have found our departed brother to be one of the most devoted and faithful disciples I ever had the pleasure of an intimate acquaintance with. Christianity was first in all his conversation and in all his practice; to it every thing was subservient. He was an affectionate husband, a kind and loving father, a dutiful son. Ardently fond of studying the Sacred Oracles, he made great proficiency in Divine knowledge, and became an able proclaimer of the glad tidings, in which work he engaged when his health permitted.

In his demise the Church of Christ, his bereaved consort, and dear children,

his aged and venerable parents, his pious sisters, and even the community, sustain an immense loss. But he has been the great gainer; he has gone to that rest that remains for the people of God. He has, through Divine grace, an abundant entrance to that august assembly, where he enjoys the presence of the great God and the Lamb for ever and ever, and the communion of the holy angels, and of all the blessed spirits of the just made perfect.

Yours in the bright hope of eternal life,

D. MONROE.

Died at his residence in Bath, Summit county, Ohio, on the 6th of July, 1855, our beloved and much esteemed brother, Elder ALEXANDER MARTIN, in the 54th year of his age. His death was caused by the falling of a tree. His head was dreadfully mangled and his skull slightly fractured, yet notwithstanding the injury he received he lived from the 27th of June to the 6th of July, the most of the time in the full possession of his mental faculties. He was not heard to murmur or complain at any time during his confinement, but bore his suffering with true christian fortitude and patience. Brother Martin was born in Washington county Pennsylvania Sept. 23d 1801. He left Pennsylvania and settled in Wellsburg Va., and soon after hearing the gospel, he was immersed by brother Walter Scott. He united with the church in Wellsburg continued in it for about 8 years when he removed to Ohio. Here he found a small church meeting in Granger, Medina co., to which he attached himself and remained with them until a church was organized in Ghent, Summit county, through the labors of Bro. M. L. Wilcox. He then united there, and was appointed one of its elders which office he held until his death. He was a man much esteemed by all who knew him. In the death of Bro. Martin, the Township has lost one of its most valuable citizens; the church, one of its most substantial pillars; his wife an affectionate husband; his two amiable daughters, a kind and sympathising father; his aged mother in law, (Mother Gilchrist,) a kind son in law, and protector in her old age. "May I die the death of the righteous that my latter end may be like his."

P. GREEN.

BROOKLYN, N. Y., July 10, 1855.

Brother Campbell—It becomes my painful duty to announce the death of our beloved sister, MARY LOYD, who was a devoted and exemplary member of the congregation of Disciples in this place. Sister Loyd was a native of South Wales, and at the time of her death had resided in this country about 21 years. She had long been a disciple of the Lord Jesus Christ, and always gave abundant evidence of the power of the truth, when received into a good and honest heart, to produce those fruits which redound to the glory of our heavenly Father. Sister Loyd had enjoyed a good measure of health through a life of 51 years; but on Friday the 22d ult., she was attacked with remitting fever, which continued with unabated violence until Saturday the 30th ult., when she fell asleep in Jesus. During her sufferings, which were very severe, she frequently expressed the confidence she felt in the precious promises of the gospel, and while she was desirous to be spared for the sake of her young family, she was ready to depart and be with Christ, which is far better. Our departed sister was one of the salt of the earth, as many persons in this neighborhood can testify. She has left a good testimony; though dead, she still speaks by her pious and godly example. This will be a source of great consolation to our bereaved Bro. Loyd and his motherless children. May our kind heavenly Father support them in this severe trial!

WM. OGREX.

We have, with much regret, seen the death of Dr. CONE, of New York, President of the Bible Union, announced. He died of paralysis, on the 28th ult.

ERRATUM.—Page 516, first line of second paragraph, for "imitation," read *initiation*.

Sundry communication of importance on hand not noticed because of my absence in Canada. John Morton, of Kentucky, on the Millennial dispensation, received. Query from Camden Point in our next No.

A. C.

THE MILLENNIAL HARBINGER:

FOURTH SERIES

VOL. V.] BETHANY, VA., OCTOBER, 1855. [No. X.

THE FORMULA OF CHRISTIAN BAPTISM—No. II.

FOR many years past, we have had occasion to object to the Papal formula of Christian baptism, practised by the whole Protestant world. Yet we have not, so far as our memory testifies, written a formal essay on the subject. We have, indeed, often alluded to it, and entered our protest against it. But that appears not to have fully met the demands of the case. Regarding the Protestant formula, as we do, to be a pregnant error, dimming or beclouding the spiritual vision of many hearts, we judge it due to our contemporaries and posterity, to set forth, not merely a remonstrance against the canonized error, but to discuss, and set forth in order, the import of the Christian formula, found in the Commission given by our Redeemer, immediately before his ascension into heaven. We confidently anticipate that the new version will correct the terminology in this most important item. Still, we regard it as of so much importance as to demand from us a special essay, to pioneer the way for its proper appreciation with at least a considerable portion of the Christian profession.

We translate the Commission, as fully given by Matthew, in the following words—“*All au'thority in heaven and upon earth is given to me; go, therefore,* convert all the nations, immersing them into the name*

* *Ouv, therefore,* is omitted in the Greek copies of Griesbach, Scholz, Lachman, and Tischendorf; still, it is implied.

of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you."

In the September number, we have given from the *Christian Review*, of plenary Baptistical authority, a learned and scriptural exegetical development of the proper meaning of the words of the Commission, as reported by Matthew. We may, with equal propriety, call this learned essay pure "Campbellism," as our opponents use the word in reference to our developments of the Christian institution. Either the Baptists are becoming heretical, or we are becoming orthodox, at the same meridian. We hope to die orthodox, endorsed by the *Christian Review*—the *Regular Baptist Review*—in our greatest heresy of baptism *into*, or *for*, remission of sins. Their critique, logical, critical, and exegetical, is invulnerable; and although it is not characterized "Campbellism," it is "Campbellism" as large as real life.

Our theory of the Christian ministry, also, has been endorsed in all its essential elements, by the erudite President Wayland, of Brown University, recently resigned. The superior learning, wisdom, scholarship, and eloquence of the redoubtable J. R. Graves, the giant heresy-killer of Tennessee, to the contrary notwithstanding; who, like Saul amongst the people, looks down upon such Liliputians as Dr. Wayland, Dr. Lynd, Dr. Everts, Dr. Waller, and all other distinguished men in all the valley of the Mississippi, living or dead—a man of prodigious innate vigor, self-reliance, without any real pretensions to acquired learning; but through the superior gifts of nature, and an indomitable self-reliance and a superlative self-esteem, a real theological Hercules, sustaining, Samson-like, the temple of true orthodoxy, resolved to conquer or die with the Philistines.

The *Christian Review*, as already laid before our readers in the last Harbinger, sufficiently, for my present purpose, maintains our position and justifies the emphasis we have hitherto laid upon immersing *into* the name, and not *in* the name of the Father, the Son, and the Holy Spirit.

Now, this being commanded *in the name*, or by the authority of the Lord Jesus Christ, its obligation is established.

But the doctrine, or the meaning, of an *immersion into any person or thing*, is the greatest, indeed the engrossing, question of the whole institution. It first of all implies that the parties are changed in some respects, or, that after this act, they stand in a new relation, before unsustained or unenjoyed.

It would be utterly impossible to enter *into* a state, a privilege, or an honor, *in* which the parties are already standing to one another. If the parties were in that state already, they could not, by any institution, be introduced or come into it. The philologist knows, be-

cause every grammar, whether Hebrew, Greek, Latin or English, teaches that *into*, and all its representatives in all languages, follow verbs of motion or change; while *in*, and all its representatives, indicate a state of repose or rest. A person *in* a house, cannot, by any possibility, go *into* it. A man *in* Christ, cannot enter *into* Christ. Hence, all baptized persons "*put on*," or enter into Christ, into a new relation to him, as now justified, sanctified, saved, or born again. If faith alone brings any one into a new state, baptism cannot bring him into that state. It might, indeed, be a confirmation, a pledge, a guaranty of that state, or it might be stipulated as the confirmation of that state. Hence baptism, at an early period, was sometimes called a *seal*, a *pledge*, solemn and irrevocable.

Parties to any covenant, human or divine, first mentally, or by stipulation, agree to enter into it. But it is never confirmed, and continues open or unclosed, till the parties, by some sensible seal or pledge, solemnize and confirm it. We believe in Christ, and acknowledge his Divine person, mission and work, before we can enter into covenant with him. Hence, neither baptism nor the Lord's supper, can seal or secure any thing to an unbeliever. Baptism is, therefore, to a believer, the sign and the seal of an antecedent faith in the person, office, and work of the Father, the Son, and the Holy Spirit; in which is guarantied to him the official functions assumed by the Father, the Son, and the Holy Spirit, in his personal redemption, through *the love* of the Father, *the sacrifice* of the Lord Jesus, and *the sanctification* of the Holy Spirit. Hence baptism, in all ages, more or less rationally and evangelically, has been called a *sign* and a *seal* of our engrafting into the vine Christ Jesus the Lord.

The Christian Scriptures are a safe terminology, and more worthy of our confidence than any human definitions ever given by Sanhedrims or ecclesiastical courts, however large, however learned, or however sanctioned by political states or œcumenical councils. There is something very tame in the preamble, "by the authority of conventions, synods, councils, primates, popes and patriarchs," compared with, "by the authority of the Lord of lords, the King of kings, the Lawgiver and the ultimate Judge of angels and of men." His commission, then, is Divinely Autocratical and paramount, compared with all tribunals known in the annals of all time. There are certain ratios between the purling, murmuring brooks, and the elysian cascades of imperial gardens and the thunder roar of a Niagara cataract, shaking air and earth; but no comparison between the authorities of courts, of councils, and sanhedrims, however numerous, however learned, and however highly commissioned, and that of one "*thus*

saith the Lord," in the ear of faith, in the eye of reason, and in the heart of love.

There never was a more beautiful, moral, and religious spectacle, when scripturally exhibited, than that of an immersion of a believing penitent *into the name* of the ineffable triform manifestations of an Absolute Jehovah, in the *corelative* personalities of the Father, and of the Son, and of the Holy Spirit; and that, too, in pure water, which sanctifies or purifies, through a Divine consecration and ordination, equivalent to that of bread and wine in the supper, the terms so strong as to have led more than the one-half of Christendom, in all time, to believe in, or teach, either "transubstantiation" or "consubstantiation." Hence Rome, with all her assumed authority, and all her presumed learning, has *transubstantiated* bread and wine into flesh and blood; and this, too, by the breath of a mere priest, who himself, after death, has to endure the purgations of purgatory, and generally needs them full as much as, and sometimes more than, any other sinner in his parish.

Even Protestant England, and her American offspring ecclesiastic, yet talk of, and sometimes teach, *consubstantiation*, illustrated by fire in red hot iron, as not transubstantiated, but only consubstantiated with the iron, each retaining its own essential elements and attributes. And so both Rome and England have given to baptism and regeneration almost one and the same significance, equally indicative of an inward spiritual *conversion*, or a new spiritual generation. Whereas it is but an ordinance, *through which*, when quickened by the Holy Spirit, *through the word believed*, we are figuratively born of water, being previously begotten by the Spirit; and thus we enter into the enjoyment of the blessings of the Reign or Kingdom of God.

When, therefore, fully understood, believed in, and submitted to, as a Divine institution of this meaning, baptism is an outward, formal, sensible declaration of pardon, so clear and unequivocal as to have justified Paul in saying to the Corinthians, that they "were washed, sanctified and justified, *by the name** of the Lord Jesus and *by the Spirit* of our God." 1 Cor. vi. 11. "For as many of you as have been immersed into Christ, have put on Christ." Is this true of ideless and speechless babes!—?

I need not inform any intelligent reader, that *state* and *relation* are, in the present currency, equipollents, and used as equivalent terms. The relation of husband and wife, of parent and child, of master and servant, are indicative of the *state* of husband and wife, of parent and child, of master and servant. And do not all states and relations,

* *Εν τῷ ὀνόματι*, in both cases. Bagster's Imp. Greek Text.

spiritual or ecclesiastical, originate in faith, through the sanctification of the Spirit and belief of the truth, and not through merely animal, political, literary, or moral considerations? If so, all the positive, peculiar, or characteristic institutions of Christianity, do necessarily presuppose intelligence and faith, on the part of the candidates for admission. And does not this faith presuppose evidence or testimony? And does not this testimony presuppose a testifier? And, coming from God, from heaven, and not from angels, men, or demons, does it not philosophically, *alias*, rationally, require a Spirit—a Divinely commissioned Spirit? And must not that Spirit possess, and also exhibit, spiritual or Divine attestations inimitable, peculiar, and characteristic of him who sent and commissioned him? Hence the correlation of the proposition and the proof underlies every article and particle of the Christian faith, hope, fear, or love;—testimony for *faith*, promises for *hope*, threatenings for *fear*, beauty for *love*, and ineffable grandeur and majesty for *admiration and rapture*.

Now, as every proper subject of baptism is presumed to have these conceptions all summed up in his profession of the faith, and to make his confession in order to make and manifest a change of his position or state, it is all-important that the formula should neither misrepresent nor conceal his faith; but, on the contrary, clearly and unequivocally express it; which never was done, and which never can be done, in or by the Papal formula adopted or retained by the Eighth Henry, and afterwards by all the creed-makers and translators of Protestantism, as well as of the Popedom; even by Wickliffe, in A. D. 1380, and by Tyndale in 1534, down to Charles Thompson, who ventured so far as to represent it by *to*—"to the name of the Father." Matt. xxviii. 19.

In our revised editions of Dr. Campbell's Four Gospels, A. D. 1832, amongst the changes made, on our own responsibility, was that of "*into* the name," instead of *in* the name. In the editions issued from 1826 to 1832, we did not assume that responsibility, but were finally compelled to make it, for three reasons—1st. The laws of the language; 2d. The consistency of the version with itself; and 3d. Its consistency with the common version, in the historical and epistolary expositions of Christian immersion; such as, "being immersed *into* Christ;" "*into* what were you immersed?" Acts xix. 3-5; Rom. vi. 3; 1 Cor. i. 13, 15, x. 2, xii. 13; Gal. iii. 27, &c.

No person, in the New Testament, is said to have been immersed or baptized *into* water, but *in* water *into* something else. This is a most significant fact, making baptism not to terminate in water, but in something incomparably superior to water. Such as, "*into* Christ," "*into* his death," "*into* remission of sins," "*into* one body."

The apostles are never reported as interrogating any one concerning the *mode*, or manner, or even the *action* of baptism. But all intent on developing its solemn and sublime significance, they sometimes emphatically inquire, either directly or indirectly, "Into what?" or "For what, were you immersed?" The mode, or manner, or even the *action* itself, being entirely subordinate to the *design*, or purport of the solemn and significant institution.

But again, and still more interesting: baptism is the only institution under the New Dispensation, having the remission or the symbolic *washing away* of sin connected with it. To those in the faith, the promise is, *ask, seek, knock*, and it shall be opened to you. But the efficacy is neither in wind, in breath, in fire, or in water; no one is commanded to ask, or to expect, but through Christ as a mediator. Hence, the efficacy of no ordinance consists in air, in water, in fire, in blood, in bread, or in wine, but in faith in the *person*, the *mission*, and the *office* of the Lord Messiah, and in the promise annexed to every Divine institution.

Moreover, it is from or through the Lord himself we now receive every blessing; by whom and through whom we ask the Father for every needed and desired good. But as prerequisite to all this, we must believe in him, confess him, acknowledge him, and submit to him as our Prophet, High Priest and King.

The allusions to Christian baptism found in the New Testament are, however, the best illustration and development of its formula. The question, "*Into what were you immersed?*" is the capital one, indicative of the true intent and meaning of the formula. It is not, *By whom were you immersed?* Nor is it, *In what form?* But, "*INTO WHAT WERE YOU IMMERSSED?*" The first response on Divine record to this interrogation, was, "*Into John's immersion.*"—Acts xix. 3.

His immersion being explained to them, they were not satisfied with it. It had its day, and had become obsolete. "Then were they immersed into the name of the Lord Jesus;" not *in* the name, but *into* the name, (*εις το ονομα*.)

The common version is ungrammatical—not according to the original Greek, either in grammar or in lexicography. On hearing John's baptism explained, they knew it was not Christian baptism, and were forthwith "baptized into the name of the Lord Jesus."

Paul to the Romans uses the same style—"So many of us as were immersed into Jesus Christ, were immersed into his death." vi. 3. How preposterous to say, as many of us as were baptized in Jesus Christ, were baptized in his death! Not more, indeed, than the pop-

ular use of the popular formula—"I immerse you in the name of the Father," &c.

But to close a long chapter on a mere formula, we shall only add a case in Paul to the Galatians, iii. 27—"As many of you as have been immersed into Christ, have clothed yourselves in Christ." This is both grammatical and rhetorical. We divest ourselves of Adam the first, and we invest ourselves in Adam the second. This is the *action*, the *import*, and the *design* of Christian baptism and the Christian profession. All of which a faithful translation of the Christian Oracles will fully demonstrate and sustain.

There are five essential prerequisites to a faithful and intelligible version of any book from one language to another.

The first, is a comprehensive and accurate knowledge of the lexicology of the language to be translated.

The second, is a comprehensive and accurate knowledge of the lexicology of the living tongue into which it is to be translated.

The third, is a comprehensive and accurate knowledge of the lexicography of the tongue from which it is to be translated.

The fourth, is a comprehensive and accurate knowledge of the lexicography of the tongue into which it is to be translated.

The fifth, is a clear and comprehensive knowledge of the subject treated of.

Alas! who is sufficient for this work!

A. C.

"CAMPBELLISM EXAMINED."—No. IX.

"BY JEREMIAH B. JETER, OF RICHMOND, VA.—NEW YORK, 1855."

HAVING, as we conceive, exhibited a fair portraiture of my worthy friend Mr. Jeter, as an orthodox and literary critic on the everlasting theme of spiritual influence, in the article and case of regeneration, we shall now give a fair and candid exposition of his review of our fancied heterodoxy on certain other things, provided, only, we can ascertain what they are.

The prominent sections of his book are seemingly intended to be somewhat logical. They are the following:

1. Campbellism in its Chaos.
2. Campbellism in its Formation.
3. Campbellism in its Principles.
4. Campbellism in its Discipline.
5. Campbellism in its Tendencies.

Being so long accustomed to sermons and theories of *Five Points*, on five points, it was quite natural, logical, and theological, that when Campbellism was cast into his fiery furnace, and liquified with his intense heat, it would take the form of his five fingers; and so it actually comes to pass, for his middle finger is exceedingly long, and the others somewhat proportional, indicating, now and then, some symptoms of severe spasmodic action.

It is, too, quite remarkable, that he begins as creation began—in chaos; and that he ends in a state of discipline and its tendencies in *secula seculorum*. Having spent 75 pages in chaos, his own mind bears indelible marks of injury received, for it seems not to have ever got into order, even to the end of the book.

There were some good elements in the *discordia rerum non bene junctarum, congesaque eodem* of this chaos, for which, perhaps, I should even thank Mr. Jeter. He has the candor to say:

“By some persons Mr. Campbell was suspected, and charged with leaning toward *Unitarianism*. For this impression I have never found any good ground. In his zeal to introduce what he termed ‘a pure speech,’ he rejected the words ‘Trinity,’ and ‘Trinitarianism,’ and also some notions, more or less prevalent, concerning the Trinity; but so far as I can discover, he clearly and uniformly maintained the doctrine of Christ’s Godhead, and the vicarious and expiatory nature of his sufferings.”

Mr. Jeter has refreshed my memory, or rather revived my recollections, of some matters of importance, which I had forgotten; amongst which are the following: That he himself was one of the select committee of five, who, in the autumn of 1832, met, in pursuance of an edict of the Dover Association, to propose certain ways and means of excising, or of excommunicating, all favorable to our writings from that Association; which was ultimately carried into effect.

It being what is usually called a selected or packed jury, there was not much difficulty in carrying out its measures. Finally, on the recommendation of said committee, the Association decreed as follows: “We, the assembled ministers and delegates of the Dover Association, after much prayerful deliberation, do hereby affectionately recommend to the churches in our connection to separate from their communion all such persons as are promoting controversy and discord under the specious name of Reformers.” “That whereas, Peter Ainslie, John Du Val, Matthew W. Webber, Thomas M. Henley, John Richards, and Dudley Atkinson, have voluntarily assumed the name of *Reformers*, in its party application, by attending a meeting publicly advertised for that party, who have been separated from the fellowship and communion of Regular Baptist churches—therefore,

"Resolved, That this Association cannot consistently and conscientiously receive them, nor any other ministers maintaining their views, as members of their body; nor can they in future act in concert with any church, or churches, that may encourage or countenance their ministrations."

I regret to lay these monuments of Baptist proscription before my present readers and our contemporaries. To these intolerant decrees, dictated by the counsels of some men whom I know too well, arose Mr. Jeter's chaos, and all the much complained of grievances, and unjust, ungenerous, and proscriptive diction and measures of a large section of the Baptist church, from which they have derived neither honor nor profit. And now, after a quarter of a century, what have they or Christianity gained by it? Every man of sense and conscience among them, at all acquainted with our views, our teachings, and our writings, must know that we are, and were, to speak in all bounds, quite as orthodox as themselves; and farther they *do* know, that we are more scriptural in our teachings and in our exhibitions of the positive institutions of Christianity than themselves. They have been constrained to reform a little, because of increasing light and knowledge in their own communities; and just as certain as revolutions and reforms do increase light, inspire zeal, animate courage, and put to silence the ignorance, and, sometimes, the impudence of temporizing men, will the principles we have espoused continue to gain, as they have gained every where, since our excision. Wise men amongst them, East and West, North and South, know it, and so does Dr. Jeter himself, although, alas! too servilely endeavoring to please a portion of anti-revisionists, got up this handsome duodecimo. It is, indeed, mechanically viewed, a merchantable duodecimo of 369 leaded pica pages; the whole of which we could, in quite a legible type, print in two numbers of the Harbinger. But it was made to sell for one dollar; and being endorsed by anti-revisionist Baptists, will have quite a broad circulation. But this, by the way, only proves that there is, even yet, some policy in ecclesiastio war.

But far be it from me to insinuate that Mr. Jeter is not conscientious in defending certain tenets and positions in this volume. But he should remember that Paul was, for a time, as zealous an opponent of the gospel as he is now in opposing our views of certain Christian institutions. Mr. Jeter, however, cannot but know that there is not one fact, precept or promise, in the Christian Scriptures, opposed, denied, or put in jeopardy, by one paragraph in any volume of the Millennial Harbinger. I challenge him to name one. Certain it is that he has, virtually or in form, already conceded all this. But he has some pet fondling, or his partizan friends have, and he must turn

champion to please them. But what has he proved that I ever sought to disprove, in these 369 pages!

My early notices of "modern missionary schemes," and "Christian experiences," so called, he cannot construe into an opposition to either of them. And if he did, the refutation of his assumptions are found in their primordial force upon my pages. He is, for the most part, on these subjects, fighting against his own figments. Mr. Jeter is quite a hero in killing his own men. He can raise an army and annihilate it in great style. He has great agility of movement amongst his own Lilliputian infantry. But what fortress has he taken? Or what bulwark of defense has he reared?

But let us hear him: "Mr. Campbell's early writings on the subject of experimental religion, gave great pain to the friends of spiritual Christianity." p. 61. What apparently guileful legerdemain is here! Experimental religion is a nondescript! I know of no religion—Jewish, Christian, Pagan, Papal or Mohammedan—that is not *experimental*. Is Dr. Jeter yet standing where I first saw him, at the Dover Association, in 1825, gazing at some spasmodic negroes, displaying experimental religion by muscular twitchings and embraces! Is he yet an advocate for such fearful delusions! Or does he yet call *conversion* "Christian experience!!" Christian experience! There never was a man without *human* experience, nor a Christian without *Christian* experience. Does he mean conversion? Does he call *conversion* Christian experience! Is courtship or marriage conjugal experience!

Experimental religion, like experimental philosophy, is a religion proved by experiments. Every Christian has, indeed, Christian experience. Hear Mr. Jeter: "The propriety of relating an experience before a church, is one thing—the indispensable necessity of an experience—a *Christian* experience," in order to legitimate *baptism*, is not now required, "but in order to Christian communion."

Mr. Jeter has forgotten an exposition of this matter which I gave him some thirty years ago. I fear his terminology is not yet apostolic or Christian. A man that is a Christian, has always a Christian experience. A man that is not a Christian, cannot have a Christian experience. But in the name of reason, why ask a candidate for church communion if he have a Christian experience? Is this yet the practice amongst the Virginia Baptists?—! Whence the precept or the precedent?

There are some sentences in Mr. Jeter's book, and not a few of them, of such ambiguity, that lest I should offend against propriety, I will merely quote them, or pass them; such as,

"Mr. Campbell and his friends maintained that the Association, in its action, not only transgressed the law of Christ, infringed the religious liberty of individuals, and were guilty of flagrant persecution, but plainly transcended its constitutional authority." p. 103.

This sentence not being English, nor any living or dead tongue known to me, I pass without criticism. It is one of Mr. Jeter's solecisms. Who these "*its*" and "*were*" may indicate, I presume not to affirm. We have not a few such in his book; and were it not that he assumes to be a critic, I should have guessed at some of them! We may occasionally place them under the head of solecisms.

A passage is also quoted from Elder Broadus, whom I always respected and admired, which Mr. Jeter ought not to have reprinted, and which I also pass without comment.

Mr. Jeter seems to have a peculiar antipathy against the mere word "*Reformation*," and, therefore, in a contumelious style he uses the prefix, the "*so called*" Reformation. On the same page he says the Baptists "condemned the principles and deplored the effects of the *so called* Reformation." p. 108. He even justifies this course by placing before his readers, as of the same condemnation, our simply not communing with Pedobaptists, as such!!

We find on page 191 of Mr. Jeter's book, as the heading of a new section, the following words: "*The Identity of Regeneration, Conversion, and Baptism.*"

This is the capital error of Campbellism in its Principles, so far as Mr. Jeter conceives of it. But as Mr. Jeter makes little or no pretensions to system or order in this book, farther than in selecting fixtures for his cannon to demolish Campbellism, we shall not hold him responsible for his immethodical forms of discussion or of exhibition of his own issues. But previously to any notice of these three terms, we must advert to a prolific mistake which permeates his whole work, and produces a perfect chaos in all his conceptions and reasonings on the great subject of sanctification.

On page 171, after speaking of the power of the Holy Spirit, on which there is no controversy, he commences the proof of his special theory by the potency of an *if*, which implies a whole family of *ifs*; and by the aid of this respectable family, he encounters what he conceives to be a capital error. He says, "*My first argument respects the power of the Holy Spirit. It is this: If the Spirit can and does dwell in believers, 'actually and powerfully' assisting them 'in the mighty struggle for eternal life,' then he can exert a similar influence in enlightening the ungodly.*" Admit the truth of every word of this, and yet nothing is proved in the case before us. A says God did speak audibly to Moses and Jesus, did speak audibly to Saul of Tar-

sus, therefore, he *could* speak audibly to J. B. Jeter. But does this prove that he has so spoken to him? There are many fine specimens of the most palpable sophisms in this book, and so well executed that even the author cannot perceive them. Now, there was no need for this sophism in this case. He might have said, if the Holy Spirit ever inspired any man, he can inspire every man. But he himself faltered in his application of his own argument, for he omits, in the case to be proved, the word *does*, in the conclusion, which he puts in the premises. This seems a little like an intentional sophism, but I do not presume to say so. Yet he ought to have been more cautious. But as yet I have not exhausted the sophism. It has a still more palpably apparent intentional sophism, in the changing of the terms "*can dwell*," into "*can exert*." Many agents can dwell where they cannot *exert* any influence. We exegetically develop this sophism merely as a specimen of Elder Jeter's mental constitution; and certainly, however politic his advisers in getting up this book, they could not be discriminating men, if they were his friends.

I am really sorry to have to expose a second radical error in his second proof, more serious, though less palpable, than the first. His words are: "My *second* proof is derived from the *nature of sanctification*. It is progressive holiness. It is beautifully described by the wise man—'The path of the just is as the shining light that shineth more and more unto the perfect day.' Prov. iv. 18."

Elder Jeter needs to pray, Save me from my friends!! Sanctification progressive holiness!!! Why, my dear doctor, did you not consult your Greek Concordance! We have the word *sanctification* but *five* times in the New Testament, and the word *holiness* also but *five* times, and one and the same word, *hagiasmos*, represents them both. Or, if you prefer it, *hagiasmos* occurs in the whole New Testament *ten* times—*five* times translated *holiness*, and *five* times translated *sanctification*. So this places your definition in an infelicitous attitude. Sanctification is progressive sanctification!!

Presuming that you will not forget this, I will not dwell upon it. You are, I doubt not, convinced of the fallacy of your former reasonings on this subject. You had better reconsider the whole premises.

Again: another mistake, physical, metaphysical and theological, permeates Mr. Jeter's comparison of holiness to light shining more and more unto the perfect day. No *state* in the universe—paternal, maternal, filial, conjugal, political, ecclesiastic—ever changes. They terminate. A child of one day and of one hundred years, are equally children. *There is no progression in relations*. The path of the righteous, or of the just man, shineth more and more unto the perfect day, but his state as a justified, sanctified, adopted, saved man, admits

of no degrees. Husbands, wives, parents, children, uncles, aunts, brothers, never progress, increase, or decrease in these relations.

Sanctification is, therefore, no more than justification, a work of progression. Whenever a believer is baptized, he is justified, sanctified, adopted, and saved. So Paul says Rom. viii. 30. Mr. Jeter most palpably errs in his capital assumption—viz: "Sanctification is a progressive work." He might as truthfully say adoption is a progressive work. All learned and sound creeds in Christendom, say that pardon, justification, sanctification and adoption, are "acts of God's grace," and are, therefore, perfect, and cannot progress. Husband and wife are as much husband and wife the first day as at the end of fifty years. I have labored this point because of many minds as much bewildered as my friend Dr. Jeremiah B. Jeter's. We may live more righteously, more holily, more filially, more conjugally, but these words denote not *states*, but *character* or *behavior*. I will henceforth presume that my friend Dr. Jeter will never write or teach on this subject as he has in this most unfortunate book on Campbellism.

But the half of the sophistry and of the *ad captandum* rhetoric of this ill-fated book, has not yet been developed. Indeed, the broken and desultory manner in which we have hitherto noticed it, interrupted, as we always are, and have been, in making provision for numerous and various topics, (always on hand for a monthly periodical,) to say nothing of all the other duties of life incumbent upon us in our various relations to society, is by no means propitious to a luminous, connected, compact, and vigorous exposition of its leading perversions, misconceptions, and consequent misrepresentations of not only the special subjects on which he treats, but of all related to them.

The gospel is a unit, and Christianity is a system as complete and perfect as the solar system. Baptism is the most perfect and complete embodiment of it ever instituted, and hence the numerous controversies on that sublime ordinance.

In consequence of the endorsement of so many anti-revisionist Baptist clergy, the book is worthy of a very special review, without any regard to its special merit.

But we cannot do the subject justice in our present method of reviewing it. An essay once a month, sometimes written in the midst of many interruptions—sometimes sketched from home, the connection is necessarily broken; and writing daily on different subjects, we frequently have not time to examine, or even read carefully, what we have already written; insomuch that I sometimes find myself repeating what has already gone to press. In these circumstances, wholly unavoidable, I purpose to suspend my review for some two

or three months, and, in pursuance of the requests on hand, will give a book for a book, and a line for a line, at the same price at which Dr. Jeter's book is sold and circulated by the anti-revisionist Baptists.

A. C.

MISSIONARY LABORS IN CATHOLIC EUROPE.

WE are indebted to brethren in Europe for valuable communications occasionally received from them, especially to Bro. Macdougall, of Edinburgh, and to Bro. John Tener, of Moree, Ireland. From Ireland we recently received a copy of the *Banner of Ulster*, containing most interesting and thrilling accounts of the missionary labors in Catholic Europe, especially in the Alpine and Piedmont regions, under the direction of the Presbyterian church in Ireland. Deputations to and from these churches have been instituted; and as not only the Presbyterian church, but all genuine Protestants, especially all dissidents from the Roman and the English politico-ecclesiastic hierarchies are much interested in these movements, we will lay before our readers some extracts from the speeches made by the deputies of the Vaudois churches, and the responses from the members of the Presbyterian church present on the occasion. We think it important that our readers should be informed of these great movements, as in them are found elementary principles kindred with those which are especially dear to all Christian reformers. The inquisitive reader should read again and again these documents.

A. C.

The Rev. Dr. DENHAM, of Derry, then rose to introduce the deputation. He said—Moderator, when first appointed to go to the Waldenses, I thought I should be the first deputation to that church from Ireland. In this, as you have learned from the excellent report just read, I was mistaken. Exactly 200 years before, and in the same month, 1,200 Irishmen, trained to deeds of cruelty and blood, went there to desolate their homes, and most treacherously murder the unsuspecting inhabitants. I need not say how different was our mission. I entered on it with intense pleasure, and return to thank you for the opportunity afforded me of visiting the Church of the Valleys. Of their past history, with which you are all so familiar, I will not say one word. I will endeavor, rather, to give you some of the impressions made on my mind by what I saw and heard. After a somewhat perilous passage across Mount Cenis during a snow storm, we reached Turin, the capital of Sardinia. One of the first objects we sought out in the very beautiful city, was the Church of the Vaudois. This was erected at great expense by the liberality of most generous Chris-

tian friends. It is of the Lombardo-Gothic style of architecture, and stands out most conspicuously in one of the finest streets of that celebrated city. Over the principal door is the verse—"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16. Crossing the vestibule, you enter the inner door of the church, over which is inscribed, "God is a spirit, and they that worship him must worship him in spirit and in truth." In this church M. Meille, our respected brother, who is soon to address you, preaches with great power and acceptance to a large congregation in Italian. I need not say any thing to you of the vast importance, at the present crisis in Sardinia, of having such a church and such a preacher in the capital of that country. Already the Roman Catholic members of the Parliament of Sardinia begin to understand more of the effects of religious liberty in promoting the prosperity of the country. One of those men, a Romanist, has published a pamphlet, of which the following sentence is an extract. Speaking of the Waldenses, he says—"Their religion approaches nearest to that of apostolic times. They resisted from the earliest period of their existence, the dogmas and assumptions of the Romish church; and as they never acknowledged, so they had no occasion for rejecting a religion which had never been theirs; they are, therefore, neither reformers nor Protestants, but they are Christians of the primitive church. They recognise the inspiration of the Scriptures, the Trinity, original sin, and the atonement. The Waldenses are warmly supported by the Liberal party in and out of Parliament, who see that civil and political is inseparable from religious liberty." (Applause.) From Turin we went through Pigneral to La Tour, the chief town of the Valleys. If you will allow me, I will suppose my open hand to be a map of Sardinia. The palm represents the vast luxuriant and perfectly level plain of Piedmont, my fingers represent the Alps, and the spaces between them the valleys of the Vaudois, all converging to La Tour, lying on the opposite side from Turin. La Tour contains about 500 inhabitants. As you enter the town, you meet a very spacious Romish chapel. When I asked the use of so large a house there, I was told that it was intended for the Protestants of the valleys when they should be all converted to Popery. (Laughter.) They might have built it with as much hope of success for Juggernaut of India. Walking out after refreshment from the village inn, the first person we met with was a little peasant girl, but she carried the Bible in her hand. We asked her to read to us, which she at once did, and afterwards explained clearly and correctly what she read and the doctrines it taught. We visited a poor school, managed, though not taught, by M. Appia, one of the professors of the college. We also inspected a first-class school for the instruction of Vaudois girls, admirably conducted by Miss Appia, sister to the professor. They were the children of a Vaudois pastor, who died when they were young. Their mother, a Swiss lady, carried them to Geneva, where they received the best education Geneva could give; but when they attained maturity, such was their enthusiasm for the Church of the Valleys, that they must go, and, in comparative penury, live and labor there. Outside of the town stands the Vaudois College and the houses of the professors. This college was founded by the munificent donation of £5,000 from one anonymous

friend, through Dr. Gilly; and the same person gave £1,500 for the erection of the professors' houses and the new church in La Tour. (Hear, hear.) This college has eight professors and about sixty students, four professors being in the lower and four in the upper department, and is making its salutary influence to be felt, not only through all the valleys and their hundred schools, but through other parts of Piedmont. When there, we had the great gratification for many days of being with Dr. Duff. (Hear, hear.) With him we went through the class-rooms, and were exceedingly pleased with the respectable appearance the students made when he and Dr. Stewart examined them. As we had some days before the Synod met, and were anxious to see the pastors and the people, so far as we could, in their mountain homes, we visited several of the valleys. Through each of them rushes down a snow-fed torrent, and the scenery is often of the most sublime character. In the valley of St. Martin, the most extensive I visited, the pathway is so narrow that two mules, in many places, could not pass each other. I had mounted one with considerable confidence; in a quarter of an hour, I began to climb a stair of rugged rocks, and found myself standing on a ledge 500 feet above the torrent, and when, having, with a sort of shudder, asked my guide if there was much of this, and being answered, This was nothing, a great deal of the way was worse than this, I was glad to dismount and walk many a weary mile. Yet in that walk oft I paused and gazed with wonder and with awe. Standing on some narrow footing, you heard beneath the rock, far down in the deep abyss, the dark river leaping from precipice to precipice; above your head the mountain rises almost like a wall of granite, and yet, far up yonder, where you would suppose none but the chamois or its hunter might venture, you see perched and peeping out, through the dark pines, the little Vaudois church. (Hear, hear.) In front, tower after tower of solid rock, and of God's own building, guards the pass, and you at once perceive how a few—a very few bold men could hold an army in check, and by a well-directed fire, or stones hurled from on high, utterly scatter or destroy them. Often, as I gazed on these scenes, and the images of the past rose up before me, there involuntarily burst from my lips the word of the poet—

“For the strength of the hills we bless thee,
 Our God—our fathers' God:
 Thou hast made thy children mighty
 By the touch of the mountain sod.
 Thou didst fix their ark of refuge
 Where the spoiler's foot ne'er trod:
 For the strength of the hills we bless Thee,
 Our God—our fathers' God.”

(Applause.) I have seen much of the mountain scenery of my own land, of Scotland, of Switzerland, and of the Tyrol; but I never saw any which so astonished and filled my soul with awe as these wild Alpine passes. We pressed up this valley till we stood within near view of the Balsile, the last refuge of the Vaudois when hunted by the armies of France and Sardinia. There our further progress was arrested by a vast avalanche, which some time before had crossed and blocked up the path. Then, and often after, in other parts of the Alps, when I heard the thunder of the falling avalanche, I thought of

the perils and labors of the Vaudois pastors, as they toiled over these mountains in visiting the sick, by day and night, in winter, and followed their people to the highest points to which they drive their cattle and goats in summer, living with them in their temporary chalets, that they may read and pray with them. (Applause.) The houses of these devoted pastors we found clean and neat, with a respectable library, but often very humble. The houses of the people are poor and their food is very coarse, consisting to a large extent of chestnuts—still, while every other part of Italy swarmed with beggars, there are none or very few there. I need not explain why, so long persecuted and hedged up in these mountain gorges, they are poor—very poor. Yet though poor, they wear—as we saw them in the large and crowded church of Dr. Revel, the moderator and the minister, on the Sabbath morn—an air of honest, upright conscious independence, which is very striking, and reminded us strongly of some of our own country congregations in Ulster and in Scotland. A new era since the revolution of '48 had dawned on them. At that time equal rights and a free toleration were granted to them. Two days after, six hundred, with ten pastors, went to Turin to express, with others, gratitude to the king for the free constitution. When they arrived, the crowds shouted, "Long live our brethren of the valleys!" There was to be a vast procession of the citizens and others, and the place of each band in that procession was decided by lot; but as to the Vaudois, it was resolved that they should march at the head of the corporation of the capital—they who arranged the procession sayings, "They have been long enough last; for once, at least, they shall be first," everywhere cries of fraternity and welcome greeted them, handkerchiefs waving from the windows, and bouquets of flowers thrown on them by the fair hands of the ladies of Turin. (Applause.) When the day of the Synod arrived, we were somewhat startled to find the National Guard drawn out, and standing at the church door to present arms, as a mark of honor to the moderator and ministers when they entered the church. What a change since 1841, '2, and '3, when, at the instigation of Charvatz, Bishop of Pigneral, they were again threatened with utter extirpation. In the Synod there were present, I believe, between fifty and sixty members, ministers and elders; and their discussions were characterized by the fearlessness of free born Presbyterians, as they are, and yet by all the kindness and courtesy of men who felt they were brothers in Christ. (Hear, hear.) In this Synod most important questions were debated and decided in the very happiest manner. There were present many anxious friends, as Dr. Duff, Dr. Stewart, of Leghorn, Mr. Hanna, of Florence, Mr. Williamson, a clergyman of the Church of England, and your deputation; and we all felt alike delighted at the results to which the Synod came, and which are now embodied in their constitution. That constitution I now hold in my hand, and after a careful perusal, I have no hesitation in saying it is purely, thoroughly, and entirely Presbyterian. And here permit me to say they have, in standing by these principles and publishing this report, manifested a firmness more tried by kindness of friends of other churches than it was even by persecution. At the same time, it is but due to their devoted and long-tried friend, Dr. Gilly, and to other Episcopalians, that they have discountenanced every attempt made by others to bring

them to that platform, or move them from their own, their ancient, and apostolical government. (Applause.) God is opening a wide door for them in Italy, into which I trust you will help them to enter. In their Synod they received us most kindly, and I now ask for them an Irish welcome. (Applause.) I have great pleasure in introducing M. Meille and M. Pylatte. [Here the whole Assembly stood up amidst enthusiastic applause and greetings.]

THE WALDENSIAN DEPUTATION.

The Rev. M. MEILLE, of Turin, then rose to address the Assembly, and was received with long and loud applause. He spoke in French, and was translated by his Waldensian brother, M. Pylatte, of Nice, who took down the sentences by stenography, and then read off the notes, with great fluency, in English. The Rev. gentleman said—Fathers and brethren in Christ, I have often deplored the sad effects of that pride which has, in the past, caused the confusion of language; and how could I not deplore it? and how could I help especially to deplore it just at this time, when the consequences of that sin prevent me now from receiving from you all that consolation and edification which I doubt not I would have gathered, from what I hear in this place, without understanding it, and from the satisfaction of expressing fairly before you my gratitude? (Applause.) However, thanks to God for it, that what our sin has caused to exist Christ has destroyed; and if I shall not understand your language—if you do not understand mine—still, whenever the name of Christ has been pronounced among you, our hands have been extended one towards another, and we have felt that we were brethren. (Applause.) I must express my deep and sincere thanks and gratitude to you, on the part of the church which has deputed me to you. Let me thank you in the name of our church, and allow me to thank specially, in their name, our beloved brethren, Dr. Denham and Professor Gibson, your deputies to the Valleys, whose Christian address and whose Christian affection moved our hearts, and who not only gave us tokens of your brotherly love, but also in many ways gave us advice and brotherly reproof for certain things, which were cordially received, and which, we trust, under God's blessing, will have been given to good and salutary purpose. (Applause.) It was not the first time that men starting from your Green Isle had visited our valleys. Two hundred years ago, Irishmen, too, had come to us, but it was then with sword and fire; and now it is with love and consolation that we have seen our Irish brethren among us. Charity has done what hatred and bloodthirstiness had once done; it has crossed the sea, accomplished a long journey, and we have witnessed it among us in the persons of your deputies. (Applause.) Our venerable brethren have spoken to you at some length of our painful "past." Allow me, as a means of passing from what they have said to what I have to say of our present condition, to give you an account of a remarkable event. Go back in spirit to the year 1686. 15,000 Waldensians, surprised by the treason of those who ought never to have uttered lies, since they were leaders of the people, were taken prisoners, and shut up within the fortified castles of Piedmont. Three months after, of 15,000, 12,000 had perished. Switzerland, always generous towards those who are persecuted for the gospel, befriended them. It inter-

ferred with other powers in favor of the unfortunate Waldenses; and then those remaining—this *debris* of the Waldenses—could be seen, without clothing, without bread, pale, sick; often dropping by the way some of their number, to die there without help, crossing the Alps, and entering into Switzerland, where for some time they had to wander to reach a place where hospitality was prepared for them; and some of them even wandering so far as Germany. (Applause.) No Vaudois—no Waldensian—remained in the valleys; the enemy had fully triumphed. The light which had been for so many centuries burning there, and was kept burning by God, was extinguished; but the triumph of the enemy was not long. (Applause.) Three years afterwards, 800 of them, having for their leader a faithful minister of the gospel, quitted Switzerland, crossed the Alps of Savoy, through the most difficult and impassable ways, and soon found themselves on the borders of their valleys, but there they were met by an enemy much stronger than themselves. They fell on their knees and called on their God, and a few days after, having triumphantly carried victory against troops so much more numerous than they were, they were again restored to the heritage of their fathers and returned to their ancient home. (Hear, hear, and applause.) The venerable brethren who spoke before me have described to you the wild aspect of those localities. There it was, for the sake of the gospel, that the Waldenses remained not a few days, but a whole year, living in caverns of the earth and defending themselves—800 in number against 25,000 soldiers, who were fighting under the command of the great Marshal of France, Catinat; and they defended themselves, and they were not vanquished, when the Duke of Savoy, acknowledging his error too late, and perceiving that he was in them destroying the best of his subjects, told them—“Be to me as sons, and I will be to you as a father.” (Applause.) One year ago, in the month of August, on that same prairie—in that same field, which had been so many times the field of battle—in view of those very rocks, from the tops of which the Waldenses had defended themselves, 3,000 of their descendants, men, women, and children, came from all the most remote parts of the Waldensian valleys and were gathered, singing. They were under their pure and blue sky singing Christian hymns, giving publicly thanks to God for the deliverance of which they had been the objects, for the mercies granted to their fathers, and exhorting each other to persevere in the faith, and be faithful to the noble example which they received from their sires. (Loud applause.) And this is not the only evidence of the goodness of the Lord toward us which we have received lately. The Lord has caused us, so to speak, to touch with our hands, and to see with our eyes, his faithfulness towards his people. Our fathers had sowed with tears, and we have reaped with songs of triumph. They had been frightened by the noise of cannon—we have been cheered by the joyous noise of Christian hymns. (Applause.) But a more signal favor has been granted to us, for we have been kept in possession of the greatest of blessings—the Word of God—the truth of Christ. He has made us, and he is showing us that he will more and more make of us, in his hands, instruments of blessing, to enlighten and to save the descendants of those who were so long our persecutors. (Hear, hear.) It is a feeling deeply rooted in the heart of every Waldensian that God has not

done all he has done for us in the past, in order merely to secure the existence of the church—of a few thousands in the mountains; but for a much greater purpose—for a missionary purpose, and in order that, in due time, the light might come from the recesses of the mountains and spread far to the country round. (Prolonged applause.) Is it not a thing worthy of remark that there, in Italy, can be shown always a church, with which all the churches in Christendom, who are faithful to the doctrine of Christ, can connect themselves spiritually, as one which has never been corrupted by Popish error? (Long and continued applause.) The Waldensian Church has felt that, and therefore it is that, as soon as possible, it has gone to work; and in entering on its missionary enterprises, it does not threaten to force on the whole of Italy its ecclesiastical forms and institutions. Thank God, the spirit of the Waldensian Church is no sectarian spirit—(applause)—but it is to make known Christ and Christ crucified; and when Christ shall have taken possession of their souls and sanctified the consciences of men, then, under the guidance of the Spirit of God, let them be free to see in the Word of God what form of church they choose to adopt. (Loud applause.) I say these things because the Waldensian Church has been charged with a different disposition. It has been accused of aiming at forcing its name and its form on all converts in Italy; but in answer to this accusation, we can appeal to the act of our last Synod, which has made a declaration which I have repeated. It has solemnly declared that in preaching, in the work of a missionary church, its aim is to call sinners to repentance, and gain souls for Christ; and it does not intend, in any way, to force on any body its ecclesiastical forms; and if they have made that declaration, it is not because they are not perfectly convinced that the Presbyterian form of ecclesiastical government is the best and the most conformed to the Word of God; but the church is above all such dispositions as can be called sectarian, and as an evidence of it, I, M. Meille, who am a Presbyterian, at the bottom of my heart—(applause)—who have been so all my life, and hope to be so till I die—(applause)—I am not afraid of compromising my character, as a Presbyterian, in accepting the kind hospitality proffered to me by the excellent Archbishop of your town. (Loud applause.) Fathers and brethren, it would be sweet to me to be able to speak at some length on missionary work—of the noble field which God has opened before us during a few—four or five—years past; but the merciless clock before me—(laughter)—tells me I am taking time that I ought not to take, being compelled to speak through an interpreter. Therefore I must shorten—(no, no)—let me say to you very briefly what successes have been granted to us. They exceed by far our labors and our faith. It is no work of man, it is God's work. Remember that we are in Piedmont; remember that we are a church whose members till a year ago had no right of citizenship; could own no land out of their own valleys; could not meet in the capital of the country, except under the flag of another nation, whose members were exposed, wherever they could be found giving a tract, a Bible, or saying a few words of the gospel, to be put in a dungeon. Thank God, our labors have not been in vain. A new and large church has been erected in the capital. All countries and all denominations of Christians have contributed to it, and under the protection of the law three services in the Italian language are per-

formed every day. In the morning you might see sixty children and one or two hundred adults, all of them, with one or two exceptions, Roman Catholics by birth, who receive religious instruction in a familiar way; and three, and four, and five, and often six hundred Italians, once Roman Catholics, are listening attentively to the Word of God. Again, in the same place, there is an assembly hardly less numerous, listening to gospel truth almost every evening during the week, while in another place familiar instruction is given in gospel truth to an audience of less mental power. These schools are built in the neighborhood of the church, where 100 children of Roman Catholic parents are receiving Christian instruction in the infants' school, in the boys' school, and in the girls' school. In Genoa, the second city in the kingdom—the city of the *Modonna*—there will be, in a few days, the corner stone laid of a house of worship, and now there is a church already existing ready to enter the house. (Applause.) The new government seem willing to give their approbation to this new church, by giving to it the register of births and marriages and deaths that may occur. (Applause.) Near Genoa many Christians are being gathered around a faithful evangelist. In the Appenines, in the interior of the mountains, where for centuries the gospel has not been heard, a family of forty persons—a family of poor traveling musicians—have preserved the truth. In spite of persecution and vexation of every kind, they have remained firm and steadfast in their faith; they have built to themselves a chapel, they are about also to obtain a private cemetery where they may bury those from amongst themselves who die in Christ. (Applause.) I visited those brethren a year ago. I have taken with them the Lord's supper, and I have never in all my life partaken of the Lord's table in more impressive circumstances. The poor people had been hard at work all day; night came; it was even late. The women had brought the cradles of their children, and left them at the door, for the purpose of having them near, that they might be able to take care of their children. (Hear, hear.) You enter the room, and find that it is the best of all the house that has been devoted to the Lord. On the wall the first thing you see is an alphabet to teach the children to read. All around may be observed passages of Scripture expressive of their faith and hope. The people, though they are not going out of their own house, have dressed themselves as though they were going to church! A most touching particular arises in their having no Christian melodies—no airs adapted to the Christian poetry by which to express their gratitude to God; and they have adopted Christian and English words to the melodies of the old hymns that they used to sing in the Romish Church. (Applause.) If I had time, I would love to speak of other places where the work of evangelization is being carried on—of Nice, where my brother, with another colleague, is preaching the gospel, where the mission is carried on amongst those who speak both French and Italian language. (Hear, hear.) At Pigneral, distinguished by the martyrdom of our fathers, and many other places, churches are being gathered, and houses are now being prepared for them. (Applause.) You are well aware, fathers and brethren, that whenever Satan's kingdom is attacked he endeavors to resist, and often creates disturbances where peace is most needed. You are aware of the fact, that divis-

ions have taken place amongst us, and that, by means of those divisions, Satan has tried to ruin that beautiful work of God that gladdens our hearts. I will not speak to you at any length on this topic; and if I allude to it, it is only to tell you something that will rejoice your hearts—to express to you the hope, the perfect conviction, that before long all divisions will have ceased amongst us, and all will be peace and harmony. (Loud applause.) Receive my thanks, fathers and brethren, for your kindness in supporting me so cordially, and let my last words be a prayer to God that the links formed between the Presbyterian church of Ireland and the Presbyterian church of the Waldensian Valley, may never be broken. (Great applause.) Let us present every day, before the Lord, each of our interests. Between your position and our position there is a striking analogy; your battles are our battles, and your enemies are our enemies. But victory is certain, and under our common Captain, we shall and must vanquish. (Applause.) Let us continue to exchange deputations; let Irish brethren be again amongst us in our Synods, and we, too, we trust, will again see your faces. (Warm applause.) As to myself, I promise you one thing—if it is ever my privilege to come again amongst you, I will come no more ignorant of your language. (Applause.) I will, at any cost, learn it—I will, at any cost, acquire it, in order to be able to say to you what I have in my heart, and to avoid the pain of not being understood. Your persons, your churches, your walks, are dear to us, and on your persons and on your churches we call for the blessing of the Lord. (Loud and long continued applause.)

Monsieur PYLATTE, the second member of the deputation, then rose, and was received with applause. Silence having been restored, he spoke to the following effect: Fathers and brethren, I must beg your pardon for being so physically defective, after introducing our venerable brother to you. I feel as if having introduced my dear friend who has addressed you, I had done my task; and I feel that there is no need to do any thing more to excite your interests, to warm your hearts, or to secure your support to any undertaking of ours. It may appear to your meeting, and I am persuaded that my address is needless, and it is with some hesitation I have arisen to speak. Yet if not for the benefit of the church—if not for your own benefit, at least for my own gratification—will be these few words uttered. (Applause.) You have put us in a difficult position amongst your brethren. Your welcome has been so hearty, your love so manifest, that I cannot give utterance to our thanks. You have filled our souls with emotion and gratitude, and we cannot think or put our thoughts together with much accuracy or order; for when the heart is so deeply moved—moved as ours are now—how could we meditate or set our thoughts in an orderly manner before you? But the heart must answer, and certain it is, that if the affection propagate when it is once lodged in Christian hearts, we will inspire our brethren in the valleys, and all the other valleys—(hear, hear)—for now we are spreading out to all those whom we know in the valleys as disciples of Jesus Christ, with the love that has been extended to us; and they will remember the name of the Presbyterian church in Ireland as the sister church of the living and the ancient church of the Lord. (Applause.) Brethren, there is one feeling, one sentiment, that has been several

times uttered, with regard to which I want to express my thought. I want to impress on the mind of every one who takes an interest in the evangelization of the world, that the Waldensian Church is, and must be, and will be a missionary church. (Applause.) We are nothing if we are not a missionary church. (Renewed applause.) Like the streams on the top of our mountains, that water the magnificent plains of Italy, if we do not quit our fountains, and spread ourselves like them, refreshing, and blessing, and——(The remainder of the sentence became inaudible amid the rising applause of the audience.) We must be a missionary church; we must be more and more Italianised; we must have Italy prepared for the present and for the future; and our schools and our theological colleges must be established, and other means of instruction for the thousands of Roman Catholic converts, that we may be able to meet the necessities of the day. Already, even the Sardinian States are open to us, and we can come to within the boundary of those lands, and from across the imaginary frontier we can speak the truth. (Applause.) If we can be heard within the enemy's camp without running any risk from its sharpest sentry, a great deal can be done to promote the gospel. Even those lands that legally and materially are shut to the gospel, are morally and spiritually open; for, wherever there are parties who long for the truth—who doubt the truth of the religion they have been compelled to embrace—wherever there are consciences burdened with sin—where there are feelings of doubt and distraction, there is a door which the gospel has opened—there is the beginning of the triumph of Christ. My friends, the great enemy in Italy has two armies—the first body of honored soldiers are the priests, and the second are the infidels. If we had overthrown the priestly power of Rome, we might think we had done a great thing, but infidelity is growing fast and strong in Italy, and so also is the enemy. Man will always, when not instructed by the Bible, received in the spirit of true Christianity, appear like the drunken man of whom Luther speaks, oscillating from side to side, to the right and left, and never steady—the result of believing too much, or from not believing enough; rejecting truth with superstition, or admitting superstition without truth. Such is the state of Italy; and when the people visit us, and see our pure and simple worship—no priestly power assumed amongst us—no tyranny and superstition—that we serve God for the glory of God and the salvation of man—they are moved, they listen, and they discover that there exists a real piety of the heart that is corroborated by reason—a religion that can be believed and embraced by the simplest child and the highest philosopher. (Applause.) We want to go on with the work God has set before us in bringing to the Roman Catholics and the more pitiable infidels the truth as it is in Jesus. We want the means to carry on this glorious conflict. We require your assistance; we want your action, and I trust we shall have it. (Loud applause.)

Professor Gisson said that he had some difficulty in addressing the house, after the deeply moving statements they had just heard; but it would be acknowledged by all that some response should be made to the noble utterances of their Waldensian brethren—hear—and, as a member of the deputation appointed to visit them, he might be allowed to trespass, for a little, on the indulgence of the Assembly.

He rose to move the following resolutions—"That the report be received and the committee re-appointed, and that they be instructed to prepare and forward suitable replies to the letters from the Associate Reformed Synod of New York, and the General Associate Reformed Presbyterian Synod of the West in the United States of America. That this Assembly hail, with the most cordial satisfaction, the appearance of two ministers from the Waldensian Synod at this meeting—that we have listened with the deepest interest to the statements of the Waldensian deputation—that we deem ourselves singularly honored by a visit from the representatives of a church which traces back its evangelism to the days of the apostles, and request our Moderator to return the brethren our warmest thanks for their presence on this occasion, and for the very interesting information which they have now communicated. That this Assembly commends the claims of the Waldensian Church to the liberality of all its congregations, and that a committee, consisting of the Rev. Dr. Denham, Professor Gibson, and the ministers and elders of Dublin, Belfast, and Derry, be now appointed to make such arrangements as may be considered most effective for raising funds to assist the Waldensian Synod in its evangelical operations." In the appearance of the brethren of the deputation, which had, in the good Providence of God, come among them, they had abundant evidence, and that of the most pleasing character, that the Waldensian Church belonged not to the past merely, but to the present, and that it was at this very hour putting forth strength for other special conquests. It was of great importance that they should form a correct estimate of the position of this ancient and honored church. They had been accustomed to think of the Vaudois as a valiant and martyr race, who, having held up the torch of truth for centuries during the dark ages, and resisting unto blood, striving against sin, merged both their testimony and existence in the Churches of the Reformation, rather than as a living church, still testifying to the truth and having a noble mission to fulfil. What they had just witnessed and heard was calculated to dissipate this illusion, and to give a practical direction to that feeling of interest which might otherwise degenerate into a vague traditional sentimentalism. It was most gratifying to know that there was still not only an evangelical, but an evangelistic church in Piedmont—a community of faithful men, which, although nurtured in a sterile soil, compressed within narrow boundaries and amid Alpine snows, still preserved within it, in indestructible vitality, that "salt of the earth" wherewith the kingdoms of the Reformation had been salted, and with which, so far as man could judge, it seemed to be the purpose of Him who is wonderful in counsel and excellent in working that benighted France and Italy should in due time be purified. It could not but be peculiarly gratifying to the Assembly to learn that, in ecclesiastical constitution and government, the Vadois Church was identical with its own, and that, amid circumstances calculated in no ordinary degree to test its adherence to the polity of the New Testament Church, it had preserved inviolate its attachment to the simplicity of Presbyterianism. It was the privilege of Dr. Denham and himself to assure their brethren of the Vaudois that the Irish Presbyterian Church had proved the efficiency of that system as adapted not only to the ordinary routine of ecclesiastical administration, but to the purification of the church

from heresy, and to the propagation of the gospel even to the ends of the earth. Efforts had, indeed, been made, and might be attempted again, to introduce into our constitution the elements of a more ambitious polity, but there was no cause for apprehension that the descendants of the men who foiled the triple tyrant would ever prove unworthy of their illustrious lineage as the Lord's freemen. And here he might be permitted to refer to the published declaration of the evangelical Episcopal minister, who had himself visited this ancient church, and who thus entered his strenuous protest against all efforts that might be made to alter in any way their constitution, government, or mode of worship. "I cannot," said the excellent Mr. Drummond, of Edinburgh, "conceive of any project more likely to check the progress of evangelism in Italy—I know and rejoice in the assurance that the ministers and laity of the Vaudois Church have hitherto formally resisted all such efforts to alter or remodel their church, though, in doing so, they have had to exercise an amount of self-denial, as regards the feelings of the heart, which can hardly be conceived, except by personal observation; and if my voice could reach my beloved brethren in the Valleys, I would implore them, as they value that church which is theirs by inheritance, alike honored by God and afflicted by man—as they value the great commission they have for Italy—to stand firm as a rock, and to set their faces as a flint against any attempt, from any church or for any purpose, to merge their distinctiveness in some one or other of the great sections of evangelical Presbyterians. I am myself firmly attached to the church to which I belong, not with a love which is blind to her defects, but which is all the more true, because I am fully sensible of them, and long to see them removed; but I can from my heart say that the day would indeed be a dark day to me, in which I heard that the Church of the Vaudois had become assimilated to that of England." It would be ungenerous to take advantage of this noble declaration for any sectarian purpose—(hear)—but it was greatly to be desired that the fine Catholic spirit which it breathed were shared by all who boasted of their connection with the Protestant Reformation, and it was greatly to be desired that the faithful of every name should be found resolving, amid their distinctive differences, to maintain inviolate the unity of the body of Christ, instead of rending it by interminable controversies and angry words. (Hear.) He had nothing to add to what had been reported by his friend and brother on the deputation, respecting the Vaudois Synod, except that they had resolved to hold their meetings annually instead of every three years, thus adopting to the full the usage of the Presbyterian church, and that they had agreed to extend the basis of the Table, by resolving that in future a professor should be eligible to its membership. (Hear, and laughter.) As for the land of the Vaudois, it was, in the language of the Bible, "a good land—a land of brooks, of water, of fountains and depths, that spring out of the valleys and hills—a land of wheat and barley, of vines and fig trees, and pomegranates—a land of oil, olive, and honey." It had, indeed, its sterility as well as its grandeur, and it could not but be felt, in traversing it, that there was something more fitted in its more savage aspects to engender manly intrepidity and love of freedom—that it was elevating to the spirit to contemplate the awful forms of the everlasting hills, and that sweeter

far than any sounds of earth-born melody was the roar of the cataract, the organ swell of the winds as they swept through the mountain gorges, or the thunder-peal that burst at times amid the silence of its solitudes, making the Alpine fastnesses to tremble. (Cheers.) Educated amid such scenes of grandeur and sublimity, and nerved by the indomitable love of sacred truth, well might the dwellers in these wilds exclaim, as they looked around, and then looked upward to that power which had been their defence—

“We are watchers of a beacon
Whose light shall never die,
We are guardians of an altar
’Mid the silence of the sky;
For the shadow of thy presence
Round our camp and rock outspread;
For the stern defiles of battle
Bearing record of our dead;
For the snows, and for the torrents,
For the free heart’s burial sod,
For the strength of our hills we bless thee,
Our God, our fathers’ God.”

(Cheers.) Professor Gibson continued—You sent us, Moderator, to visit the land of the Alpine Israel, and we have discharged our mission. We have stood under the shadow of Casteluzze, memorable for the slaughter of the innocents, precipitated from its summit to the plain below, and again reaching out its strong arms to receive the persecuted children of the Valleys, when the armies of France and Savoy raged around its base. We have climbed the heights that overlooked the Vale of Rosa, where, under the heroic Javanel, and intrepid band resisted unto blood the myrmidons of Rome, and gained a nobler victory than that either of Thermopylæ or Marathon. We have penetrated to the Pra de Torre, far up amid the dark gorges and shining dells of Angrogna, where was the school of the prophets, to which were gathered students from Calabria and Bohemia, and whence were sent forth ministers and missionaries of the Cross, not only into the surrounding district, but into France, and Germany, and Britain. We have explored the Val St. Martin, and stood in admiration before the Balzille, the last and crowning scene of Vaudois triumph, where for long months the intrepid Arnaud, with his handful of adherents, kept at bay the steel-clad warriors of France, till the alliance between that country and Sardinia was broken, and the persecuted remnant were at length encompassed with songs of deliverance. We have entered the dwellings of the pastors, and witnessed how, in the midst of their deep poverty, they have learned to endure hardness, and to be happy and contented in their Master’s service. We have waited on their ministrations, and mingled in their supplications and songs of praise; and we have witnessed the goodly order of their synodical assemblies, and been refreshed by their fraternal unity and concord. We have traversed, too, to a considerable extent, that land of art, and literature, and song, where, in the providence of God, the Vaudois have been called to prosecute their noble mission. We have looked upon its artistic riches, and hung in rapture over its accumulated treasures of many generations. We have contemplated, also, as we had opportunity, the effect upon its votaries of the dominant faith in Italy. We

have witnessed its imposing ritual, its priestly parade and ceremony, its flashing censers, its glittering shrines and altars, its sculptured and pictorial splendors, while the ear has been regaled by its clerical symphonies, as they floated along the aisles of its proud cathedrals. We have looked, too, on its processions, as, with all the superadded pomp of civil and military array, they moved with solemn pace along the streets of renowned cities, and drew forth, in holiday attire, the admiring regards of attendant thousands; and we have witnessed a spectacle more imposing still—we have seen the head of the church himself, the Vicegerent of the Almighty, as he claims to be, borne in high state over the heads of his prostrate vassals, and seated on his throne before the altar, where, after receiving more than kingly honors, he has descended to adore the consecrated host, while all the dignitaries in his train, with Swiss and Roman Guards, and the assembled audience, were bowing down together in lowliest adoration. From Turin in the North, to Rome and Naples in the South, and in the intermediate cities, we have traced the characteristic features of the system. We have had a sample, as it were, of all the cherished arts it loves to conjure with; but we have looked around and found that, notwithstanding these appliances, the Italy of the Popes still sits in the dust, one of the most degraded of the nations; her industry paralyzed, her agriculture a reproach, her liberty of thought arrested, the capital of the country locked up in idols of gold and silver, wood and stone; her dearest interests sacrificed upon the altar of a gigantic spoliating despotism. (Hear, hear.) But is there, after all, no hope? Must Italy still wear the chains of darkness? Is there no gleam of light from any quarter that can irradiate the gloom of this unhappy land? Yes; from the North there begins to break forth that *lux in tenebris* which, since apostolic times, has shed over the plains of Piedmont the light of an undying radiance. For centuries it was confined to its native mountain home; but since the period when Sardinia first rejoiced in a free constitution, Sardinia, now allied with Britain in a righteous struggle—(hear)—that light has begun to break forth with something of its primeval lustre, and to gladden the hearts of all true lovers of Italian freedom. While France and Austria are, in a great measure, prostrate under the sway of the Papal Powers, this brave little State is shaking off the ignoble bondage; and while every other Italian kingdom lies crouching at the feet of the old oppressor, her sons have risen up against him in the erect and independent attitude of freemen. (Hear, hear.) As if to repair the cruel wrongs inflicted by the house of Savoy upon the confessor of former times, she has practically emancipated their descendants, and your deputation had an opportunity of witnessing, in the very chamber of her deputies, the unequivocal indications of her resistance to those orders, falsely styled religious, which have so long sate as an incubus upon the national prosperity. In what light, then, are we to regard these movements, but as the knocking off of the chains that have for ages fettered the truth in Northern Italy, and setting it free to prosecute its glorious mission? To use a figure, suggested by the natural aspect of the territory of the Vaudois, is it not as though, after the long night of winter, the snows that had accumulated on these upper ranges had been visited with a genial sunshine, and had already begun to flow down over all the adjacent regions, carrying with

them in their course a tide of blessing? It is apparent that a new era at length is opening on the witnesses of the Alpine Israel. Oppressed and groaning under an intolerable yoke, their native land has need of them; and will she not hail the testimony with the more alacrity, that she can receive that which can alone supply her longing at the hands of her own citizens and sons, and from a church whose lineage is to be traced not to the Reformation, but to apostolic times? Can we fail, then, to recognize the finger of Providence, pointing to this renovated Waldensian Church as the very instrument which He has prepared and preserved through centuries of trial and suffering, to be diligently, faithfully, and effectually used at such a crisis in Italy as the present, when the stone is being rolled away which so long held her in the grave of a deadly superstition, and it needs but the sweet voice of the gospel of peace to be heard "to loose her and let her go." Will not the Italian Roman Catholic, in his twilight of spiritual illumination, when the gigantic and still awful system of his native land begins to be tested, and his eyes dare to scan its hoar antiquity, learn to gain heart and courage to go on—when he looks Northwards to the storm-clad mountains and bright valleys of the Alps, and finds a church there, which, before the Reformation, through it, and after it, claimed, and still claims, to be apostolic, not by virtue of a transmitted hierarchy—not by the strong arguments of fire and sword—not by the legerdemain of closing the Bible by means of opening tradition—but because it held, and still holds, all apostolic doctrine, government, and practice—the faith which the primitive apostles preached, in which they walked, and for which they died? (Applause.) With such a church in Italy, with every thing which can be conceived in such a cause favorable for its great work, can we refuse to see in it a great door and effectual by which we ought to enter in, and help our brethren who are struggling and groping their way out of the darkness of error into the light of truth? Let us encourage and sustain our sister of the Alps in this the hour of her revived strength and enlarged opportunity. Let us ever bear her on our hearts as the faithful and solitary watcher, amid surrounding gloom and tempest, of that beacon light which should never die. (Hear, hear.) On the bright roll of her benefactors there stand the names of some of the most illustrious of potentates—Cromwell, Napoleon, William of Orange, and Alexander of Russia. The Church of England, although her polity is in so many points antagonistic to theirs, has generously and largely ministered to their necessities, while, as the leaders in the work of mercy in our own day, the names of Gilly and Beckworth are entitled to be held in grateful and most effectual remembrance. (Applause.) Our brethren in Holland have, for many years, made an annual collection for their benefit, chiefly for the maintenance of their schools; while the churches in America have, with characteristic generosity, begun to lend their timely aid. Russia and Prussia have contributed to build their hospital. Through the sympathy of our admirable friend, Dr. Stewart, of Leghorn, the sympathy of Scottish Christians has been enlisted on their behalf; and the "Scottish Library" for the use of pastors, forms one of the most interesting features of the Waldensian College at La Tour. (Hear, hear.) But, with the exception of an occasional small donation, the Presbyterian Church of Ireland has, as yet, done nothing for this

people, to whom all Christendom stands indebted for their noble testimony to the truth. The time has at length come when, in the Providence of God, we have been led to exchange with them tokens of fraternal regard. It is a wondrous cycle that the wheel of Providence performs, reviving, at periodic intervals, the memory of the almost forgotten past. Two hundred years ago this very month of July, an appeal, which addresses the tenderest sensibilities of every Christian heart in Europe, is borne to England; to England, ever the abode of liberty and truth. Though the kings of France, Sweden and Denmark, the United Provinces, the Swiss Cantons, the Duke of Wurtemberg and other potentates remonstrate, it is the voice of England that alone strikes terror into the hearts of the relentless persecutor of Savoy. (Applause.) It is a giant hand that then grasps the British sceptre, and the strong heart of him who wields it is overcome to tears. It is Oliver Cromwell—(hear, and cheers)—who, as Thomas Carlyle has it, has arisen, with eternal gospel in one hand and temporal sword in the other, to evoke the spirit of high England, to do battle for the down-trodden of the earth. (Cheers.) The policy of the Protector is symbolized by a few expressive watchwords—peace at home, Protestantism abroad, defiance to Antichrist—(applause)—protection to the persecuted and oppressed. He remonstrates with the persecuting tyrant, calls to his aid John Milton, his Latin secretary, despatches Sir Samuel Moreland as envoy to the Court of Turin, and sends a civil message a little farther South, to the effect that, unless the persecution cease, his fleet in the Mediterranean shall visit Civita Vecchia, and the voice of his cannon be heard at Rome. (Applause.) Nay, more, he contributes to the cause of the poor Vaudois exiles £2,000 from his own private purse, and issues an order that a collection should be taken up on their behalf throughout the United Kingdom. The order comes across the Irish Channel, and, under the sanction of civic authorities of this very metropolis, a contribution is made in Dublin, which amounts to the sum of £1,000. (Applause.) In the course of Divine Providence, the appeal again is made, under no imperial authority, but in the name of the Presbyterian Church and its great Head; and it comes with such solemnity and emphasis that it is impossible but to see in it the wondrous workings of Him who reigns over the affairs of men. As the Assembly's deputation to the Vaudois, we were instructed to assure them that, should any of their brethren visit us, they would carry with them "substantial tokens" of our sympathy and brotherly regard. I am happy to state that a number of these tokens have already presented themselves, and that, while the brethren have been addressing the house, a commencement of a subscription has been made by a few friends of the Presbyterian Church in Dublin, which realizes £100. (Hear, hear.) This beginning must, of course, be followed up, and the result, it is to be hoped, will not be altogether unworthy of the object or of this church. Members of other religious communities will, doubtless, join in the effort, and we trust that something will be done which will greatly encourage and aid our brethren in the evangelization of their native land. For myself, I shall be in readiness to proceed in company with those honored brethren to such places in the North as may be ready to receive us, in the course of the next few weeks, and I have no doubt the Assembly will say to the movement, "Go on and prosper."

[Hear, hear.] Let me only add, in conclusion, that the brethren who are now before us stand before us as undying witnesses that the word of their testimony and of ours is imperishable; that the cavils of the infidel, the hostility of power, the fury of the multitude, the terrors of the dungeon, and the agonies of martyrdom, when arrayed against the truth, are but as waves that idly fret against the deeply imbedded rocks of ocean; that the testimony of the true witnesses is indestructible, even as those Alps of theirs, that know no decline from their old pre-eminence, nor stoop from their golden thrones in the circle of the horizon. [Applause.] With such a history behind them—with such a band of able and faithful brethren, of whom we have just had a specimen, and with such advantageous openings before them at the present hour—it is impossible to repress the conviction that they have yet, as a community, a noble race to run. Let us encourage them in the prosecution of their arduous mission. Let us rejoice in anticipating the advent of the day when they shall be seen descending over all the plains of Piedmont, and going up to the mountains of Savoy, sending wide and far the light that is in them, until it shall break in glad effulgence upon the darkness of the Imperial City itself, and the ill-omened birds of night that nestle under its shadow shall stretch their wings and flee away. Then may the Vaudois Church, rejoicing like the eagle in her second youth, take up the song of Heaven, and say, “Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of his brethren is cast down which accused them before our God day and night; and they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.” [Great applause.]

Dr. KIRKPATRICK seconded the motion, observing that it was he who had proposed, at last Assembly, that a deputation should be sent to the Church of the Vaudois, and that he rejoiced to find that the result had realized his utmost expectations; and he thought that the Assembly was greatly indebted to Dr. Denham and Professor Gibson, for the zeal, ability, and success with which they had executed the important trust committed to their charge. [Hear, hear.] He had risen merely to say for himself, for his brother ministers in Dublin, and for their people, that they gave their brethren from the valleys a heartfelt welcome; they thanked them for the intelligence they had conveyed to them, they recognized the purity of their creed, the scriptural form of their church government, their noble testimony for the truth of the gospel, and the irresistible claims which they possessed on the sympathy and support of Irish Presbyterians. He had no doubt that these claims would be appreciated by their fellow-Christians of every name; for, although it would be an idle affectation to deny the vast importance which he attached to the historic testimony which the constitution of the Vaudois Church gave to our Presbyterian polity, yet he felt it would be below the dignity of this occasion to make the visit of their brethren from the Valleys subservient to any mere denominational purposes. [Hear, hear, and applause.] It should tend rather to bind Protestantism of every name more closely together when they looked on those representatives of that ancient and noble cloud of witnesses who, for the love of the truth and for the joy set before them, contended unto death, and overcome by the blood of

the Lamb and by the word of their testimony. [Applause.] The presence of these Waldensians ought to bind us all more closely together in our hatred of that evil system, whose course had been for so many years marked by the blood of the saints and of the martyrs of Jesus. [Hear, hear.] The history of the Church of the Vaudois taught us what we had reason to expect, should Rome ever succeed in re-establishing her ascendancy in these lands. It had been usual, so often as reference had been made by the opponents of the church to its fearful deeds in days gone by—such as its crusades against the Waldenses and the Albigenses, the horrors of the Inquisition in Italy and Spain, the exterminating war carried on against the Protestants of Holland, the massacre of St. Bartholomew, the atrocities of the Irish rebellion—it had been usual for Romanists and liberal Protestants to deprecate all these allusions as ungracious and unjust, alleging that these things were done when toleration was not understood; that we were now in the 19th century; that such scenes of violence and bloodshed could never be witnessed again; but the events which were every day taking place in this 19th century sufficiently exposed the futility and folly of these liberal imaginations. [Hear, hear.] The imprisonment of the Madias, the banishment of hundreds from the island of Madeira for the reading of the Bible, the occupation of Tahiti by the French, the Bible-burning, the whipping, the altar denunciations in our own country—all these things, taking place in our own day, before our eyes, testified that Rome had not changed. [Hear, hear.] She could not change. She felt herself bound by her system to destroy, if she could not convert, heretics. The presence of these, honored brethren, should inculcate on evangelical Protestants of every name the necessity of being more closely bound by the ties of mutual confidence and brotherly co-operation; for let them be assured that whatever differences raised any one of the Protestant churches in this country to a real or fancied elevation above the others, Rome regarded them all alike—[hear]—and if she regained her ancient ascendancy, she would try to crush them all alike. He confessed that it was sometimes difficult to avoid giving away to despondency or alarm, when, on the one hand, he observed the coldness, the indifference, the jealousies, the strifes, and divisions of Protestants, and when, on the other hand, he marked the vigilance, the promptitude, the decision of purpose, the sleepless energy, the combined and skilful actions of Romanists; but the history of the Waldensian Church testified that God could educe good from evil. He saw all things, He knew all things, He could do all things; he would defend His truth, He would fulfil His promises, He would accomplish His purposes; and amidst all the dangers and distresses of the church, the hearts of His people could rest in hope that His kingdom should prosper, and pervade the whole earth. [Applause.] Dr. K. went on to say that he and his friends in Dublin would do what they could to aid their brethren from Piedmont in the collection of funds to enable them to spread the gospel in Italy. All Italy seemed now to be full of the spirit of restlessness and of change. It was in the condition of its own celebrated mountain, Vesuvius, before the volcano burst and blazed forth. It was giving omens of coming convulsions. They should make haste to send them the gospel of peace; they should help the Waldenses to take a noble revenge on the descendants of their enemies, and perse-

cutors, and oppressors, by returning the message of salvation for the faggot and the sword. Dr. K. concluded by expressing his confidence that the people of Dublin would come forward liberally to aid the Church of the Vaudois in their evangelical operations.

The CLERK read the resolution, which was at once carried by acclamation.

The MODERATOR then addressed the members of the deputation in the following terms: My dear brethren, I feel the highest gratification in being privileged to be the instrument of conveying to you the mind and heart of this Assembly—their thankfulness and gratitude for this valued visit. We hail you with the greatest satisfaction as the representatives of the Church of the Valleys. We hail you as the living, continuous branch of the true and pure New Testament vine, which the Lord planted and extended by His apostles, watered by the evangelists, and to which He gives increase and life by His Holy Spirit. [Applause.] We look upon you as the representatives of that ancient yet visible church—the bush burning and not consumed. [Applause.] We hail you as such, and rejoice in your presence. Our hearts are enlarged and gratified by this visit. I need not enter into any explanation of the reasons why we so hail you—they have been fully detailed. We receive you not as the representatives of a Reformed church, but as the representatives of the continuous, living, permanent Church of Christ—[applause]—the church which still retains the faith of old—fed and nourished by the pure milk of the Word, and which has never sucked the wolf of Rome. [Applause for some minutes.] We pray that the Lord may keep you steadfast in prosperity as you have been faithful in adversity, and that you may continue faithful witnesses for the true gospel, in its doctrine, in its discipline, in its purity, and in its polity, until Babylon be fallen and the kingdoms of this world become the kingdom of our Lord and of His Christ. In the name of my brethren I give you the right hand of fellowship—(applause)—[here the Moderator shook hands with the deputation in the heartiest manner]—as a symbolic expression of the union of the heart of this Assembly with the Church of the Valleys, earnestly trusting that that union may be perpetual till we meet in glory. [Great applause.]

A DIFFICULTY.

MIDWAY, Ky., August 27, 1855.

ALEX. CAMPBELL—*Dear and Venerable Brother:* I have wished, for several years, to write you touching a matter that has given me much trouble, and of which I have not been able to find a satisfactory solution. The circumstance immediately to be considered, has caused me many unhappy hours, and darkly shaded a large portion of my religious life. I ask, then, your own answer to this question: How is it that the Baptist, Methodist, and Presbyterian ministers *generally*,

of this State, charge you—charge us as a religious denomination—with holding and teaching “*the doctrine of baptismal regeneration*”? But a few weeks since I heard a professor in one of our colleges [C—r] make this charge from the pulpit of Dr. Y., and in the presence of that justly esteemed and distinguished gentleman. The learned professor made his declaration as coolly and deliberately as though it were a settled point, by no means longer questionable.

Allow me to give you my own personal *experience* of the difficulty, that, if possible, you may consider it from my stand-point.

I became a member of the church in the autumn of 1830, at a time when the controversy about the antecedents, accompaniments, and consequents of baptism, was at its highest—most intense stage. On the day of my baptism, you, yourself, preached on the “new birth”—“except a man be born of water and the Spirit, he cannot enter into the kingdom of God.” I was then a lad of near nineteen—had known the Assembly’s Shorter Catechism from early childhood—had read somewhat about religion in the various books of poetry and prose that had fallen in my way—had, I may say, *studied* Wesley’s Notes on the New Testament. I was, probably, as well prepared as a majority of country lads ever are, to understand your discourses. On the morning of the day of my conversion, I was opposed to what I supposed to be your views of religion, and took my place in the congregation *prepared for objection*. The notions I obtained from your long and earnest lecture, and from your exhortations, were these—That a sinner who believed in the Lord Jesus with all his heart, and who was willing, in penitence and with a full purpose of reformation, to confess him before men, was a “fit subject of baptism;” and that immersion, with these antecedents, was the birth of water, the antecedents themselves, the change of heart, being the work of the Holy Spirit, wrought through the gospel of salvation; that an individual thus changed and immersed, was “born of water and the Spirit.” The whole discourse is yet fresh in my memory. Well may it be! for then, for the first time in my life, did I come to understand that the gospel could be *obeyed*—that a poor sinner mig^{ht} (*was allowed to*) confess the Lord Jesus with his mouth, and be immersed in his dear name, for the remission of past sins, and thus find rest to his soul. I cannot recall the events of that period without tears of gratitude to our infinite Redeemer. Perplexed with “the decrees” profoundly mystified with the whole affair of salvation—having several times worn out my patience in “seeking religion,” I had well nigh abandoned myself doggedly to a sort of home-made sceptical universalism. Ah, the dear old gospel concerning the meek One, who loved us through infinite sorrows, how did it snatch me as a brand from the

burning! What joy to be alone then in the grand old woods, amid falling leaves, with a little Testament in hand; and with what wrapt wonder and delight did I read, again and again, and still again, the last chapter of Luke, the 2d of Acts, and the 15th of 1 Corinthians! But I am getting far from my subject.

Since the period referred to, I have read nearly all you have published—have heard you preach many times: I have read extensively in all the Reformation periodicals—have heard our preachers of five States—preachers, learned and unlearned, old and young, black and white: I have conversed with thousands of our brethren, in cabins, in the high-way, in the meeting-house, and yet in all this reading, I have not found the sentence or paragraph which affirms the doctrine of “baptismal regeneration;” in all this free intercourse with my brethren, extending now through a period of twenty-five years, I have never found *one* who held views of baptism even remotely akin to the aforesaid doctrine.

Again: The Harbinger, and, indeed, all our periodicals, have, without exception, for a full quarter of a century, denied the justness of the charge under consideration; and our preachers throughout all the land, have testified loudly, repeatedly, *unitedly*, that the charge is untrue and injurious. Put these things and that *other thing* together, and you see my perplexity.

Not long ago, being in company with one of the most beloved and most lovable men in our State—one who was destined for the Presbyterian pulpit, and who earnestly endeavored, with many prayers and tears, to meet the wishes of his friends, but could not, and who now preaches the old gospel—I stated the case to him. “I have,” said he, “thought much about it, and have come to the conclusion, from all the facts in the case, that they deliberately, wilfully, and knowingly ——.” This amiable and conscientious man uttered this in a loud whisper, but with terrible emphasis. But can this be so? Or is it not possible that these ministers have overlooked all our earnest denials and numerous explanations. Is there, *to them*, any ambiguity in your present position, or in any propositions published by you years ago, in regard to regeneration? I most respectfully ask your attention to the subject. Can you explain this conduct of our fellow-laborers, so as to feel that they are guiltless of a wilful and persistent violation of the ninth commandment?

An analysis of my own feelings of consciousness, in regard to truth, gives this result. 1. Falsehood—prevarication, partial statements, any wilful misrepresentation of fact—is opposed to good taste simply. It is foul and ugly. To be guilty of it, is as if one should

hang a cage of unclean birds in his dining room, or build a sty under his parlor window. The esthetic sensibility is shocked by it.

2. To state a falsehood is *unmanly*, ungallant, cowardly, sneaking, mean. One guilty of lying, must feel his manhood let down. All this, if no person in the universe knew of the guilt but the perpetrator himself.

3. How can a man look his fellows in the face, after they shall have detected him in falsehood? It appears to me that the blush of shame would never thereafter leave the face of the fallen one. Nor can I conceive how any number of men could keep themselves in countenance, by tacitly agreeing to propagate an untruth. They could not look each other in *the eye* while speaking of their doings. All the foregoing, even allowing that there is no God, no hereafter, no "second death."

4. But when we think of spiritual growth, of soul-culture, of godliness, of the beauty of holiness, of Him who is "the way, the truth, and the life;" when we consider attentively the very numerous passages in the Volume, that speak of lying, liars, and their destiny, how can we suppose it *possible* for one who believes that Volume, and is seeking the heaven of which it speaks, to utter an untruth! Especially, how can one who is a professed teacher of that religion whose Author died for the truth, ever intentionally depart from it? It does seem to me, that the man who should utter, concerning his neighbor, what he knew to be false, would at once *cease to pray* unto God, to read the Bible, or to look for the grace of our Lord Jesus Christ unto eternal life, until he had retraced his statement. *The unchangeable laws of spiritual life* would so determine.

5. I should have named, farther back, the sentiment of pity, as a bar to falsehood—a sentiment springing from a sense of our common errors and misfortunes—our orphanage in this world. O let me ever speak the truth concerning "my poor earth-born companion and fellow-mortal." Let me not add to his sorrows, already heavy enough, by bearing false witness against him.

I did not purpose to write so much, but I do not write you often, and may, therefore, be forgiven.

Fraternally yours,

L. L. PINKERTON.

P. S.—Bro. Pratt, now, and for some years past, pastor of the Baptist church in Lexington, in a late number of the *Western Recorder*, charges, in effect, that we deny the doctrine of "Justification by faith, *without the deeds of the law*;" and that in our teachings concerning faith, no account is taken of *the heart*. I do not profess to give Bro. Pratt's words, but he will allow that I truly represent him. Curious that, to say the least of it; to me, *wholly unaccountable*.

REPLY TO BROTHER PINKERTON.

DEAR BROTHER PINKERTON—I thank you for your letter of the 27th ult.; and while I regret the occasion of it, I think the publication of it may do good, and can do no harm. The charge made, is the last resort of mortified pride or disappointed vanity. There must be some pretext for opposition to a cause which has triumphantly fought its way into the esteem and affection of many myriads of the most enlightened and gifted minds of the living generation, and is now permeating large masses of the most promising young men, just entering the arena of actual conflict with every form of canonized error cherished in the sectarian schools of distracted Christendom. This mystified theme of a nondescript regeneration, is the last refuge of conscious inability to meet the real issue of *the Bible versus sectarianism*. It is, too, to an enlightened mind, perfectly suicidal. *Can any man preach baptismal regeneration who demands faith and repentance antecedent to baptism!!!* According to sterling orthodoxy, no one can believe or repent without regeneration. Baptismal regeneration, therefore, wholly belongs to Pedobaptists. Baptists of every creed, in the very act of requiring faith and repentance as antecedents to baptism, oppose and denounce Roman, Grecian, and Church of England baptismal regeneration. Of all the trickery and legerdmain of the opponents of our cause, this caps the climax, and will be the consummation of the shame of our antagonists, within or without the orthodox Baptist communities. I know what I affirm when I say, that no one who teaches that baptism is “*the washing of regeneration*,” can possibly believe that baptism is *regeneration* itself. Is the *washing* of an infant its *birth*!!

We could prove that Paul was a Calvinist, an Arminian, a Unitarian, or a Trinitarian, just as we please, only allow us to reason and to quote Scripture after the example of many Regular Baptists, Regular Calvinists, and Regular Arminians, in their assaults against us. We profess, too, to know about as much of their tenets as they do themselves. We must quote some of Saint Paul’s vain boastings, some of these days, at least for the sake of some of our orthodox Baptists “down East,” or “out West,” as the case may be. Meanwhile, we only crave the liberty to call baptism, in one figure, “*the washing of regeneration*,” and not regeneration itself. That a man is born of water, as well as born of the Spirit, is equally true in figure; but not in the same figure. Leaving, however, the style figurative, we teach that “he that believeth and is immersed shall be saved, but he that believeth not,” although baptized in infancy or in manhood, “shall be condemned.”

We have learned, as well as unlearned, nonsense. But of the two, the former is the most contemptible. Hard are the fortunes of the hypocritical orthodoxy, who, from a false pride or an ostentatious vanity, scowl at what they do not understand, nor even wish to understand. We profess, at least, to know what is regarded as orthodoxy amongst Scotch, English, and American Baptists, in those items that constitute their gospel, and, according to their acknowledged tenets, *we challenge any man within their ranks to find in our works called "The Christian System," or in our "Christian Baptism, with its Antecedents and Consequents," any heterodoxy, much less the heterodoxy of baptismal regeneration.* Till they do this, we cannot but regard them as bearing false witness against their neighbors. For such there is one impartial tribunal.

Yours truly, A. C.

ENGLAND.

Dr. Maclay has closed his labors in England. He left Liverpool for New York in the steamer *Pacific*, which sailed from the former city on the 11th inst., and which is expected to arrive here about the commencement of the last week in the present month. He arrived in England in July, 1854. During the period which has since intervened, he has enjoyed good health, and in addition to a trip to Germany, has been enabled to make very thorough and extended journeys through England and Scotland, where his object seems to have almost uniformly commended itself to the regards of Christians of all denominations. Except among some of our Baptist brethren, little was known in Great Britain of the principles and progress of the American Bible Union. It seemed desirable that these should be stated, and for this purpose Dr. Maclay's visit was mainly undertaken, leaving the collection of funds as incidental and collateral. Yet he has obtained in cash subscriptions for the Union, during his absence, nearly \$6,000, and has been everywhere received with the greatest cordiality. This result redounds to the honor of the new friends of the cause in Great Britain, enabling the Union in part to meet its engagements with its revisors there.

Our thanksgivings involuntarily arise to that Almighty Being, whose moving watch has kept over the steps of his aged servant, while exposed to the perils of these distant journeys, and the tokens of whose loving kindness—profusely scattered over a period of activity so graciously prolonged—have animated and sustained these unwonted labors in the service of the best of masters.

The advanced age of Dr. Maclay, the recent affliction of Dr. Cone, remind us of that inevitable hour, when we shall say,—“The Fathers! where are they?” It is a blessed thought, that when these veteran soldiers shall put off the armor—rejoicing more than him that putteth it

on—our loss will be their gain; and that freed from the errors and misconceptions of a present evil world, and in the enjoyment of that perfect conformity to the Divine will, after which they struggled in this scene of trial, they will look down upon their work of faith and labor of love, with eyes that age and sorrow can make dim no more. The last appeal which Dr. Maclay made to a British public, closes in a strain which reminds us of the exclamation of the gladiator, from whom the arena and audience were about to disappear forever—“*morituros vos saluto*,” I, dying, bid you farewell.

“In urging an appeal of this nature, he was aware that the cause gained but little from personal allusions of any kind. Yet, as the apostle of the Gentiles on one occasion enforced a request by the consideration of its coming from “such an one as Paul the aged,” so he, who now addresses them, ventured to advert to the fact, that he came to enlist the land of his fathers in a holy league with the land of his children. Nor was this the first time—though undoubtedly the last—in which he enjoyed the privilege of bespeaking the charitable sympathy and co-operation of his countrymen.

“The distribution of the Holy Volume in all languages, was an object dear to his heart, and as he had pleaded for that object before hundreds, if not thousands of congregations, so now happily in his declining days, he was permitted to perform the same service for the cause of pure versions. In the discharge of that duty, he had found himself once more, in the good providence of God, in the land of his birth, meeting, in the flesh, with many dear brethren, whom he had long known and loved in the spirit. For the many tokens of sympathy he had received at their hands, he was profoundly grateful, and this circle of sympathy he would fain widen to the utmost. In doing this, he felt he had no time to lose. The growing infirmities of age, admonished him that the day of his discharge could not be far distant, and he would wish to utter the prayer of Simeon, while engaged in that work, which had been so long, in one form or other, the absorbing business of his life. That Divine Word, for whose more perfect expression he was laboring, had been his comfort and stay in this ‘house of his pilgrimage;’ and when called, as soon he must be, to lay aside his sandals and his staff, he would, with trembling lips, leave his dying testimony in favor of an object so acceptable to God, and fraught with so many blessings to the world.”



OUR COLLEGES.

I NEED not say that I am a friend of Colleges and of education—universal education, as respects the human race, in all lands, and climes, and languages of earth; and of a scheme of education adapted to man as he is, in his whole constitution—body, soul, and spirit—for time, for earth, for heaven, for eternity, and that, too, in accordance with the best system and the best means of accomplishing it. I congratulate the whole brotherhood, therefore, that they

everywhere harmonize in their views of its importance, and give evidence of their appreciation of it, in the founding of schools of all sorts and for all classes; and that for their age and means, many of them display a becoming liberality.

Still, there is that which we call *wisdom*, necessary to the prosecution and successful accomplishment of this, as well as of all other human undertakings. And in this particular we have yet to learn something that we have not learned, either by observation or experience.

No great object ever was achieved without co-operation. There is co-operation in heaven, earth, and hell. The universe is but one grand co-operative system. Father, Son, and Holy Spirit, co-operate in man's redemption. Michael and his angels fight against the Dragon and his angels.

But who doubts it! some will exclaim. Those, we respond, who do not use it. But there is a wise and a foolish co-operation. There is both a want and a waste of means, which an enlightened co-operation would prevent. Would any wise co-operative body undertake to accomplish any beneficent object at the hazard of nullifying or imperiling one which it has already on hand, and for the accomplishment of which it has not more than adequate means already?

We, as a community, have much to learn on this subject. Here are three meeting-houses in progress, within six miles, in three townships. One is just covered in, one is up to the windows, and the third is just above ground. There are three congregations—one of 120 members, one of 80, and one of 60. Their begun houses stand in a triangular position, not more than six miles apart. One house in the centre would have comfortably contained all who will stately attend the three. They have three building committees, clerks, books, &c., &c. Now, the obvious *fact*, not the question, is, two of these houses are, and were, and will for generations, be a tax, a protracted consumption of means, on the Christian tenantry of these three townships.

Apply this to colleges in one State or Territory, and is it not equally true! We are glad to see a spirit, a public spirit abroad, in favor of colleges, as well as of churches. But there is no State co-operation, no general concentration of mind, of counsel, or of effort, as yet exhibited in these great and most important undertakings. Every county, it is true, has a political right to have a college, if it please to build one. But it has no right to call upon another county to assist it; or, if it claim such a right, the county on which the call is made is by no means obliged to take any interest in it, simply because its citizens were not consulted on the premises.

It is true there are cases in which, because of a general apathy and indifference on the whole subject, some one must move, whether the motion be seconded or not. But this, like the commencement of all things, is an extraordinary crisis. They who reason from the extraordinary to the ordinary conditions of men or things, ought to be sent to school. Miracles have their day and cease. Revolutions have their day and cease. Individual enterprize has also its day and ceases.

We need general consultation for great general purposes; special consultation for special purposes.

To illustrate this: there are, I believe, three chartered colleges in the great State of Illinois, under the proposed or actual superintendence of our brethren. They are the Berean, the Eureka, and the Abingdon. Bethany College has furnished one of them entirely, and the others partially, with professors. As for their presidents, we are not particularly informed as to their education. But no State has shown more liberality, more generous impulses, more devotion to the great subject of education, than Illinois.

A portion of Missouri, also, has become conspicuous in her zeal for a North-Western Christian University. But whether the brotherhood has ever had any general conference or co-operation on the premises, I am not informed. It must have been recently, if at all, so far as I am advised. Bro. Henderson, who has recently closed a protracted meeting of three months in Louisville—resulting in 217 converts by immersion—has, while laboring in Louisville, secured from the Kentucky brethren in that magnanimous State, some \$25,000, which, I presume, when added to the liberal contributions in Missouri and Illinois, to say nothing of other contributors, will amply endow said Institution.

Connected as we are, and have been, with a college now in successful operation for fourteen years, not yet fully endowed, and having already many of her graduates professors in other colleges, or evangelists in the great field of missionary labor, and rendering most important services in the vineyard of the Lord, we cannot but think it is high time that Bethany College was liberally endowed, and enabled to do as much in one year as she now can do in two or three. We have much more faith in doing one thing well, or one thing at a time, than in undertaking to set on foot so many institutions, and then leaving them to drift along, not accomplishing as much in two or three years as any of them might accomplish in one. We cannot but think at our stand-point, and from our premises, that there is a great waste of time and of means in the present economy of the whole brotherhood, in attempting to do so much, and, consequently, in doing nothing well. Let Bethany College have the endowment she ought to

have, and I will hazard nothing in saying she will do more in one year than she now does in three. So saying I only do justice to my own convictions, and regard myself as but faithfully performing a duty I owe to my Lord and to my fellow-men, however these statements may be viewed in the optics of those committed to other localities. Bethany College, as a matter of economy and of active benevolence, ought to have a much larger endowment than she has ever asked; and so sustained, she would fully sustain that proverb of Solomon—"there is that scattereth and yet increaseth, and there is a withholding more than is meet, and it tendeth to poverty."

A. C.

THE BAPTISTS IN CANADA WEST.

THE Baptists in Canada West, as well as our brethren of the Reformation, are very generally, if not wholly, Bible Union revisionists. Their conscientious regard for the Oracles of God in this, as in all other important matters, is very transparent. They are, so far as I communed with them, weekly communionists. They assemble on the first day of the week for breaking the loaf of blessings, and are very conscientious in family duties—in bringing up their children in the nurture and admonition of the Lord.

We found all our brethren, so far as we conversed with them on the subject, greatly interested in the progress and prosperity of the New Version cause. Bro. James Beaty,* of Toronto, greatly devoted to the cause, became a life director of the American Bible Union while I was there, by the payment of \$100. Others of our brethren, we hope, will follow his example; and those who cannot become life directors, may become life members. The cause of true Christianity will be greatly benefitted and advanced by a faithful and perspicuous translation of the Christian Scriptures.

Evangelists of good attainments, spiritual mindedness, and ability in setting forth the claims of the Lord Jesus on the hearts of a fallen world, would there find good fields of labor. Bro. Simpson, of Bowmansville, will himself pay five hundred dollars per annum for such an evangelist as we could recommend to labor in that vicinity. Others would also aid in this great cause in that region. I should be

* Bro. Beaty is editor of the *Daily Leader*, the only double sheet published every day (Sundays excepted) in the province.

The *Toronto Examiner*, published weekly, is edited by our brother James Leslie, who reported our discourses in that city, not *verbatim*, but in substance.

happy in recommending such a one, not now engaged in a special field; one who, body, soul and spirit, will devote his whole time and energies to the work. My *beau ideal* of an evangelist is not easily filled. A clear head, a pure heart, a well stored mind, a good utterance, and much energy of character, are *five essential points* in a workman that needs not to be ashamed; to which add modesty, gravity, and large benevolence, and then, methinks, we have a good evangelist. If any one is so modest as not to present himself, I hope some one will suggest to me where I can find such a one available. Indeed, in almost every region the demand for good evangelists is considerably in advance of the supply.

The gravity and manifest sincerity of such of the Canadian preachers as I became acquainted with, will very favorably compare with the first class of their fellow-laborers in the United States.

The Baptist ministry in this province will lose nothing in comparison with the Baptist ministry in the United States. They are able, grave, conscientious, and intelligent men, and well versed in the Christian Scriptures.

There now lies on my table the "Gospel Tribune, for Alliance and Intercommunion throughout Evangelical Christendom," conducted by Elder Robert Dick, of the Baptist church in the city of Toronto. Its motto is, "Forbearing one another in love." "For one is your Master, even Christ: and all ye are brethren."

This motto is a very strong recommendation to the patronage of all the friends of Christian union, communion, and co-operation. Under this flag we sailed from the port of Ecclesiastic Discord more than forty years ago, but did not get out of the gulf of Schismatic theology for some seven years afterwards. But for the last thirty years, having doubled the Cape of Good Hope, we have got an open sea, a steadily favorable breeze, and are making a reasonable headway towards the haven of Christian union, communion, and co-operation, upon the Divine platform of "one body, one spirit, one hope, one Lord, one faith, one immersion, one God and Father of all, who is above all, through all, and in you all."

We cannot but thank the learned and able editor of the *Evangelical Alliance* for his generous notice of us in the September No. of the *Gospel Tribune*, just now placed upon our table.

"REV. ALEXANDER CAMPBELL IN CANADA.—Having enjoyed the pleasure of hearing the two sermons which the Rev. Alex. Campbell delivered in the Bond Street Baptist Chapel, during his recent visit in Toronto; and having had, in addition, a personal interview with him, it is deemed proper to state, that the influence of the whole upon the mind of the writer, was the conviction that the parties who have so ruthlessly assailed him in Canada, are utterly unworthy of being

his judges, and that they would have been much better employed sitting at his feet learning wisdom from his lips; especially seeing his appearance among us was as the coming of one from the dead, the announcement of his death having been published the *previous week*, in nearly every paper on the continent; a fact which gives the character of malignity to the treatment he has received at the hands of a certain editor and his correspondents. The fact referred to should have protected him from the violence of denunciation of which he has been the victim, and his venerable age should have shielded him from the blustering onslaught of one who has not yet outlived the wild indiscretions of his youth. Whatever be the errors of Alexander Campbell, he certainly merits, as a disciple of our Lord, the '*cup of water*' which no Christian can innocently withhold, much less be guiltless while presenting, instead thereof, wormwood mingled with gall."

In laying this notice before our readers, we do it as an act of justice to our Baptist brethren in Canada, to the editor of the Gospel Tribune, and as especially admonitory to a few such men as Messrs. Graves & Co., as it is complimentary to us. We have been much misrepresented by the "Christian Messenger," of Brantford, and that, too, by quoting our own language out of place, of which we will take some notice at a more convenient time.

A. C.

TRI-IMMERSION.

MIAMI COUNTY, Ia., June 28, 1855.

BROTHER CAMPBELL—I would inform you that the people called Tunkers, or Dunkerds, state that you have admitted in your writings that tri-immersion was practised in apostolic times. At one of their Yearly Meetings, Peter Larsha, a man of note amongst that people, stated in his discourse, that an eminent man, in a debate on the action of baptism, had admitted that tri-immersion was practised in the days of the Apostles. I understood you to be the man meant. And as soon as convenient, asked him who he had reference to. He said A. Campbell, in his debate with N. L. Rice. I told him I had read that debate, and had seen no such admission from you, and requested him to read said debate again, and be sure he was right before he made a similar statement.

This I would have let pass, if Peter Nead (author of Nead's Theology) had not stated recently at one of their Yearly Meetings in this county, that he had understood that you had admitted in your writings that tri-immersion was apostolic, and commended you for your candor, but could not reconcile your still practising single immersion. I wish to hear from you, through the Harbinger, in relation to this mat-

ter, as I am confident you have made no such admission. Should you see proper to answer this, I shall use it to correct the statements referred to, as they were made in the bounds of my labors.

Yours in the gospel,

B. WHARTON.

BROTHER WHARTON—*Dear Sir:* In response to the query, or queries propounded, I must say, that the gentlemen affirming that I ever admitted in any debate, or on any occasion, or that I either believed or taught, that *trine*, or *tri-immersion*, was of Divine or Apostolic authority, by any Divine or Apostolic precept or precedent, are mistaken. I have never so believed or so taught. With me, there is but one Lord, one faith, and one immersion; and that not *in*, but *into* the name of the Father, and of the Son, and of the Holy Spirit.

Truly yours,

A. CAMPBELL.

"THE CHRISTIAN REPOSITORY" VS. THE OLD LANDMARK OF "THE TENNESSEE BAPTIST."

THE WRONG NAME.

BRO. PENDLETON* calls his tract by the wrong name. While there are in it some very good things, and some things the doctrine of which is old, there are several other things, the doctrine of which is new. The old things contained in the tract are so plain, and so well understood by all the Baptists in general, that it was unnecessary to have written them in the form of a tract. The new things which it contains are untrue, and their agitation can, under no circumstances, be productive of any good. Taken altogether we think the name entirely wrong. The name "Old Landmark Reset," is not expressive of the contents of the tract. It would have been best to call it a New Landmark, now first erected. The propriety of so calling it may be seen from the fact that it is the first time in the history of the Baptists of Kentucky, that they have been called upon to carry out its principles. It is certainly new to us. Why then call it an "Old Landmark," when its principles have now for the first time since our origin, been urged upon our consideration. We recently read this tract, which is the second reading we have given it since its publication. We think we understand it well enough to write about it, without doing its author any injustice whatever. If we did not feel so we should certainly write nothing about it.

* Elder J. Pendleton, of Kentucky, is the "Old Landmark Reset," so far as I understand their "Old and New Landmarks." Inscribed by two such champions as Messrs. Graves and Pendleton, it is a rare monument. A. C.

It seems plain to us that the leading object of the author was to accomplish two things: 1st, To get us to change our practice in inviting the ministers of other denominations into our pulpits; and 2d, To get us as a denomination to refuse persons into our churches who might apply to us for membership from other denominations, that had previously been immersed, unless such persons would consent to receive immersion again from us. If brother P. means by a gospel minister a regular Elder of the Baptist church, which we consider the only scriptural form of Eldership, we suppose, in that event, upon this point the Baptists generally will endorse his sentiments. But he comes to a certain conclusion about the matter which very few of the denomination will ever be willing to endorse. He comes to this conclusion, and calls upon us to endorse it, as well as to carry it out, without giving one single argument to prove the justness of his conclusion. We have a very high regard for brother Pendleton, but he asks of us too much, when he requires of us an adoption of his conclusion in the premises, without giving us even the shadow of an argument. We don't care whether Pedobaptist preachers have a right to preach or not. This don't change the aspect of the case at all. He says in his tract, and those who embrace his sentiments, in their writings, have scattered it broad cast over the whole land, that by inviting Pedobaptist ministers into our pulpits, we recognize them as gospel ministers. But where is the argument by which this conclusion is established? It is not in the tract. It is not in any article which has appeared in the Tennessee Baptist, which we judge is the organ of the party. It is true that brother Graves, on the margin of the 13th page of an "Old Landmark," states that "to invite them into our pulpits," even "to pray, is to recognize them before the world as gospel ministers, since custom consecrates the pulpit to acknowledge gospel ministers." But do the customs of the Baptist church consecrate the pulpit exclusively to the use of ministers of the gospel? We have not so understood the customs of the Baptist. The reader can at a single glance understand the fallacy of such an argument. Yet this argument is the only one that any one friendly to the "Old Landmark" have ever given us in defense of this conclusion. It stands isolated, and the conclusion is conclusive, or inconclusive upon its merits alone. But we say the argument is sophistical. It will not sustain the conclusion, and it is well calculated to mislead and deceive persons of a certain kind of mind. Every Baptist knows all the licentiates in our churches occasionally preach, and when they do preach it is uniformly done from the pulpit. In the absence of the regular minister too, the old and experienced members of the church are accustomed to read and expound God's word to the congregation. This is usually done from the pulpit. Yet none of these we have named are gospel ministers in the sense in which brethren Pendleton and Graves, explain this matter. It will do for Catholics and Episcopalians of the high church calling to talk about consecration of the pulpit to a certain purpose, and to a certain class of officials to the exclusion of all others, but such language don't become Baptists. We are a different people altogether. The ministry of the Baptist don't secure influence so much from their official relation to the church, as they do for their piety and usefulness. Not so, however, with the Catholics and Episcopalians. Their ministry and priesthood don't get an influence so much from their piety and usefulness as they

do from their official relations to their respective denominations. It suits them very well to consecrate their pulpits by prayers, and the sprinkling of holy water about them, with other ceremonies; but all this is unwarrantable in the eyes of God, and such things are unsanctioned by his word, and of course constitute no reason, in the estimation of the plain and simple-hearted Baptists, why the pulpit should be considered in any such light. The argument of Bro. Graves necessarily fails to sustain the conclusion of Bro. Pendleton. The second conclusion of Bro. Pendleton is equally inconclusive and absurd. In speaking of immersion by Pedobaptist ministers, Bro. Pendleton says, "Their falsely so-called baptisms are a nullity. Their ordinations are a nullity. Immersions administered by them ought to be repudiated by Baptists. How is it? Pedobaptist ministers are not in the visible Kingdom of Christ. How, then, can they induct others into it by baptism? Can they introduce others when they have not gone themselves?" In reference to this second conclusion he is a little more reasonable and logical than he was in reference to his first. In his first conclusion he offered no argument at all. In the second he presents one. He contends that inasmuch as Pedobaptist ministers are not in the Kingdom of Christ themselves, therefore they cannot introduce others into it. For, says he, it is unreasonable to suppose that they can introduce others where they have not gone themselves. We cannot feel the force of this kind of logic. Baptists who object to the reception of the immersion of believers because the minister who performed the act is a Pedobaptist, have a mighty work to perform before they can convince their brethren that oppose them, of the importance of giving up their practice, and of yielding to their arguments. 1st. It devolves upon them to show that Jesus Christ authorized a certain class of individuals to perform immersion, and that, too, to perform it to the exclusion of all other persons. If Christ has given any such exclusive authority to any class of persons in reference to the administration of the ordinance of baptism, who are they? From what portion of God's word do we learn their real character? We take the ground that no such exclusive officials were known in the days of the Saviour, or of his apostles. He is particular about the person to be baptized. He tells us plainly that such person must be a believer. He informs us with equal plainness how the person is to be baptized. He uses a word to express this truth which properly translated, only means immersion. But about who shall do it, the Saviour is not so definite. We know that the examples of apostolic history justify us in believing that the character of the administrator cannot have any effect in vitiating the validity of the ordinance. Consistency also demands that such persons shall, in the second place, establish the fact, that if baptism was designed by Christ to be administered by a certain class to the exclusion of all others, that they have such class of officials among them. But the question will strike an intelligent mind, can they do it? We say they cannot. If they do, they must connect by regular official action with the apostles. The Episcopalians say they have such connection with the apostles. Can any one but a bigoted high churchman believe them? But the high churchman among the Baptists concludes that he is not involved in as much difficulty as the high churchmen among the Episcopalians. He believes that inasmuch as

all power is in the church, officials can at any time be appointed, the legality of whose acts do not depend upon the fact that such have regularly descended from the apostles, but because they have been appointed by a regularly organized church, which church can trace her regularity back to the apostles. We think it as difficult to establish regularity in the succession in the churches as it is in the succession of the ministers, consequently high churchmen among Baptists are involved, if possible, in making out their regular succession from the apostles in greater difficulty than high churchmen among Episcopalians are to make out theirs through the ministry. We, however, consider the claims of both absurd. We have no idea that any American Baptist can trace his baptism further back than the origin of the Dutch Anabaptists. Nor does it vitiate the baptism of any person, though such person could not go back a single year. All who were real believers when they were immersed, were validly baptized, immaterial from whose hands they received the ordinance. Thus we have at least shown some of the difficulties in which the conclusions contained in an "Old Landmark" have involved their author.

A. D. S.

[From the Western Recorder.]

RADICAL DIFFERENCE BETWEEN REV. A. CAMPBELL AND THE BAPTISTS.

MR. CAMPBELL, on the operations of the Spirit, evidently assumes the ground which the most of the Baptists occupy. We have recently examined his debate upon this point with Mr. Rice, and we find little in the substance of his argument from which to dissent. But while this is true upon the operation of the Spirit, he differs very widely from the Baptists upon the design of baptism; and, according to our view, his opinion upon these two doctrines of the Bible, are incompatible with each other. It is useless to disguise the fact, there are many good Baptists who do not understand Mr. Campbell upon these doctrines. We disavow any hostility whatever to him, or to those who believe with him; and yet we feel the importance of having the members of our churches understand him correctly. No Baptist believes in baptism for the remission of sins. We are incapable of drawing any distinction between remission and pardon. True, we have read the writings of some theologians that have made such distinction, but we have been incapable of perceiving it. Mr. Campbell, if we understand him, teaches the actual remission of sins in baptism. We do not suppose that he wishes to be misunderstood, nor do we wish to misunderstand him. Now, it is useless to talk about our doctrine being the same, so long as he teaches baptism for the remission of sins. We cannot learn the opinion of any writer except through the language of his published writings. To these we call the attention of the reader. Christian Baptist, page 422, he says: "That such was the universally received sense of the teachers and

preachers of Christianity, is most certain from express declarations and incidents. For example, when Paul was immersed, it was declared and understood, that all his previous sins were washed away in the act of immersion." Again he says: "What made the Ethiopian eunuch go on his way rejoicing? Was it because he had some difficult text explained? or was it because he had some distant hope, or remote prospect of enjoying pardon and acceptance after death, or after the lapse of certain years of travail and of trial? No, indeed, he had found what thousands before had experienced, peace with God, from a conviction that his sins had been actually forgiven in the act of immersion. Indeed the preaching of all the Apostles, as well as all their writings, embrace this as a fact never to be called in question." That Mr. Campbell believes in the actual remission of sins in the ordinance of baptism, none can question who will read these extracts. If men's sins are actually remitted in baptism, men are actually saved by baptism. For the logic is good when we argue if no man's sins are forgiven but in baptism, it follows as a consequence, that no man can be saved unless he be baptized. On the 197th page of his *Christianity Restored*, he says: "Whatever the act of faith may be, it necessarily becomes the line of demarcation between the state before described. On this side and on that, mankind are in quite different states. On the one side they are pardoned, justified, sanctified, reconciled, adopted and saved. On the other they are in a state of condemnation. This act is sometimes called immersion, regeneration, conversion." On the 199th page he teaches emphatically that men are not forgiven by faith, "but by an act of faith. And he removes all doubt about his meaning, by saying it is "a believing immersion into the Lord Jesus." These extracts teach, according to our understanding of the rules of logic, that all believers who have been baptized, are pardoned, justified, sanctified, reconciled, adopted and saved; and that all persons who have not been immersed are in a state of condemnation. This is what Mr. C. teaches, and from this position there is no escape. We would not do him any injustice. As we have before said, we admire him for his talents, and we would be more than pleased if we could announce to the reader that he teaches sound Baptist doctrine. But the Baptists never have, in any age of their history, taught that immersion is an act of faith by which men procure the forgiveness of their sins. They don't believe that it takes a specific act of faith to procure the remission of sins. Peter teaches this doctrine, Acts x. 43: "Whosoever believeth in him, Jesus, shall receive remission of sins." This article is written that Baptists may not be deceived. We wish the Baptists to treat the followers of Mr. C. just as they treat any other body of Christians whom they believe are in an error in some doctrine or practice. But, as a body, we cannot affiliate with them, and treat them as Baptists. Some of them are Baptists, but there are many who are not. Some of them don't believe in baptism for the remission of sins. They believe in a work of grace as firmly as we do. All such are, in principle, Baptists. We think some of the preachers among the Campbellites act improperly. While they know that they teach baptism for the remission of sins, they will try to make inexperienced Baptists think there is no difference between us. This is all wrong. We ought to desire to be understood. And the distinct and peculiar differ-

ences between us ought to be known by both Baptists and Campbellites. For we ought each to teach our own doctrines. S.

We thank our friend, Editor A. D. Sears, for the "Radical Difference between A. Campbell and the Baptists." He has very happily reduced it to one point. He is satisfied with our discussion of Spiritual influence, as indicated in the Rice Debate, as not essentially different from the views entertained by orthodox Baptists. But he says, "*No Baptist believes in baptism for remission of sins.*" Well, I am sorry that, seeing there was *only one Baptist* in the New Testament, he should so dissent from him; for, as John Mark says, "John did baptize in the wilderness and preach *the baptism of repentance for the remission of sins.*" i. 4. Now, as my friend Mr. Sears professes to be a Baptist, and I presume he is, *de facto*, a Baptist, I am sorry that, as a baptizer of believing penitents and reformers, he should have disowned the only Baptist in the Bible.

But there were *Christian Baptists* in the days of the Apostles. And for what did they baptize? This is not an inappropriate question. Jesus was not a Baptist. He was only baptized by John to ratify his mission and institution. He was baptized to honor the existing institution, as well as circumcised to honor the Abrahamic institution. He, therefore, fulfilled all righteousness.

Mr. Sears knows, that in New Testament usage, no one was called, or could, in harmony with fact, be called, a baptist or an immerser, but one who had immersed another person. It is a monument of the ignorance of that age in which a sect of immersed persons were called "*baptists.*" For in both truth and fact, no one is, or can be, called a Baptist, who has not baptized other persons than himself. In truth, there are not two thousand Baptists in the great State of Kentucky; for in the currency of truth and fact, no one but a professional dispenser of immersion is, or can be, a Baptist! No man of a mere grammar school education, will dissent from, or deny, this grammatical and historical fact. An English version of the New Testament will finally settle this question, else it will be a grand failure.

This being both grammatically and logically a settled point, we will proceed another step into this essay.

Mr. Sears says, "*No Baptist believes in baptism for remission of sins.*" Then no Baptist believes, as canonical, the report of the first gospel sermon pronounced by Peter, declarative of the Coronation of the Lord Jesus Christ. Three thousand persons were commanded, by Peter, to be immersed by the authority, or in the name, of the Lord Jesus Christ, "*for the remission of sins,*" or into the remission

of sins. Does no Baptist believe this?—! Certainly my friend Mr. Sears has either forgotten or mistranslated this oracle of the Holy Spirit, uttered by Peter while opening the kingdom of heaven to the Jews, or he misrepresents a million of immersed persons in these United States, in the ranks of denominational Baptists and Reformers.

And for what does Mr. Sears immerse believing penitents? (I presume that he is a BAPTIST, or a baptizer.) He does not believe with Peter, saying, Repent and be baptized "*for the remission of sins*;" but, Repent and be baptized because your sins are now remitted, by penitence alone, or by faith alone. He, doubtless, would not make Peter a simpleton, by putting into his mouth, "repent because your sins are forgiven"! and be immersed in proof of your actual remission!! And yet, exegetically developed, this interpretation indicates this.

But in charity, or in sympathy, I will presume that his heart is right and only his head is a little muddy. He is fearful that we exaggerate *water* at the expense of *blood*. This is quite hysterical; and I, therefore, sympathize with all such patients. He is seized with a theological hydrophobia. And he honestly thinks that we convert water into blood, or give to water the merit or power due to blood. Well, now, this is a case of pure theological hysteria. I will make an effort for his special benefit.

By way of preamble, I will endeavor to soothe his mind by solemnly assuring him that we never thought nor taught that all the waters of both the Pacific and Atlantic Oceans combined could, by any inherent virtue in them, wash or cleanse any man, woman or child, from either the guilt or the pollution of sin, or in any way disarm it of its power to condemn the transgressor. Nothing under these heavens, nor in the heavens, could absolve a sinner's guilt, or wash away its stain, but the blood of the Lamb of God, shed in promise and in type from the foundation of the world.

Still, it is conceded by Protestant Christendom, that the blood of Christ alone neither justifies nor sanctifies any man to whom the gospel is preached. It must be perceived, believed, or received into the heart. But it cannot be perceived, received, or believed, unless spoken or read in the languages of men. It is, therefore, presented in written or spoken language—in words of manufactured air. Is not, then, the justifying, sanctifying, or saving power of the gospel embodied in wind, or words of manufactured air?—! And are not these words to be spoken to the ear of faith, or pictured to the eye of reason, before any one derives any benefit from them? Does not "faith come by hearing;" and does not hearing come from words spoken, or from

manufactured wind? And might not my friend Mr. Sears be quite as orthodox, as philosophical, and as evangelical, in avowing the conviction that no Baptist believes in being saved by wind manufactured into words! And what is faith but the belief of testimony? And what is testimony, when uttered, but wind in motion? And can a man be saved by faith in manufactured air? No, says Mr. Sears, no Baptist believes in being saved by manufactured air or wind! But who believes without it! Yes, says he, men believe the Bible, and in the name and office of the Son of God. But is not the Bible stereotyped on paper and ink? And is not the name of the Son of God printed by ink, on manufactured rags? Thus any man, of a mere modicum of his ingenuity, could turn all Mr. Sears' evangelical orthodoxy into gas and rags, or into ink and paper. Few men comprehend even their own logic and philosophy. And the very tools they employ to demolish others, will, with equal facility, demolish themselves. But this only by the way.

We never thought, believed, or taught, that there was salvation for any man out of Christ; nor in any ordinance of religion apart from his obedience unto death. Still, our faith in that fact, that he is the Lamb of God that taketh away the sin of the world, is not salvation, but the means of it. Hence the ordinances of the Christian religion. *They are the means or avenues of enjoyment, and not of procurement.* Hence, baptism for the remission of sins is a means of enjoyment, and not of procurement. Faith, language, ordinances and obedience, procure only enjoyment. They are *means*, not ends. They are mere hands of the soul; not filled with the price of redemption or of forgiveness, but means of conducting to the understanding, the conscience, and the heart, the pardoning mercy and grace of God, through the blood of the everlasting covenant. What is prayer or praise? Words pronounced; words sung? Why do they strengthen the soul and cheer the heart? By their intrinsic merit? Not in the least. But by the ideas—the communications of God's Spirit to our spirits.

Well, now, not to be tedious: we are commanded to believe, to repent, to be immersed for the remission of sins, through God's grace and Christ's obedience unto death; not as means of procurement, but as means of enjoyment; for to these God has annexed the promised blessings. A standing promise runs through all Divine institutions, and permeates, with its influence, every positive ordinance. And that is, summarily—"Whosoever I record my name, there will I come to thee and I will bless thee." This applied to the Jewish, and applies to all positive Christian institutions. And in no religious institution is there so full a version of the Lord's name as in the act of Christian immersion.

We sometimes find that the weakest and most indiscriminating minds are the most captious and querulous. If any one, now-a-days, should address a convicted sinner as Ananias addressed Saul of Tarsus, how many of our Rabbinical doctors would exclaim, Who is this that says, "Arise and be baptized and wash away your sins, calling upon the name of the Lord," or, "Be immersed every one of you, for the remission of your sins"?—! Yet no man of sense and of Bible learning, would conclude that either wind of mouth, or brooks of water, in evangelical institutions, were ever more than signs or symbols of spiritual blessings. And what man of sound sense or of discriminating judgment, would or could suppose that there is, or can be, an abstract sin-remitting power in any element, sign, or word, other than as a mere vehicle, sign, token, or pledge of actual remission, through the sacrifice of Christ and by the grace of God? There is, therefore, no sense nor meaning in Christian baptism, if it have no connection, real or symbolic; no reference, in figure or in fact, to the washing of regeneration, the renewal of the Holy Spirit, or the remission of sins.

But there yet remains a thought that seems not to have come into the premises of some of our too declamatory reasoners against baptism for the remission of sins. They oppose the doctrine because they imagine that some inherent meritorious value, power, or efficacy is assumed, implied, or indicated in baptism itself, or in the mere act of immersion. None but a Romanist, in spirit or in faith, could entertain such a view of Christian immersion. There is, in connected causation, an original cause, a meritorious cause, a concomitant cause, an efficient cause, an instrumental cause, a final cause, and each and every one of these may be proximate or remote, in certain cases. No intelligent Christian could assume that baptism was a meritorious cause, an efficient cause, or an originating cause; but simply, solemnly, and significantly declarative of the full assurance of the subject in the sacrificial death, burial, and resurrection of the Lord Jesus, and of his own free and voluntary submission to him as Prophet, High Priest, and King of the Universe, on Christ's own promise of a free and full remission of all past sins. A. C.

THE CRISIS.

THE crisis, ecclesiastically and religiously contemplated, is one of more than ordinary importance. The greatest movement of the age we live in, is a new and improved version of the Christian Oracles,

and that, too, not *denominational*, but as *catholic* as modern Christendom, in its organs and instruments. Every word and sentence is to undergo a thorough and enlightened ordeal. *We*, the orthodox, and *they*, the heterodox, should have a fair representation in this case, as we will all purchase and read the Living Oracles of the Living God in the living language of the nineteenth century.

Of orthodoxy, too, we have our full share—even a large majority. Of this I can speak with some authority, having been enured to it from my infancy. Initiated thoroughly into Lutheranism, Calvinism, Arminianism, and all their codes, legal, evangelical and political; their politics, too—Episcopacy, Presbytery, and Independency. Well read, also, in Lutheranism, Calvinism, Wesleyism, Whitfieldism, Secederism, Gillism, Hallism, and Campbellism, I claim a right, and, in this age and country, demand a right, not paramount, but tantamount and equal to that of any one of those already named, and will, therefore, have one vote personal and one vote denominational, if such be awarded to any man. We ask no favors, and will give none. We feel *politically* a million strong, among twenty or thirty millions of people, counting, as we do, and as we ought, men, women and children.

A. C.

[From the New York Chronicle, of September 1st.]

DEATH OF DR. CONE.

"A Great Man hath Fallen this Day in Israel."

THE Rev. Spencer H. Cone, D. D., the beloved pastor of the First Baptist Church in New York city, and the chief founder and President of the American Bible Union, ceased from his labors at 8 o'clock Tuesday morning. On Friday, the 10th inst., about the same hour, he was attacked with paralysis of the left side, and from that period had remained in an exceedingly enfeebled condition till the moment of his demise. At times, faint hopes were cherished of his recovery, but the symptoms were never decidedly favorable, and although his departure was sudden, almost instantaneous, his physicians and family were not altogether unprepared for such an event.

During his sickness, Dr. Cone manifested his uniform confidence in the doctrines which he had for so many years proclaimed, and his perfect assurance of his interest in Him whom his soul loved with ardent affection.

Just before his late illness, he had two or three full and free conversations with the writer upon his firm convictions of salvation, and his unwavering anticipations of future glory. His feelings, especially since the decease of his wife, to whom he was ardently attached, were

remarkably tender, and often when talking in private with him who sketches these lines, about the love of Christ and his own unworthiness, he wept like a child.

Bro. Cone was born in Princeton, N. J., on the 30th of April, 1785, and therefore was in his seventy-first year at the period of his death. He enjoyed the advantages of a pious home education. His mother always entertained a belief that her boy was destined for the ministry, and bestowed great pains upon his culture. At the age of twelve years he was admitted into Princeton College, but was forced at fourteen to abandon his chosen course of study, and assist, by teaching, in the support of his widowed mother and family. He taught at Princeton, at Springfield, and at Bordentown in New Jersey, and for four or five years in the Philadelphia Academy, Penn., under the supervision of the Rev. Dr. Abercrombie. His favorite department was instruction in the Latin and Greek languages, of which he had charge in the Academy at Bordentown.

Seven years he spent upon the stage, and subsequently took charge of the books and funds of *The Baltimore American*.

On the 10th of May, 1813, he was married to Sallie Wallace Morrell, who made his home the seat of domestic bliss until she was called home on the 15th of August, 1854, to their heavenly Father's home. They leave two sons, Edward W. and S. Wallace Cone, whose distinguishing characteristic has always been devoted attachment to their parents.

They are both able members of the New York Bar, and one of them holds an office of responsibility in this city, under the United States Government.

The Rev. Dr. Cone held an appointment in the Treasury Department at Washington, D. C., at the period when he was summoned to the office of the gospel ministry.

He was connected with *The Baltimore American* at the time of his conversion. The stories which have been extensively circulated that he was converted on the stage, and that he was acting in Richmond Theatre at the moment when the fire burst out, are totally destitute of foundation. He has assured the writer that he never was in that theatre, and was not at all connected with the stage at the period of his conversion.

During the last war with England, Mr. Cone saw active service. He commanded a Company of Volunteers from the City of Baltimore, and was present at the contests of Baltimore, Bladensburg and Fort M'Henry, but escaped without a wound in all.

He was the subject of deep and long-continued convictions before he was led to exercise faith in Jesus as the Saviour. But having once trusted his all to Him, he never swerved in his allegiance. Few men have been so decided in their views of duty, and have so uniformly adhered to them. His perceptions of truth were almost intuitive; his judgment clear and discriminating, and his decisions so surely formed, that he seldom had reason to change them. This gave a straightforwardness to his conduct which left no room for doubt or suspicion. No one who knew him could hesitate to ascribe to him the strictest integrity of purpose and of conduct. There was nothing mean or low in his character.

It is not surprising, then, that as soon as he embraced the princi-

ples of the gospel, he became the determined advocate of pure religion and a pure version of the Word of God. The doctrine of worldly expediency was perfectly abhorrent to his nature. Trusting in God, he felt prepared to do what is ~~RIGHT~~, *let the consequences be what they may*. And he threw his whole soul into his acts. From long habitual intimacy, the writer can testify that Dr. Cone was always whole-hearted in his conduct and conversation. You always knew where to find him. He never said *one* thing and did *another*.

With this character he entered the ministry, and many a converted soul can bear witness to the faithfulness of his preaching. His eloquence in the enforcement of truth is too well known to need description. His voice combined all the excellence of musical sweetness, great power and compass, and a most uncommon capability of modulation, and he knew how to use it to produce the greatest possible effect. But that which most deeply impressed all who heard him was his manifest sincerity. He believed, and therefore he spoke, and his hearers often believed, because they felt that he could not utter what his conscience did not approve.

He entered the cause of Missions with his whole heart, and for nearly forty years occupied prominent positions in their support. It would be tedious to enumerate the offices which he held in connection with the Baptist denomination. For nine consecutive years he was President of their Triennial Convention—at that period embracing the whole of the United States. He was President of the American and Foreign Bible Society from its foundation in 1836 till the year 1850, when he became President of the American Bible Union, and continued in this office till his death.

Bro. Cone was ordained November 26, 1815, and a few weeks after chosen Chaplain to Congress.* In 1816 he became pastor of the Baptist Church in Alexandria, from which he was transferred to the charge of the Oliver Street Baptist Church in this city, early in May, 1823. On the 1st of July, 1841, he was chosen pastor of the First Baptist Church, No. 350 Broome street, where he officiated till he closed his labors on earth. His congregations were always large, and frequently crowded. Few persons have been for forty years together so uniformly popular in the pulpit. The fame of his eloquence attracted strangers, but the great body of his audience consisted of those who regularly attended his preaching, and preferred it to any other.

Bro. Cone will be most known to posterity as the principal founder and President of the American Bible Union. All the great aims of his Christian life converged towards the objects contemplated by this Institution. During the last five years these objects largely engrossed

* I made his acquaintance February, 1816, when Chaplain to Congress, and was solicited by him to fill his place on a specified occasion in that body, but declined it, being doubtful of the propriety of leading in public worship such a body of worldly and unconverted men. I am not yet without scrupulosity as to the Christian propriety of *formally uniting* in the solemnities of *social* Christian worship with men in any station of life, who are daily and habitually blaspheming the God that I worship. We can preach the gospel to all sinners, and we can pray for all men, but we cannot commune with them that do not commune with us, in Christian worship. Christian communion is much broader than, in its ecclesiastic sense, is appropriated to the Lord's supper. A. C.

his attention. Seldom a day passed that he did not spend a part at the Bible Rooms. He originated its valuable library, and contributed most largely to its stock of recondite works. He aided in the counsels of the committees and presided at the meetings of the Board. And he personally secured many liberal contributions to the treasury. His loss will be severely felt.

Under the circumstances, it behooves every lover of pure versions to abound in prayer and in effort for the cause. Let us humble ourselves under the mighty hand of God, and He will lift us up.

If each one will renewedly consecrate himself to the cause, there will be no room for despondency. Bro. Cone was human, and he has died. But God liveth, and the Bible is His revelation to man, and He has commanded us to make it *plain*. Let us strive to do our duty faithfully and He will bless our efforts.

Especially let there be no falling off in the finances. The Anniversary is at hand, and all eyes will be turned to see the effects of Bro. Cone's death. Shall it be that the death of one man, however great and however useful, shall materially injure a Society of such noble aims, and hitherto so distinguished by the Divine blessing? We believe not. Let our acts prove that our faith is sound. W.

ABINGDON COLLEGE.

THE beautiful village of Abingdon, is situated immediately on the railroad leading from Quincy to Chicago—90 miles from the former, and 175 from the latter place—on a beautiful eminence; in a rich, fertile, and healthy prairie, in the county of Knox; the surrounding country in a fine state of cultivation, and the town and county in a rapid state of improvement. The character of the citizens moral and industrious, and peculiarly of a religious and literary caste. There has never been a pint of liquor sold (unless clandestinely) in the place, to be used as a beverage. There is a large congregation of Disciples in the place, as well as other religious denominations.

It has been something over two years since a school was commenced in this place, designated "Abingdon Academy," conducted by our indefatigable brethren, P. H. Murphy and J. C. Reynolds, which has been liberally patronized all the time, and has acquired a deserved popularity. At the last session of our Legislature, a liberal charter was obtained, similar to that of Bethany College, and there have been taught, during the collegiate year ending the last of this month, about 180 scholars, as will be seen by our forth-coming Catalogue.

A splendid brick College Edifice has been erected, at an expense of about \$10,000, three stories high, 40 by 60 feet. It is intended to endow the Institution permanently as soon as practicable. The wishes and anticipations of the friends of the Institution, so far, have been more than realized, and its future prospects exceedingly flattering.

The Professors of the Institution are—P. H. Murphy, President; J. C. Reynolds, Vice President and Professor of Languages; J. W. Butler, Professor of

Mathematics, and James P. Roach, Principal of the Primary Department. The skill and ability on the part of the Professors, and the consequent advancement of the students in the sciences, have given the school a popularity seldom attained by the Institutions of this country.

Board can be obtained in the village on accommodating terms, in private families and boarding houses. The strictest attention is always paid to the morals of the students. The Institution is entirely under the control of the Christian Church—the Bible a text-book, and is read every morning before the school.

In conclusion, we must say, that we feel grateful to our heavenly Father, that an Institution, which promises so much blessing and usefulness, has been planted in our midst, and too much praise cannot be awarded to those beloved brethren who have been instrumental in getting it up.

NEWS FROM THE CHURCHES.

ILLINOIS.—Bro. J. C. Reynolds, of Abingdon, August 24th, writes as follows: "At a meeting held at Ellison, conducted by Bros. J. M. Dodge, J. P. Roach, and myself, there were 7 additions to the church, 6 by confession and baptism, and 1 reclaimed. At a meeting held at Hermann, conducted by Bros. J. P. Roach, Wm. Grissom, and R. Foster, there were 34 additions, 30 by confession and baptism and 4 that had been immersed. At a meeting held at Union, conducted by Bros. J. P. Roach, Wm. Grissom, R. Foster, J. E. Martin and myself, there were 28 additions, 23 by confession and baptism and 5 who had been immersed. Also, during the same time, there were 8 additions by confession and baptism to the church at this place, chiefly under the labors of P. H. Murphy; amounting, in all, to 77. These meetings were all held during the month previous to this date. The cause of truth is advancing in this country. To the Lord be all the glory!"

Bro. Wm. S. Speer, writes from Carlinville, August 24th, as follows: "At a meeting of some ten days, held at Rock Spring, Rutherford county, Te., last month, there were 42 additions. Elders J. K. Speer, Asa Hardison, S. E. Jones and the writer, were the ministers present. Such a handsome accession to his congregation speaks well for the labors of the veteran and experienced resident pastor, Elder Speer. At a meeting held at Millersburg, same county and State, I immersed one, an excellent woman, formerly my pupil, now a scholar in a higher school."

From Henry, Marshall county, April 3d, Bro. Geo. W. Minier, writes as follows: "I have been preaching in this city and vicinity a little more than a week. The denomination known as the Old Christian Brethren, have a good house in this place, which they kindly tendered us. The result of our meeting in this city was 2 immersions, and a most favorable hearing and impression upon the public mind. At Sugar Grove, six miles west, our brethren have an organization—2 sisters there united with the brethren."

Bro. John L. Sweeney, Greenfield, September 4th, writes as follows: "The Lord has blessed the labors of Bro. G. E. Sweeney, of Kentucky, who is with us, and spoke nineteen times at Union, five miles from this place, and had 8 additions; at Scottville, spoke seventeen times, and had 8 additions; and at Sims', six miles from Scottville, spoke ten times, and 30 were persuaded to become Christians."

INDIANA.—Bro. J. H. Lockwood, August 19th, writes as follows from Madison: "The good cause is flourishing here. We have had, during the past year, 42 additions in all; 30 of these by faith and obedience. I see in the present No. of the Harbinger Bro. Bramwell has reported some of these. May the Lord guide and strengthen us all in every good word and work!"

TEXAS.—Bro. Henry Thomas, Austin, August 9th, writes as follows: "Since I last wrote you, we have had additions frequently. At my last meeting at Lockhart, which closed last week, we had 16 added—1 by letter, 1 from the Baptists, 3 or 4 from the Methodists, the balance from the world, 2 of the number raised Roman Catholics. Prospects good."

OHIO.—Bro. H. H. Lohmire, writes from Beallsville, Sept. 7th, as follows: "Since writing to you under date of 23d July last, I would say to you and the brethren, that our beloved brother, Wm. Mechem, held another meeting with the church at Benfork, Belmont county, commencing on Saturday before the second Lord's day in August. He preached four discourses on the Christian Religion, and 10 noble souls made the good confession and were baptized, and 2 others were restored to the fellowship of the church. Praise him who is worthy! Also, our much beloved Elder A. G. Ewing, commenced a meeting at Jamestown, Monroe county, on Friday before the last Lord's day in July, which lasted over two Lord's days. The result was that 21 persons, mostly young, embraced the Redeemer, by submitting to the institution of baptism, and 21 persons were restored to the privileges of the church; making 42 in all. He also raised and organized a most flourishing first day school, after having first organized a congregation and ordained them elders and deacons, who are now in a healthy state of action and doing well. May our Bro. Ewing take fresh courage from the result of his late labor, and may all these converts prove a blessing to themselves and the church!"

Bro. David G. Mitchell, writes from Martinsburg, Sept. 4th, as follows: "Our annual meeting closed on Thursday last, with 24 additions, and last Lord's day I immersed 3 more, and two weeks previous I immersed an old gentleman between 70 and 75 years, who had formerly been Commissioner of Licking county, and 1 united with us from the Methodists; making 29 within the last two weeks. Among the number are some of the most substantial farmers in the county. Primitive Christianity is obtaining a broader foot-hold amongst us—it is onward."

MISSOURI.—Bro. T. M. Allen, of Boone County, August 2d, writes: "Yesterday I returned home from Mexico, in Audrain county, where, with Bro. W. H. Hopson, of Palmyra, and other teaching brethren, we had been conducting an interesting meeting for five or six days. There were 15 additions when I left, and Bro. Hopson remained to continue the meeting another day. Bro. Hopson was at Santa Fe, in Monroe county, the previous week, where he had 25 addi-

tions. Since I last wrote you, I have held a meeting in Fulton, where there were 3 additions, and one at New Bloomfield, where I immersed 1. We have also had several additions at Bethany. Bro. A. Rice held a meeting at Union, in this county, while we were at Mexico, which closed with 7 additions.

"P. S.—August 6th. To-day a meeting closed at Bethany, where I had been for three days, with 9 additions, the congregation there now numbers 53. I am informed the meeting at Mexico closed with 26 additions. Bro. Rice, after his meeting closed at Union, went to 'Far West,' where he had 4 additions, and 9 others at Redtop on Lord's day (yesterday) and the meeting still in progress."

Bro. J. J. Errett, Clarksville, August 7th, says: "I send you herewith an item of news in regard to the success of the gospel in this (Pike) county, during the last four weeks. At Louisiana there were 3 additions; at Clarksville 25; at Paynesville 55. Bro. L. B. Wilkes, of Palmyra, was the chief speaker. Among the number mentioned above, there were several who responded to the calls and pleadings for Christian union. Thanks be to the Lord!"

KENTUCKY.—Bro. S. S. Doyle, of Greenupsburg, Sept. 1, writes as follows: "The cause is rapidly advancing in this section of Kentucky. Bro. John Rogers, Sr., and myself held a meeting, embracing the fifth Lord's day in July, at this place, resulting in 13 additions to the good cause; the 1st Lord's day in August at the mouth of Big Sandy, returning to Wilson's Bottom, in Lewis county, with Bro. Mavity, I remained over Lord's day—8 additions. The third Lord's day I started to fill an appointment for S. W. Irvin, near the mouth of Triplett, in Fleming county, who was sick. There I met with Bro. Wm. E. Armstrong, a graduate of Bethany College, a young man of promise. He labored with me till Monday evening, and was compelled to leave. Bro. H. Mavity came to my assistance on Monday, and Bro. Maguire also spoke to a large and attentive audience on Tuesday evening, and was obliged to leave. Bro. Mavity and myself continued the meeting till Thursday evening, when we closed under favorable circumstances—52 were added to the church at that place; some from the Methodists and some by letter. Friday following I started to Grayson, the county seat of Carter. I learned on my arrival there that our views had been met with the most violent opposition. A portion of the time I had the assistance of Bro. Jacobs and others. Bro. Jacobs is a young man of some promise. He spoke once during the meeting. I closed yesterday, for want of strength to continue longer, with 26 additions. Many were convinced of the truth of Christianity. In the meantime, we have nothing to fear while contending for the faith once delivered to the saints."

Bro. Peter Hon, writing from Carter's Store, under date of September 15th, says: "I have been preaching in Ohio and Kentucky during the past season. There has been about 75 additions to the church."

CALIFORNIA.—Bro. J. P. M'Corkle, under date of April 12th, writes from Napa Valley as follows: "On the 1st Lord's day in March, Bro. Thompson and myself held a protracted meeting in Stockton. The result was 12 additions—9 by confession and 3 by letter. Fourth Lord's day in Santa Rosa—3 additions by letter. Prospects good for many more."

OBITUARY NOTICE.

DIED, of typhoid fever, on the 10th of September, in her 35th year, Sister LUCY ANN, consort of Bro. Thomas Wilson, of Martin's Ferry, Belmont county, Ohio. From our personal knowledge of the deceased, who had been for many years a member of the Christian congregation of Bethany, we feel it due to her memory to testify to her exemplary Christian deportment. She enjoyed not only the esteem and confidence of her brethren and sisters, but also the respect of all who knew her, for her many social virtues. As a wife and mother, she was dutiful and affectionate; as a Christian, regular and constant in her attendance upon the worship and ordinances of the Lord's house. Perceiving her end fast approaching, the deceased called around her bed her children and husband, and gave to them her parting blessing and advice; after which she calmly resigned her spirit into the hands of her Saviour, in the hope of a glorious resurrection and a happy immortality.

A. W. C.

MILLENNIUM.

WE had expected to have commenced a series of essays on millenary studies, early this year, but matters of pressing interest, connected with certain great movements of the age, embargoed my operations and essentially interfered with my purposes. Besides, the compass and grandeur of that sublime subject demand a concentration of mind paramount to any other topic now in our horizon. We are glad to see a continually increasing interest in that theme, and the means of understanding the subject are continually increasing, so that we flatter ourselves that we will be better prepared for the work next year in consequence of the delay, and in the long run it will be no loss.

A. C.

✂ WE have scores of questions on file, which would require much space and time to answer privately. The more generally important and generally interesting of them, we have purposed to respond to as soon as we have a little more leisure. But few of our readers comprehend the number and the variety of our duties, and they cannot appreciate the causes of delay.

A. C.

EVANGELISTS WANTED.

SEVERAL Evangelists are called for in our letters recently received. Graduates of good standing are solicited, who can obtain recommendations from the Faculty of Bethany College. Will those, or any others with good testimonials, not profitably employed, address us on the subject?

A. C.

BROOKE COUNTY CO-OPERATION.

THE Annual Meeting of this Co-operation commences in the city of Wheeling, on the 12th of October, being the Friday next to the 2d Lord's day of the month.

THE MILLENNIAL HARBINGER:

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PROVIDENCE, GENERAL AND SPECIAL.

PROVIDENCE occurs but once in the Christian Scriptures. The Greek representative of it is *προνοια*, and found in the Greek Testament but twice—Acts xxiv. 2. In this occurrence it is represented by *providence*, in the common version. In Romans iii. 14, it is represented by *provision*; literally it means *foresight*. The verb *προνοειω*, is found three times, always represented by *provide*, and *providing*. In theological use, it indicates guardianship, guidance, direction, protection. In our English Dictionaries it is defined—"The act of providing, or preparing for *future* use or application." Webster.

Deists, Theists, and speculative Christians, designate what they call God, or "the Deity," by the term *Providence*. By the good old orthodox Presbyterians this was repudiated as irreverent and unchristian.

That God *provides* for all his creatures, is just as true as that he created them. This providence is as general as all creation. Though five sparrows were sold in old Jerusalem for two farthings, yet not one of them was forgotten or unprovided for by their Creator. He feeds young lions and tigers, ravens and doves; the animalcule, invisible to the human eye, though so small that millions of them are found in a cubic foot, and some affirm in a cubic inch!

But that God's providence is as general or as broad as creation, no one, of any information or discrimination, can either doubt or deny.

SERIES IV.—VOL. V.

51

Thirty millions of suns, and one hundred millions of satellites, or worlds moving round them, each of which as large as our earth in a general average, having as many *genera* and *species* of animated beings on them as our planet has; covered with hair or feathers, as a portion of our tenantry are, and yet so cared for, and provided for by him, that not one hair or feather can fall from any one of them unheeded or unobserved by him. Such are our conceptions of the sublime, the awful, the incomprehensible grandeur and majesty of Him that fills immensity, that inhabits eternity, and who can bestow as much attention to any one animated atom as though it were the solitary tenant of the entire universe. His creation and providence are necessarily, eternally, and immutably co-extensive. He opens his rich and liberal hand, and from his inexhausted and inexhaustible treasures, supplies most abundantly the wants of every living thing. And so happy were they all, that before sin was conceived in heaven or in earth "the morning stars," in one grand concert, "sang together, and all the sons of God shouted for joy."

They who admit a general providence, and, at the same time, deny a special providence, are feeble and perverted reasoners and thinkers. A general, or universal supervision or providence, necessarily implies a special or particular providence. The executor of a will, or the superintendent of an estate, who selected out of either a certain part only as worthy of his attention, and who executed or superintended that alone, would be judged and treated as a defaulter. And shall we impute to the Lord and Proprietor of heaven and earth that which we could condemn and reprobate in a steward, or in a superintendent of an earthly estate! But all such reasonings from the analogies of earth and time to Him that is from everlasting to everlasting, and as present every where as any where, are necessarily frail and imperfect. "Do not I fill heaven and earth?" says He "who inhabits eternity." "What house can you build from me, and where is the place of my rest? Has not my hand made all these things?"

But says the great Teacher himself—"Are not five sparrows sold for two farthings, yet not one of them is forgotten before God!"* This, methinks, should suffice.

But still we do not comprehend, nor even apprehend, the claims of one of these objects upon the attention and care of the great Proprietor and Protector of a single sparrow. On how many objects in this one object of his care and protection, must be cared for, provided for, and protected by this great Proprietor and Preserver of the sparrow! How many organs has it? As many as a mammoth! Yes! as many

* Luke xii. 6.

organs or official members as a mammoth; or as Leviathan, that sporteth in the depths of the seas and oceans of earth. And how minute and delicate, and difficult to handle these organs of a creature the millionth of one cubic inch! What shall we think, what can we think, or say of that hand, in the hollow of which the Atlantic or Pacific can be measured, taking hold of the eye of one animated atom, that can only be seen through a microscope that presents a bearded hair of an eyebrow as large as the oak of Bashan, lofty as the cedar of Lebanon!

What puny reasoners, what pigmy philosophers are they, who speak so loftily of human reason, so boastingly of human imagination, so magniloquently of human power, and so proudly ask, How can it be that the Creator of this universe can notice, take care of, feed, protect, and beautify generations of animalcule never seen by a naked eye, never scanned by a microscopic hand?

No one, well read in the suggestive dialect of the Holy Bible, can for a moment doubt that there is one eye to which every atom of the universe is as visible as our brightest sun in a cloudless sky, and one hand that can role up a star or a planet in our heavens large as our sun, and which can also fashion the organs of a gnat with all the perfection of form and capacity of action in its sphere, as that vouchsafed to Leviathan, who causes the deep to boil like a caldron; the *Behemoth* or the *Mastodon*, whose anatomy and mission no materialist can explain.

Let us, then, place our hand upon our lips and be still. Let us humbly thank God for the Bible, which is but the primer of the library of heaven, and patiently wait for the university above, in which we may yet see as we are seen, and know as we are known.

We believe that the hairs upon our heads are numbered, that our steps in life's longest and weariest pilgrimage are measured, and that the wisest of men, and the greatest of philosophers, have not yet studied the first primer in the library of heaven, and can never enter the College of the Universe till we have passed through the portals of death and reached the courts of the Heavenly Jerusalem.

But there is something consoling in just and adequate views of divine providence, as suggested to us in the first lessons of the Bible. Let any one, desirous of comprehending these, take up one of its most legible and instructive lessons, and study it with all concentration of the understanding, and with an unprejudiced, and humble, and honest heart. And now let us read, with a few passing remarks, the most beautiful and instructive lesson ever taught in the records and memories of earth. It is the history of Joseph, who carried with him the fortunes of the world for thousands of years.

In order to a full appreciation of this most pregnant theme, so fraught with instruction to mankind, we shall notice, somewhat in detail, the history of the incidents of this distinguished patriarch, and the apparent contingencies on which their fortunes turned.

Joseph, the son of the beloved Rachel, for whom his father Jacob served Laban, his mother's brother, full fourteen years, through paternal partiality, indiscreetly shown, became an object of envy and hatred on the part of his brethren, afterwards known as eleven of the twelve distinguished patriarchs, second in rank only to Abraham, Isaac and Jacob.

This partiality consummated its weakness in a coat of variegated colors, bestowed on Joseph. Joseph himself, gifted with prophetic dreams touching his own destiny and that of his brethren, indiscreetly told them to his brethren. These dreams intensified their envy into actual hatred, to such a degree that when, on a mission from his father to inquire after their welfare, he appeared in the plains of Dothan, his brethren, with the single exception of Reuben, conspired to take his life. Meantime a caravan of Ishmaelites appeared in sight, and Judah proposed to take him out of the pit and sell him as a slave to these merchants.

Ten of the brethren conspiring to sell him, demanded from them only two shekels a piece—in all, twenty shekels, equal to about fifteen dollars. Thus he was carried into an Egyptian market, and sold to Potiphar, a captain in Pharaoh's service—an eunuch of much authority in Egypt, who, like many eunuchs in that day, had a wife. Joseph, by his great moral worth, soon rose in the confidence of his master; but being assailed by the allurements of his unsatisfied wife, through his faithfulness to his master and his God, he escaped from her importunities and blandishments; which so exacerbated her temper that she machinated his ruin, and had well nigh consummated it, having him confined in prison. But the Lord sustained him.

He formed an intimate and a happy acquaintance with the chief baker and the chief butler in Pharaoh's household, who providentially had each a portentous dream. In the fulness of their hearts, and with great esteem for Joseph, they told him their dreams. He had the gift of understanding and interpreting symbols, and most satisfactorily and truthfully interpreted their dreams, as the sequel proved.

In process of time, on Pharaoh's birth-day feast, the chief butler was restored to his former station and service at the banquet, while his companion lost his life, as Joseph had foretold.

Some two years after Pharaoh had some ominous dreams, which greatly disturbed his repose. He became so disturbed in mind as to call together the Egyptian oneirocritics, but none of them could inter-

pret his dreams. Their science failed them, and they had to confess their incapacity.

Meantime the chief butler's recollections were revived. Joseph's powers were announced to his majesty. The distracted monarch sends for Joseph, and narrates to him the dream.

Joseph fully, and to Pharaoh's entire satisfaction, interprets it. He is immediately invested with gubernatorial power, Pharaoh only reserving one superior dignity. "Only," said the King to Joseph. "in the throne will I be greater than thou." "And Pharaoh said to Joseph, See I have set thee over all the land of Egypt." He put his own ring on Joseph's hand, arrayed him in royal apparel, and put a gold chain on his neck, constituting him ruler over all the land of Egypt.

Meantime the famine reaches to the country of Jacob. Having heard of the abundance of food in the land of Egypt, he sent ten of his sons down to Egypt to buy bread, reserving at home the child of his old age—the beloved Benjamin. But the famine continued and increased, and Joseph exacts the appearance of his beloved brother Benjamin. His fond father gives him up with great reluctance. But send him, or die of the famine, he must. We need not tell the story farther. They finally all go down into Egypt, and the seed of Jacob multiplies there, in some two hundred and fifteen years, to more than two millions of people.

Now for the moral, or the bearings of these facts and events upon the destiny of the Jewish people and the Gentile world. And on reviewing all these incidents and apparent contingencies, on what critical points, and, some of them, on what trivial grounds, does human destiny depend! The links of the chain are numerous and various, but one superintending providence appears in the whole chain, from the first to the last link.

On how many apparent *contingencies* did the *fortune* of Joseph and his people depend, as we very unscripturally call them, in this Christian land and generation! We should say, rather, Under what special guidance did the family of Israel make their way to the covenanted inheritance of Abraham, Isaac and Jacob, heirs of one and the same inheritance? Leaving out of our premises these three renowned patriarchs, let us, with attention and discrimination, consider the apparent contingencies. The variegated garment bestowed on Joseph, the gift of parental affection; then his telling his dreams, and the consequent envy of his brethren, were the commencement of all his misfortunes. When wandering in the plains, a certain man found and directed him to Dothan. On seeing him approach, so great the envy, his brothers, with one exception, conspire to kill him. Reuben alone, feeling for

him as a brother, though by another mother, contrives a way for his escape. At his interference and suggestion to cast him into a pit, they, stripping him of his beautiful coat, the index of parental weakness, did so. *Providentially*, while they were yet eating together on the premises, a company of Ishmaelites appeared. An hour too soon, or an hour too late, and the fortunes of the Jews might have been very different. They would, most probably, never have gone down into Egypt; and if preserved during the famine, their fortunes, tinged, as they were, by so many errors of heart and life, of Egyptian mould, would have been very different from what they were.

Sold for a slave, but, providentially, Joseph got a respectable and dignified master, a captain of Pharaoh's life guard. His master, seeing that he was a God fearing man, took him into his own private family and made him his own personal waiter and attendant, and finally made him, also, overseer of his household, and placed all that he had under his care. Being a very beautiful man, the faithless wife of Potiphar sought to seduce him. But she failed. Yet this sterling virtue became the cause of his degradation and imprisonment. But had he not been committed to prison, and obtained favor with its keeper, what would have been the future fortunes of himself and his people? Providentially Pharaoh's chief baker and his butler were his prison mates. But had they not troublesome dreams, and had not Joseph been an interpreter of dreams by a special gift, we should have heard no more of Joseph, save that he led the life of a slave in Egypt.

Joseph, however, interpreted their dreams truthfully to the letter. By some *incident*, as we call such things, but sometimes links of a chain, that girdles the world, the chief butler was restored to his office.

Pharaoh, too, providentially dreams, and is greatly perplexed. The court hear of it, and are perplexed. The chief butler's treacherous memory that had forgotten Joseph, becomes now a prominent link in a long chain. He recommends Pharaoh to send for him, as capable of interpreting his visions.

Joseph appears before his majesty and reads to him his dreams to the letter. He also gives to him the sense, and causes him to understand the reading. It is enough to repair all the misfortunes of Joseph. He is virtually made king or governor of Egypt, and only in the honors of the throne was Pharaoh his superior.

We need not tell all the story. The seven years of plenty would have been wasted, and to no purpose, but for Pharaoh's dream; and Pharaoh's dream having confounded the collective wisdom of all Egypt, would have been no value to king or vassal but for the Divine

wisdom vouchsafed to Jacob's son and Potiphar's slave—the immortal Joseph.

During his administration of Egypt's fortunes and affairs, without Jacob's or his brother's knowledge of whether he lived, or, if living, whose slave he was, he was laying up food for his beloved father and his envious and unnatural brethren. But the haggard famine came, and with it a long chapter of incidents—links of another chain of special providences, too long to tell.

Jacob and his sons, in brief, are carried down into Egypt, and placed as beneficiaries under the wings and smiles of Joseph, once a son, once a brother, once a slave, but now virtually King of Egypt.

But in this wonderful and soul-subduing narrative, nothing so awakens the soul, or so opens the fountains of feeling in the sensitive and understanding heart, as one of the scenes which transpired on their second journey to Egypt for bread, when their brother Benjamin was present with them.

On their return and presentation to Joseph, he asks them—"Is your father well—the old man of whom you spoke? Is he yet alive?" They answered—"Thy servant, our father, is well—he is yet alive." And Joseph said—"Blessed of God be that old man."* And they bowed their heads and made obeisance. "And he raised his eyes and saw his brother Benjamin, the son of his own mother, and said—Is this your younger brother, of whom you spoke to me? And he said, God be gracious to thee, my son"! He then hastened to his chamber and wept there.

Is not this a moral demonstration of a special providence? And how much of the world's destiny depended upon it! Had not Joseph been carried into Egypt and there sold as a slave, and not gifted and inspired as he was, what would have been the consequences of a seven years' famine in the very granary and store-house of the then civilized world? And if Jacob's sons and families had not been sustained in the years of famine, as they were in Egypt, how could the covenants of God with Abraham, Isaac and Jacob, have been consummated?

Were we arithmetically to calculate all the items of these providences, and compute the contingencies involved in them severally, we should find scores of links, on the failure of any one of which the greatest and the wisest philosopher could not show what would have now been the condition of the human race, either as respects the

* This last clause is found in the Samaritan and Septuagint, and is both natural and seems to be supported by what Joseph says respecting Benjamin in the next verse.

present life or that which is to come. And yet, all this is so arranged and presented, as in no instance to conflict with our freedom of action, or the responsibility of every individual man, in the great aggregate of the whole species—past, present or future. He is a silly reasoner and a shallow thinker, who imagines that either the programme of history or of prophecy conflicts, in a single point, with freedom of thought, of speech, or of action, in any issue involving or controlling the moral character or the eternal destiny of any man.

A. C.

REVISION.

This is one of the most important enterprises ever undertaken by men. It has now assumed the historic character. It is not a mere experiment, the success of which is doubtful. The friends of this cause have only to pursue the policy begun, and they will secure the blessing of all future generations.

The American Bible Union, whose object is to give pure versions of the Bible in all languages, and the Revision Association, formed for the purpose of aiding the Union in the work of securing an amended English version, are both constructed on broad and liberal principles, admitting to membership all who love the Word of God, and desire to see it exactly translated with the least possible obscurity or indefiniteness.

It is well known that the Reformers have entered with great zeal into this work, and that they form a constituent of both Societies. It is also well known that the opposers of revision, at an early period, made this union of Baptists and Reformers, for a specific purpose, one of the grounds of objection to the enterprise. They probably feared that this union would affiliate some of their brethren with the Reformation so strongly, as to destroy their faith in the principles maintained by our denomination. Hence, they projected a review of the system of Alexander Campbell, and requested the Rev. Dr. Jeter to prepare a work on this subject. In accordance with this request, the book is now before the public, and, so far as this subject is concerned, the friends of revision in the Baptist ranks are forewarned. I do not suppose, however, that they needed this book for the information it contains, having previously had full knowledge of this way.

Since the publication of this work, some attempts have been made to excite the fears of Baptists on the ground that leading men sympathise with the errors of Campbellism. Not a single example has yet been given where any Baptist connected with the Revision enterprise has departed from the faith of the gospel. It is my firm conviction that no such instance can be found. So far, then, it remains to be shown that any injury has resulted to the gospel standing of a single member of our denomination. If hints, and questions asked in a courteous style, but indirectly amounting to charges, are to be taken as indicative of the fact, the proof is abundant. If private letters sent to

different part of the country, and the essays of anonymous writers are to be taken as proof, then the proof is at hand. But what man of sense and reflection, and especially of pure religious feeling, does not see through this scheme of attack. I repeat it, not one example can be produced of a Baptist connected with the Revision enterprise having departed from the faith, as he always held it, in consequence of the union with Reformers in this great work.

But, probably, the main point in the charge is, that the policy of leading men in the Baptist ranks is an endorsement of Campbellism. If this be true, we ought to understand it, and act accordingly. It is a question of some importance. In what does endorsement consist?

It is the opinion of Baptists, that Pedobaptist denominations are constituted in error, that their whole ecclesiastical system is an error, and that infant baptism is the ground and pillar of Popery. How far is union with them an endorsement of their errors?

The whole Baptist denomination was once united with them in the American Bible Society. Was this an endorsement of their errors? Was it ever so regarded? A large proportion of our churches are now united with them in the American Sunday School Union, the American Tract Society, and the American and Foreign Christian Union. Do the Baptists, thus uniting with them for their specific ends, endorse their errors? Have any of them, in consequence of this union, become Presbyterians, or Episcopalians, or Methodists? They unite with them in prayer meetings; they invite their ministers to preach for them; they treat them with courtesy and Christian regard. Is this an endorsement of their errors? Was it ever so regarded by the great body of the Baptists? Have they ever so thought it necessary to guard this point by resolutions, lest they might be suspected of affiliating with their erroneous systems? Have they deemed it necessary, in order to show their orthodoxy, to fight error with the spirit of the devil? Union for a specific religious object is not an endorsement of the views of those with whom we unite, beyond the specific object. Why, then, is it charged upon the friends of Revision that they endorse error by uniting with Reformers to procure faithful translations of the Word of God?

Efforts have been made to create the impression that I have endorsed Campbellism. Just so far as I have endorsed the views of Alexander Campbell, I have clearly and definitely stated. So far as I do not endorse them, is just as definitely stated. No man, who takes time to reflect properly, can be ignorant of my position. To the repeated inquiries and anonymous essays that have appeared, I have paid no attention. I do not intend to reply to them for several reasons. In the first place, I have not the time to reply to communications so little profitable to the cause of Christ. It would be an endless work, when, if nothing else could be found to perpetuate the charges, some sentence, or even single word, would be made the text for a host of anonymous writers. In the second place, the Western Baptist Theological Institute has a Board of Trustees, to whom its interests are confided, and they are men capable of judging the fitness of the Professors they employ. In the third place, I should feel my self-respect greatly lowered, could I condescend to answer such attacks.

But, perhaps, it is the policy of certain Revisionists that is viewed

as an endorsement. And what is this policy? It is that of the late Dr. Waller, as stated in his private letters to Mr. Campbell, now being published. "I will agree with you as far as I can. I will not abate one jot of principle. I will treat you as Christian brethren, and discuss our differences in a spirit of kindness."

In his third letter to Mr. C. he says, "My rule has been to act with all men in a good cause, where no sacrifice of truth or conscience was demanded. I believe I am doing so in co-operating with you in the Bible enterprise."

"A hint from you to the editors of your denomination to cultivate peace, and not seek controversy with the Baptists, would be very beneficial. Such has been my course towards your brethren since my return to the editorial chair of the Western Recorder. I am, by letter and otherwise, urging a similar course upon my brethren everywhere. I believe such a policy will be attended with the best consequences."

Now, what is the attitude of the Tennessee Baptist in regard to this letter? In the issue of August 5th, the late Dr. Waller is charged as having been tempted, and as having fallen, purchased by the gold of Alexander Campbell. I do not aspire to the reputation of the man who charges corruption by means of gold upon the dead, who can no longer defend themselves, and especially upon the late Dr. Waller, whose praise is in all the churches. No man in the Baptist ranks was more firm in the principles of the gospel. No man defended them with more zeal and ability than he did, up to the very time of his death. And because he, being engaged with others, in union with Reformers, to promote pure versions of the Scriptures, recommended to his brethren not to seek controversy with them, but to treat them with Christian courtesy, he is charged with having fallen by the gold of Alexander Campbell. I am altogether mistaken in the character of Baptists, if they don't make that lump of gold too heavy for the author of the charge to bear.

Let the Baptists read the private letters of the late Dr. Waller with care. Let them be published world-wide. They do honor both to his intellect and his heart. Blessed are all who partake of his spirit, in prospect of death and the judgment. In all my ministerial efforts I have endeavored to pursue this policy. And in every place where this policy prevails, good has been the issue. Former bitterness of feeling, which led to most unhappy results in social intercourse, and neither increased the Baptist interest nor diminished the success of the Reformers, has been succeeded by kind feelings, and the absence of offensive doctrinal hostilities. And yet each maintains, and publicly defends, in their respective congregations, their own views of doctrine and practice.

The policy recommended by the late Dr. Waller, has been the policy of leading Revisionists from the beginning. United with the Reformers in this noble enterprise, they have deemed it Christian policy to avoid offensive opposition to each other. They will not abate one jot of principle, while, at the same time, they will treat Reformers and Pedobaptists, whether in or out of this union, as men and gentlemen. They will rebuke sin and error as much as they have ever done, but not in the spirit of Satan. If this spirit, this policy, is an endorsement of error, we have mistaken the character of pure religion.

I hope that this policy will be carried out faithfully by all who love the Revision enterprise. It will be attended with the best of consequences. I fully agree with the late lamented Dr. Waller in his views as expressed in his third letter to Alexander Campbell. "What some Pedobaptists have said about your aid in the Revision enterprise, has but convinced me the more firmly, that we should not give place to such egregious folly by subjection, no, not for a moment. It is but the dernier resort of men driven to the last extremity. It is already losing its effects, even upon the minds of the ignorant."

Let not the friends of Revision be divided among themselves, and especially upon the ground of a policy so obviously pure, noble, and Christian. The Lord reigns, and he will guard pure and undefiled religion, and make even the wrath of man to praise him. We have a great work before us. If we do this work faithfully, we shall reap the reward. No Baptist within my knowledge has any affinity with error, in consequence of union with Reformers in the Revision enterprise. The insinuations that have been thrown out to the contrary are unworthy of notice. The fears of brethren are not justified by facts.

I hope that all the friends of Revision will say, in reference to Reformers engaged with them in this noble work—"We will agree with you as far as we can. We will not abate one jot of principle. We will treat you with Christian courtesy, cultivate peace, and discuss our differences in a spirit of kindness."

This line of Christian conduct is, beyond dispute, correct. Let all Baptists, who really love the cause of Revision, stand up to it boldly. Let them not be moved by appeals to their fears, by the charge of endorsing Campbellism, nor by charges against the honored dead of having been purchased by gold.

S. W. LYND.

DEVOUT MEDITATIONS.

IN a long neglected shelf of my library I found, some months since, a coverless volume of "Devout Meditations, or a Collection of Thoughts upon Religious and Philosophical Subjects, with a Rational Essay on the Trinity, by the Honorable Charles How, Esq., recommended by Doctor Edward Young, author of the Night Thoughts. Dublin—printed in 1754." Just one century ago. In turning over its leaves, I found that it had been presented to me as a "premium for reading," when a child, at a period beyond my earliest recollection of my school-boy days.

On glancing over a few pages, I found that it was a real gold mine of sterling thoughts. The more I read, the more I was impressed that such a treasure of just, and large, and eloquent conceptions, ought not to be lost. I was still more penetrated with this conception of the work, from the emphatic commendation of the great poet

of Night Thoughts—the immortal Young; whose mighty thoughts of night has found a lodgment in almost every educated Anglo-Saxon mind of any taste, or calibre, or susceptibility of the sublime, in morals or in religion.

I do not think it philanthropic to conceal or hide this treasure for my own emolument, and, therefore, I have resolved to give my readers a taste of it—a few morsels at a time. I think it will do them good to ruminate on a few of them once a month. And to prepare them for it, I will give them, in order, a few preliminary matters, from which they may learn something of the author, born almost 200 years ago, minus only seven years. I think it to be a good evidence of the largeness and devotion of his soul to the sublime of piety, that he refused an ambassadorship to a foreign court for the sake of leisure and repose to read his Bible and ponder on its transcendent themes.

DEVOUT MEDITATIONS.

I. I do purpose, by the grace of my good God, which I most humbly beg that he will be pleased always plentifully to afford me, to write down some meditation or reflection, as often as I can conveniently, from this time forward; and that for these two reasons—*first*, to oblige myself frequently to enter into a serious contemplation of the great God, and of the most proper means to render myself acceptable to him. And *next*, that, by help of these meditations and reflections, I may be able to make a judgment of the state and condition of my mind for the time past, and to compare it with that of the present, in order to make my life as uniform as is possible in all virtue; for which I most humbly beg the assistance of my gracious God.

II. There is one picture a man should be drawing all the days of his life; which is that of God upon his soul; and though the resemblance must needs be extremely faint and imperfect, yet, by a constant application and meditation upon the beauties of the original, he cannot fail to make an admirable piece.

III. Prayer, unaccompanied with a fervent love of God, is like a lamp unlighted; the words of the one without love being as unprofitable, as the oil and cotton of the other without flame.

IV. Faith is as necessary to the soul, as the sun is to the world: were it not for these bright prolific lights, both the one and the other must remain dark and fruitless.

V. Had we, (what we can only have by a divine illumination of our reason, which I beg of my God to vouchsafe me,) had we, I say, true notions of God and eternity, right notions of ourselves and of the world, they could not fail to create in us thoughts full of humility towards ourselves, full of contempt towards the world, full of the highest adoration towards God, and full of earnestness to acquire a happy eternity.

VI. The faculty of thinking justly, is a more desirable talent than that of eloquence of speaking; the one being in order to an advantage only in expectation, whereas the other is the assured mark of a mighty

advantage already received; the one tends to the advancement of interest or reputation, the other to the increase of wisdom and virtue; the one may make a man more agreeable to the world, the other will infallibly render him most agreeable to himself, and, what is infinitely more valuable, more acceptable to God.

* * * * *

IX. Nothing can be truly valuable that will not be valuable an hundred years together. To demonstrate this to our understanding, we have but to consider the millions of years that have preceded this hundred years, and the vast eternity that preceded them; the millions of years that must succeed this hundred years, and the boundless eternity that will succeed them: and, after a serious and just comparison between the one and the other, we shall find a hundred years a most contemptible portion of time. After the same manner we have but to consider riches, honor, reputation, and even life itself, (which must all have an end, as to any particular person, within a much shorter compass than that of an hundred years;) and, upon such a consideration, we shall be forced to acknowledge that our contempt would be with much more reason and justice bestowed upon them, than that high esteem and veneration which most men think their due. And it is, indeed, much more worthy of a wise man to labor to despise them, than to procure them, and seek his felicity rather in the contempt than in the enjoyment of them.

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QUERY.—How much more like the dew of heaven upon the tender grass, are such thoughts as these upon the soul of man, than the eternal strife of conflicting opinions or questions of *meum* and *tuum*, of *miney* and *thiney*, in matters of time and sense, about which, in much less than half a century, we readers, young and old, shall have as little interest in them as Adam and Eve now have in the Peak of Teneriffe or in the Island of Cuba! They are as empty as the theory of the Supra and Sublapsarians, touching the Divine decrees of fate and free will. Why should men dote upon the transmutation of gold into happiness, or impulsively ramble through all the fairy regions of spiritual alchemy, in quest of a universal remedy for all diseases, or a sovereign alkahest, that could solve all rocks, mountains and metals, by a single touch, and free the earth of all protuberances detrimental to human agility, ease and comfort, by a single effort. No less utopian are the dreams of youth and age of some terrestrial good, free from each and every drawback, and from the slightest alloy of human frailty and human suffering. Well said King Solomon almost 3,000 years ago, in his Proverbs—"The fear," or veneration "of God is wisdom, and to depart from evil is understanding." And a good understanding have all they that keep his commandments.

A. C.

LETTERS TO A REFORMER, *ALIAS* CAMPBELLITE.*

BY JOHN L. WALLER.

["Save me from my friends, I can take care of my enemies," was a sage request from one who understood the genius of human nature. The Christian Repository has commenced to give the letters of the late John L. Waller, which he wrote over twenty years ago; and this, too, with the knowledge that Mr. Waller changed his views and cordially affiliated with us in every point of Christian doctrine, save, perhaps, the design of Christian baptism. And *that*, a correct version will as certainly confirm as it is made, I care not whether it be rendered "*for* the remission of sins," or "*into* the remission of sins;" and one or other it must be, whether the translator be Episcopalian, Presbyterian, Methodist or Baptist. I would not inflict upon the very estimable author of these letters, or his memory, the reproach of head or heart which his friends, the Editors of the Christian Repository, are now about to inflict upon him. Is not this a peace offering to the redoubtable Mr. Graves and his brother Pendleton!!—A. C.]

"Be not righteous overmuch; neither make thyself overwise."—*Solomon*.

PREFACE.—It is with unaffected diffidence that I present the following pages to the public. From my youth, and consequent inexperience, one might conclude that nothing short of presumption could prompt me to offer my sentiments upon the important subjects attempted to be discussed in the following Letters. But I have not acted unadvisedly. A fear that I might do something to injure the cause of religion, induced me to show the manuscript to many brethren of prominent standing and great usefulness in the churches, determined to abide by their decision. They urged its publication, and thought it might be useful, or, at the worst, could do no injury. This overcame my scruples. If those who had lived long within the walls of Zion—ministers whose preaching had been abundantly blessed, and who could have no other motive than the prosperity of the cause of the Redeemer—if they were of opinion that the letters could do no harm, and might do some good, why should I withhold them?

I have counted the cost, and I am aware what awaits me. I know from the experience of others, that I am preparing a tempest that must burst upon my head. But let it come. I am prepared for the worst. I care not for the ravings of malice, nor the venom of slander's tongue. Conscious of the rectitude of my intentions, and of the goodness of the cause I advocate, I feel protected by a shield impenetrable by the shafts of calumny or malignity. My style may not suit the fastidious taste of some, but that I neither covet nor regard. Regardless of what might tickle the refined ears of the critic, I have tried to be correct in my views, caring but little as to the manner of expressing them.

I stand individually responsible for whatever is contained in the following pages. They were written without consulting any, and

* Frankfort: Printed by A. G. Hodges, State Printer. 1835.

have been altered or amended by none. Towards the Reformers or Campbellites, I entertain no unkind feelings. Among them are many of my best friends. Those of them who are acquainted with me, will, I am persuaded, do justice to my motives, and however we may differ in our sentiments, will accord to me that honesty of opinion which they claim, and no doubt possess themselves. Earnestly hoping that the following pages may be of some advantage, that they may contribute, if but a mite, to the good cause which they attempt feebly to defend, I submit them to the candid consideration of an indulgent public.

J. L. W.

Woodford County, Ky., December 18, 1834.

LETTER I.—SECTARIANISM.

MY DEAR FRIEND—Discussion of religious subjects, if conducted in a spirit of candor, is productive of good. So long as truth and error are in the world, controversy must exist. The religion of the Saviour has ever met with opposition, and has, in every age, called on its professors to step forth to its defense. It is the right, it is the duty of every individual professing this holy religion, however humble his station in life may be, to contribute his mite in this great battle of truth and error. The spirit of inquiry is abroad on the earth. The religious and political world is in commotion, and preparing for a revolution. The *great battle* is about to be fought. The powers of darkness are marshaling against the powers of light. The tocsin has sounded, and skirmishing has commenced. The contest may be dreadful, but its results cannot be doubtful. "Truth is omnipotent and will prevail." Blind, indeed, must he be that does not perceive, by the signs of the times, a great moral revolution just at the door. What mighty changes for the last half century have been effected, and who does not behold in these, but the precursors of yet greater, now in embryo, and ready to burst upon the world? Can a Christian be an idle spectator of these great events? Shall he see assailed, and not contend earnestly for the faith once delivered to the saints? No, the example of his Master, and the blood of martyrs, urge him on and nerve his arm for the contest.

The Scriptures assure us that there is a period to arrive when the kingdoms of this world are to become the kingdoms of the Lord and his Christ; and until that time the true church will have to battle with the powers of darkness. The Lord has ever had faithful witnesses of the truth. The stone cut out of the mountain without hands, has never been put back, but yet continues; and is gradually swelling to that mountain which is to fill the world. The true gospel, then, has not been lost since the days of the apostles, and been reserved for a modern adventurer to hunt out, and re-produce in its purity to the world. Though persecution in all its diabolical terrors has pursued it, it yet exists—the bush, though in flames, has not been consumed.

For several years past the Baptists have heard the cry of Reform! Reform!! and for what? They had never worshiped the beast, nor acknowledged the authority of mystical Babylon. They were never identified with any of the great ecclesiastical tyrannies that have scourged mankind. But on the contrary, they had suffered much

from them, and it is presumable that they, therefore, inherited no great partiality to them. They had been a poor, persecuted people in every age, and in every country, until they found shelter under the government of independent America. But the cry of *reform* was heard. A crusade against almost every sentiment the Baptists cherished, and for which many of them in other times had suffered martyrdom, was commenced. Great has been the confusion, and serious the divisions that have been made among them. They have been charged with almost every corruption that disgraced the name of religion. Many, it is true, have left their ranks; but an equal number—a greater number has been added to them. They have come unscathed from the contest. Like pure metal, they are burnished and made purer by the crucible.

They can now pause and look around them upon that reform which was attempted to be forced upon them. What before they only knew in theory, they can now see and contemplate as developed in practice. The beauties of that golden scheme are now in successful operation. We can now behold them unadorned by any of those gaudy habiliments that your declamation once threw around them. Let us, then, pause and consider the Baptists and their reformers, and see in what respect the principles of the latter are preferable to those of the former; and whether, indeed, the Baptists are very culpable for rejecting the boon that was with such zeal and pertinacity urged upon them.

At the commencement of your career, you lectured much upon the pernicious effects of sectarianism. Your object, you said, was to destroy it. It was a noble design—a laudable pursuit. Long have pious persons prayed for the time when Christians should see eye to eye. But have you succeeded? Has the monster fallen? Are there fewer sects? Nay, is there not a new sect, composed of yourselves? Start not, my friend. I hope to show you that you are as much characterized by sectarian principles as others.

What, then, do we understand by the word 'sect?' It literally imports separated, and means in the acceptation applied to religious persons, a body of people distinct, by some peculiarities, from others, so that they may be distinguished and known by an appropriate name. Are you not a separate body? Are you not united and distinct from others? Have you not characteristic traits? No peculiarities, by which you may be distinguished from others? Yes, verily, let me fall in company with one of you upon the highway—he may be a stranger—let the subject of religion be introduced; and ere he utters five sentences I will know who he is. His phraseology is peculiar. He talks of reformation—the ancient order of things—of entering the kingdom by immersion, etc. Let me enter a meeting-house. A man is speaking from the pulpit. He is describing scrap preachers, ridiculing a call to the ministry, and the operations of the Spirit; he sports with the idea of being pardoned or regenerated before immersion; he tells us that God has done all that he intends to do in giving us the Scriptures; that in order to the remission of sins a person must believe, reform, and be immersed into the name of the Lord. Need I hear any more to ascertain to what sect he belongs? Can you not recognize him by the description? Is he not a brother?

I go to another place; a Regular Baptist is preaching. I look round upon the congregation. I see persons here and there with

their books open—others with paper and pencil, taking notes. I perceive them occasionally wink and smile at each other, I overhear them say, how he perverts the Scriptures by taking a *scrap*—he should say reform, instead of repent; I think the New Translation best, in saying a Son of God, instead of the Son, etc., etc. It is enough. I know who they are.

Yes, as I recognize a foreigner by his brogue; as there are peculiarities of speech, by which I am enabled to know an Irishman, a Scotchman, or a Dutchman, when I meet them, so it is with your reformers. Your speech betrays you. Your language is clanish—none use it but yourselves; and its uniformity among you is surprising. No matter from where you come—from the east or from the west, from the north or from the south, you are ever studious in avoiding any expression not strictly in accordance with the Bethany Vocabulary. Rarely, very rarely do I hear one of you say Sunday, or Sabbath; but the first day of the week, or the Lord's day. Nor do I ever hear one of you speak of communion, or sacrament, but the breaking of the loaf. Such ungracious expressions as the Gospel of St. Matthew, St. Mark, etc., never escape you; but the testimony of Matthew Levi, of John Mark, etc. You are shocked at the sound of the word church, and tell us we should say congregation. You have slipped your metaphysical scissors between the kingdom of heaven and the reign of heaven, and with great gravity assure us that in some places of the Scriptures we should use the former, and in others the latter expression. Now, my dear sir, admitting most of these expressions to be correct, are not the others equally so? What difference is there but in the sound? Do they not, when rightly construed, mean the same thing? Why, then, use different words, but to be distinct? You smile at the simplicity of the Shaking Quakers for saying yea and nay, instead of yes and no; but can you give better reason for many of your new terms than they? I should like to hear you try.

I am not conscious of a trait by which others may be called sectarian, but will apply equally to yourselves. Do you profess to be guided solely by the Scriptures? The Baptists, that you stigmatise as a sect, say that they are the only infallible rule of faith and practice. Do you esteem yourselves based on the ancient order of things? So do the Baptists. Are you sure that you are right? Many a Baptist has died at the stake rather than surrender his principles.

I pronounce you, then, a sect: Your conversation, your teaching, your behaviour, all are characteristic. They are obvious to the most common capacity. All that hear you know you. All that see you and observe your actions, know where to class you. No one can mistake you. The individual seen walking demurely through our towns, with his frock coat and broad rimmed hat, and who answers you with a yea or a nay, is not sooner recognized than one of you, whenever you enter into conversation. If these things (were there no other) are not sufficient to show that you are a sect, then, indeed, have you accomplished more than you expected; you have not only destroyed sectarianism, but proven that such a thing never existed. Why, then, stigmatize others as sectarian, and you, yourselves, are obnoxious to the censure? Why "pull motes out of your brother's eye, and behold a beam in your own eye?"

REMARKS ON LETTERS TO A REFORMER.

"Are there fewer sects? And is there not a new sect, composed of yourselves?" So inquired Elder John L. Waller some one and twenty years ago. His *friends*, his warm friends, knowing that he changed his views of our position and principles, as indicated in his published letters—which unquestionably show that he either charged his views of us, or that we have changed our views on these much litigated points—in either case, we ask, is it honorable or beneficial to the cause of truth, or is it indicative of any kind feeling on the part of the contributors to the Repository?

Are they disposed to renew the battle again, and to try their swords and shields in a new campaign? Be it so, if they can gain any thing for the truth or for themselves. They, not we, are responsible for all the consequences. *We have never lost any thing by discussion*; nor has the truth of Christianity. If they will do as we have done, in all important issues—give both sides to their readers, we will give both sides to ours; and, being both mouthlies, we can, with every new moon, exchange our Christian civilities. Feeling that "*thrice is he armed who hath his quarrel just*," we cannot fear any fair issue that can be made.

Let us, then, with all candor and courtesy review these positions of the youthful and impulsive Waller, before he had assumed his *virilis toga*, or reached his mature manhood. This we do, not for his sake, of course, but for those who may be his seniors in years, though his juniors in practical wisdom and Christian experience. Of course, we allude not to the editor or conductors of the Repository, but to their inquisitive readers.

To the question, then, let us speak. "Is there not a new sect, composed of yourselves?" We answer, too, by asking a question. *Who made it?* Was it not those who excommunicated us? And for what did they excommunicate us? Was it for *faith*? We fearlessly answer no. We are now endorsed by Elder Waller himself.* And what article of Christian faith have we ever doubted or denied since our baptism? We demand an explicit statement of it, chapter and verse. We have held the one faith, the one Lord, the one baptism, the one God, the one body, the one Spirit, and the one hope, since the day of our baptism till this day.

We have, we think, grown somewhat in the knowledge of these items, at least in our assurance of their truth, and in our estimate of their Divine grandeur and excellency. And is this a reason—a jus-

* See his Letters, published in past numbers of the Harbinger.

liftable reason—for our excision from a Baptist or a Pedobaptist community; or for being treated as heathen men and publicans? If we are a sect, then, we ask, *In the day of judgment at whose door will this sin lie?* The first Christians were a sect amongst the Jews. But on which party does the guilt lie!! The Christians, or those who made them a sect?

It is not the late John L. Waller to whom I propound these interrogatories. Far from it. He confessed (to his honor be it spoken) that he changed his views of us as a people, and that in his palmy days he felt as one with us, save in a single point. That we have changed our faith or doctrine, developed in the Debate with Dr. M'Calla, ten years anterior to Elder Waller's juvenile letters, no one of self-respect dare affirm.

Admitting, then, for the sake of argument, that we are a sect, *with catholic principles*, at whose door does the sin and the shame lie?—! That our *faith* is catholic, older than the Greek, or Roman, or Protestant schisms, no man dare negate and meet us in argument. We say again, no man, who pretends to Bible, to ecclesiastic, or canonical authorities, civil or religious, will presume to meet us before a popular assembly of ordinarily educated men, affirming that we are, in the true sense of the word, *heretical*, in any one item of the Christian faith taught by us. If there be such a man, of fair civil and moral reputation, who does so affirm, be it known to him that we are forthcoming, the Lord willing, at a proper time and place, to sustain our position, and that, too, by mutually conceded authorities and vouchers.

But let us again look this matter in the face. "Are you not a separate body?" say they. Grant it. But who separated us? Did we excommunicate the Baptists, or did they excommunicate us? And where now lie the sin and the shame? The Lord will himself try this question on a given day. I see the sensitive Baptists hang their heads and blush for their attitude before heaven and earth in that fearful issue.

You made us a sect for cherishing catholic principles. And as certain as the Bible is true, you will be held guilty for it. You excommunicated us, *not we you*. You cannot now place your finger on a single article of the Christian religion that we do not teach—that we have not taught. Not a single fact, precept or promise in the Christian Scriptures, have we called in question; not an ordinance of Christ has been doubted, mystified, or denied by us.

It is said—or I read somewhere in my boyhood—that Richard Baxter, the great and venerated Richard Baxter, author of a piercing call to the unconverted, which long left an impression on my mind that I

cannot now describe—I say Richard Baxter, having written and printed a book, for which his conscience severely upbraided him, was constrained to write and publish a book against himself, which he had the wit and the discretion to call, “Richard against Baxter,” or “Baxter against Richard,” I cannot now tell which, for it is half a century since I read it. John L. Waller has virtually done this. And it might be called Waller against John, rather than John against Waller. And now his sagacious friends will publish the book *John against the man Waller*, rather than *Waller against John*!! *O tempora! O mores!*

These sages of Dotham will rather take shelter under the bramble bush than under the cedars of Lebanon!* Well, we shall, nevertheless, treat them kindly, for they need a better pavilion. We sympathize with them, and would gladly lend them an umbrella.

But what kind of a sect are we? There are Southern men with Northern principles, and Northern men with Southern principles. We prefer to be Christian men, with Christian principles, and to know no North, no South, but humanity and divinity in all their attributes and relations.

We are a sect—(shame upon our contemporaries!)—I say we are a sect, by their excision of catholic principles. *We have not a known article in our faith that is not broad as Christendom, and more catholic than ever was Greek, or Roman, or Protestant denominational catholicism, dead or living!* Yes, the Pedobaptists and the Baptists have been, ever and anon, accusing us of *heresy*, while we have never yet been convicted of a schismatical tenet or of an heretical principle! There is not a precept of Christ, nor a precedent consecrated by his Apostles, for which we do not cherish a cordial and devout respect, in theory and in practice. Such, at least, is our sect *professionally*, and if we err, we have only to say our opponents have not yet convicted us of it; and while they labor, with fearful odds, to convict us of it, they have wholly failed, through the frailty and error of their answers, and their perpetual warfare against alleged tenets, which we hold in as much contempt as do they themselves.

I assume to have some knowledge of each and every one of the orthodoxies and heterodoxies of the living world, and with all the premises in my horizon, I fearlessly assert, that we have never once been fairly met on our own premises by any living contemporary. In their discolorings and perversions, they multiply words without knowledge, and are only demolishing the fictions of their own heads, and the creatures of their own perverted minds.

* See the case, Judges ix. 7-15.

Let us, for a moment, glance at the samples exhibited by the acumen of this contemporary.

"Are you not a new sect, composed of yourselves?" Just as the old Christians, who were everywhere spoken against. "Are you not a separate body?" Yes. The Baptists separated us, as did the Jews the first Christians. But we could not help it. Consult, courteous reader, the *pro anti-revisionist*, Elder Jeremiah B. Jeter, of the *committee of excision*, who can honestly say, with one Saul of Tarsus, "I persecuted them even to foreign cities, and not only when they were condemned, but even when they were ostracised by myself and my committee, I gave my vote against them." Must we bear the odium of such men and of such measures! At their door lie all the sin and the shame of our denominational position. They, not we, concocted, digested, and executed the Dover Decrees, and had it not been for the innate vigor of our principles, we should have been at this day without a local habitation or a name. If a sect we are, they created it, and we are no more to blame for it than were Luther or Calvin for being called Reformers. And is it not a fact generally conceded by Baptists themselves, that a reformation was needed in Virginia and Kentucky at the time of their respective movements against us?

"But you went too far." So said the Romanists against the mighty men of faith of Luther's day. Yet we think they went not far enough. For some of "the dear consecrated relics" of the Romanism of the sixteenth century, are yet cherished by almost every reformed church in the Eastern and Western continents of earth.

But we must note a few other samples of this pregnant article of "The Christian Repository and Literary Review."

"He talks of reformation." "Meet a reformer, and he will choke you with a large text of Scripture," said they of some of old times. It is even so in young America, and in old Kentucky, at the meridian of Louisville.

But another of our sins and unpardonable errors is, we "talk of reformation." What a sin and shame to talk of reformation at Louisville, Kentucky!! Yet it still seems, when a Reformer visits that city, his plea for reformation is occasionally cordially responded to. "How can this be?" perhaps may be asked by the Christian Repository. Well, we shall refer them to the citizens of Louisville. But of me he says, "he talks of reformation." Well, so did the first and the last Baptist in the Bible. I presume that in this we are in good keeping with the oldest Baptist in church history. And our worthy brother editor or contributor says something about our "ridiculing the call to the ministry."

This, too, is a grievous sin against the called and sent ministry of

the old Kentucky Baptists of A. D. 1823. But they themselves so travestied that idea and terminology, that even the old ladies themselves suspected its orthodoxy, and spoke learnedly of its inappropriateness to those who most gloried in it. I presume there is not now a reader of the *Christian Repository* that has any more faith than I have in the special call of any one to speak nonsense, and to allegorize the plainest passages of the *Christian Scriptures*. Can it be, that any one of the learned contributors to the *Christian Repository*, believes in the call of such men as the Oysterman of Old Virginia, some forty years ago! I, indeed, thought that these gentlemen were better read in the most ridiculous pretences of certain dreamers, self-commisioned, under the impulse of a night vision, to proclaim the gospel and to preach Christ, who never did, and never could, give the sense of the plainest chapter in the *New Testament*.

It was such pretences and pretenders that we had in our eye, in any allusion to the self-styled "called and sent," of which some of the learned contributors to the *Christian Repository* ought to have known something. We never ridiculed the call to the ministry, but spoke plainly against such wild, fanatical, and unsustained pretensions and pretenders. "The Reformation," ridiculed though it has been in some of these points, by men, too, who have been, in common esteem, somewhat profited by it, and who still need a few more hints, as Elder Waller himself intimated to me, is not to be impeded in its career by such logic and rhetoric as appears in this essay. This, Elder Waller, when of more mature mind and enlarged horizon, knew and appreciated as much as any other minister in Kentucky. And had his spirit been present with the writer of this article, it would, methinks, have sternly rebuked him for such an insult to his memory. in a magazine, too, of which he was himself the great master spirit, if not the sun around which all its luminaries revolved. A. C.

It is stated that Sir Samuel Morton Peto, the treasurer of the English Baptist Missionary Society, gives away annually, from his own resources, about \$170,000. The greater portion of this is devoted to the building of churches. He must have a large income, and, what is better, a *large heart*. Another example of liberality and diligence in doing good, is given in the following paragraph from the *London Watchman*: "Rev. G. Miller, minister of a dissenting congregation in Bristol, through whom an asylum for orphans was established at Bristol, at a cost of over £20,000, has raised more than £20,000 towards the erection of another orphan asylum in the same city."

THE PERMANENT ORDERS OF THE CHRISTIAN MINISTRY.

[We commend to the special consideration of our readers the following essay, in three chapters, upon the Permanent Orders of the Christian Ministry. It is from the pen of Prof. Milligan, now of Bethany College, formerly of Washington College, Pennsylvania, and more recently of Bloomington University, Indiana. Many of our readers, both new and old, will, no doubt, be profited by a considerate perusal of it.—A. C.]

INTRODUCTION.

THE kingdom of God is the most important organization ever established beneath the heavens. It had its origin in the divine benevolence. It is the consummation of God's philanthropy to our guilty and apostate race.

Hence its administration was justly and wisely committed to him who is, at once, the Son of God and the son of man; who is both the root and the offspring of David; who is God manifested in the flesh. As said the evangelical prophet, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. Upon the throne of David, and upon his kingdom, to order it and to establish it with justice and with judgment, from henceforth even forever." Isa. ix. 6-7. So, also, testified the Messiah and the chief of all his apostles. "All authority in heaven and in earth is given unto me." Math. xxviii. 18. "He must reign till he hath put all his enemies under his feet." 1 Cor. xv. 25.

Soon after his coronation, he divided the labors and the honors of his Kingdom. The Holy Spirit was his principal agent, and holy angels and holy men were made his ministers. The Holy Spirit was sent to qualify the apostles for their charge; to make a full revelation of the scheme and mysteries of redemption; to convince the world of sin, and of righteousness, and of judgment; to comfort, assist, and sanctify the saints; and to be in them as a well of water springing up into everlasting life. Holy angels were sent to minister to them who shall inherit salvation. But to man was committed the Word of Reconciliation, and the subordinate discipline of the kingdom. When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some

evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The apostles were his plenipotentiaries on earth. This is clear from the following passages: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke xxii. 29-30. "Then said Jesus unto them again, peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John xx. 21-23. "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Math. xxviii. 19.

To them, therefore, were committed the establishment, organization, and administration of the kingdom on earth. They were divinely commissioned to bear witness to the truth; to confirm their testimony by miracles; to disciple all nations; to enact laws, and to establish ordinances in harmony with the genius and the design of the New Covenant; to show the perfect harmony between the old and new Institutions; to reveal to the church her trials, her errors, and her destiny; to superintend whatever pertained to her secular or spiritual interests; to direct in the appointment of all her subordinate officers; and by the extraordinary gifts of the Spirit, to qualify them for the faithful discharge of their respective duties.

Hence the apostolic office comprehended within itself all the functions of the kingdom of heaven ever conferred on man. The apostles were the first prophets, evangelists, pastors, teachers, rulers, and deacons of the Christian church. They proclaimed in Jerusalem the everlasting gospel. They converted the people. The saved were daily added to the congregation. They continued steadfastly in the *apostles' teaching*; and even brought the proceeds of their lands and merchandise, and laid them down at the *apostles' feet*, to be disbursed according to their directions.

CHAPTER I.

OF DEACONS.

The Jerusalem congregation greatly increased under the teaching and discipline of the apostles. But their duties soon became too

enerous. The less important duties of their office were necessarily committed to others. The wants of the poor and the destitute were entrusted to the care and Christian liberality of the whole congregation. This was the first trial of democracy in the Christian church. It did not work well. The truth of the old adage, "What is every body's business, is no body's business," was practically demonstrated. And hence, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily ministration. Hence arose the necessity for the first appointment of subordinate ministers under the administration of the apostles.

The case is a most important one. It is not an isolated example to subserve a temporary expediency. It is a practical illustration of the settled policy of the Christian church. We should, therefore, endeavor to comprehend it fully; and for this purpose, we shall lay before our readers the whole premises. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Acts vi. 2-7.

From these premises we learn—

1. That the first office under the apostles was not a sinecure. And in the sequel, we shall find that the same remark is applicable to every other office in the Christian church. There are no divinely constituted lords over God's heritage.

2. That the duty of these men was to attend to the secular interests of the congregation. It is true, that the neglect of a certain class of widows was the immediate occasion of their appointment. But surely the mere novice in logic would not thence infer, that they were restricted to the particular case that suggested the necessity of their appointment: that in case of farther neglect by the congregation, it would be necessary to set apart others to feed the Hebrew widows; others to clothe the naked; others to wait on the sick; and others to administer to the wants of the superannuated. This would be to multiply offices and officers rather too fast for the most visionary.

The historian here records a fact, not as an isolated abstraction, but as the exponent of a great principle. The fact is a simple one; but the principle is very comprehensive. It embraces all that pertains to the secular business of the congregation. Those who feed the widows, must have the control of the treasury of the congregation. Hence the proposition of the apostles was, to surrender this department of labor entirely to the seven, and to give themselves exclusively to *prayer and to the ministry of the word*.

To wait upon the secular concerns of the congregation was, therefore, the limit of their official appointment. Their office comprehended nothing less, and it embraced nothing more. It conferred no authority whatever either to teach or to preach in the public or in the private assembly, and can, therefore, have no connection with the defence of Stephen or the evangelical labors of Philip.

This is also true of the deacon's office as it is described in the epistles. An indispensable qualification of the bishop or elder, according to Paul in his first letter to Timothy, is, that he shall be *apt to teach*. The evangelist is commanded to *preach the word*. But in all that is said of the deacon, *there is not a single intimation that preaching or teaching is any part of his office*. The deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. They must be proved and found blameless before their appointment to the office. They must also be the husbands of one wife, ruling their children and their own houses well. But to teach, is no part of their office. Were it so, women would never have been made deaconesses. For says Paul, "I suffer not a woman to *teach* nor to usurp authority over the man, but to be in silence." It is still true, however, that intelligent, grave, and pious females, may do much for the feeble, the sick, the poor, and the destitute, especially of their own sex. The Phebes should, therefore, constitute a part of the *diakonoi* of every fully organized Christian congregation.

The obvious conclusion, then, from these premises, is, that the first office created under the apostles was the deaconship; that those first appointed to perform the duties of the office were deacons; that their office comprehended all the secular interests of the congregation and nothing more; and that from this time, the term *diakonos* had an official or specific signification as well as a generic one, just like the words elder, bishop, evangelist, president, governor, and almost every other official name.

3. That to be eligible to this office, the candidate must possess the three following qualifications: He must be a man of honest report; that is, he must have a good reputation, a well attested character, in

the congregation and out of it. He must be full of the Holy Spirit; so that its fruits—love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness and temperance—may characterize his entire demeanor. He must also be full of wisdom, or distinguished for his prudence and other practical virtues, necessary to the wise and judicious discharge of his official duties. For if a man cannot manage his own temporal affairs, how can he take care of the treasury of the Lord? It is evident that all this is in harmony with what Paul says of the qualifications of the deacon in the third chapter of his first letter to Timothy.

4. That the Holy Spirit, the apostles, and the whole congregation of disciples, concurred in the appointment of these seven deacons. The Holy Spirit defined and established the proper standard of qualifications and fitness for the office. The disciples made their election according to this divinely constituted standard. And the apostles expressed their concurrence by solemnly ordaining them to the work for which they had been chosen.

There is great wisdom in this arrangement. The standard of fitness is forever settled by divine authority. No priest, pope, or council, has any right to change it. The man who is chosen and ordained according to this standard, is, therefore, constituted a deacon by the Holy Spirit. He should feel that his appointment is from God. At the same time, the people are permitted to choose men in whose ability, integrity, and benevolence, they have confidence. This is a most powerful element for good in any society. Its effect was most happily illustrated in the election of the first seven deacons of the mother church. The murmur of the Hellenists was no longer heard; "the word of God increased; the number of the disciples was greatly multiplied in Jerusalem; and a great multitude of the priests became obedient to the faith."

But experience has taught that the House of Lords is a necessary check on the House of Commons, and that the wisdom of the Senate is sometimes necessary to restrain the sectional zeal and party spirit of the Representatives. This principle is just as necessary in ecclesiastical as in civil affairs. Hence, every case of discipline requires the concurrence of the eldership and of the congregation. And in harmony with the same rule of common prudence, these seven deacons were not duly installed till they were solemnly ordained by the apostles.

A very grave question, then, rises just here. In what capacity did the apostles act in this matter? We have seen that the apostolic office comprehended all others in the Christian church. Did they then act in this case with all their plenary authority as the apostles of Christ:

or as evangelists, did they set in order the things that were wanting: or did they act merely as the elders of the congregation? To answer this question in a satisfactory manner, I think we should distinguish between the legislative part of this important transaction and the mere act of ordination. To legislate, was an exclusive function of the apostolic office. The apostles alone had a right to make laws and ordinances for the Kingdom of Heaven. To them, as the plenipotentiaries of the Messiah, it certainly belonged to say what should be done in the pending crisis. But the work of ordination was transferable. It was transferred. Titus was left in Crete to set in order the things that were wanting; and to *ordain* elders in every city, *according to the instructions of the apostle*. And one of the purposes for which Timothy was left in Ephesus, was evidently to ordain evangelists, elders and deacons. Now, if the laws of nature are uniform, it is certainly not too much to assume, here, that the laws of the Kingdom of Heaven are equally so. And if this is a fair assumption, then it follows, that whenever the apostles ordained evangelists, elders or deacons, they acted merely as evangelists; and hence, that to evangelists properly belongs the work of ordination, wherever and whenever the congregation of the Lord are not organized according to the teachings of the Holy Spirit.

But in perfectly organized congregations, the work of ordination is divided, because in such cases the official relations are divided. The apostles were not only evangelists in Jerusalem, but they were the acting presbytery of the congregation. They were its bishops, its pastors, and its teachers. In like manner Timothy, though an evangelist, was the bishop or overseer of the church at Ephesus, till he had set in order all things that were wanting. Then an inferior order of ecclesiastical functionaries became its overseers. To them was committed the special care of the congregation, as to the evangelists was committed the general care of all the churches. They instructed the members. They assisted in preparing some for the deacon's office, some for the elder's, and some for the evangelist's. Hence, on the principle of common prudence, as well as according to the law of representation and the rule of mutual checks and balances, it is right that these bishops should assist in setting apart their scholars to the work of their ministry. And hence, the presbytery of Lystra united with Paul in the ordination of Timothy as an evangelist. 1 Tim. iv. 14 compared with 2 Tim. i. 16. All this will be more apparent in the sequel. But in the meantime, we repeat what we think legitimately follows from all the premises, that in the ordination of the first seven deacons, the apostles acted merely as evangelists, whose duty it was to set in order the things that were wanting in the con-

gregation at Jerusalem; and hence, that in all unorganized congregations, the work of ordination properly belongs to well-informed and well-tried evangelists; but that in every organized church it is the mutual duty of the presbytery and of the evangelist, or evangelists, presiding over the general spiritual interests of the district, county, or state, in which such congregation is located.

5. That the mode of ordination was by prayer and the imposition of hands. The appointment of any person or persons to an office in the Christian church, is an event in itself so solemn, and so fraught with good or with evil to the souls of men, that no enlightened Christian can doubt as to the propriety of prayer on such occasions. But some have called into question the authority for the laying on of hands, as a mere ceremony of ordination, or of conferring upon another the gift of office. It is admitted that the act is of ambiguous import. Christ laid his hands on little children to express an authoritative benediction. Math. xix. 15. And by the same significant act some of the primitive Christians cured many diseases, (Mark xvi. 18,) and the apostles bestowed on others the miraculous gifts of the Holy Spirit. Acts viii. 17. But none of these designs will suit the language and circumstances of the context. The power to work miracles *may*, indeed, have been given on that occasion, as Paul, in a similar way, bestowed on Timothy a spiritual gift at the time of his ordination. 2 Tim. i. 6. But that to impart the power of working miracles was the only reason why the twelve apostles laid their hands on the seven deacons, is a most gratuitous assumption. It is an inference which no correct rule of interpretation will justify. The narrative is as plain as language can make it. The twelve apostles proposed to the multitude of the disciples that they should choose seven men of honest report, full of the Holy Spirit and of wisdom; and that they (the apostles) would appoint the persons elected, over the business for which they had been chosen. The multitude of the disciples did so. They chose the seven men and set them, as their representatives, before the apostles, who, according to their own proposition, proceeded to set them apart to the work of their office, by prayer and the imposition of their hands. From this simple narrative, it certainly requires much ingenuity to show, that on these men any other gift was conferred by the apostles than the gift of office.

Other passages of Scripture are equally conclusive. One or two quotations will suffice for the present. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. iv. 14. Will the objector please to inform us, for what purpose the presbytery of Lystra laid hands on Timothy? It could not be to bestow any spiritual gift. To do this.

they had no power. It was an incommunicable function of the apostolic office. Not even the evangelists, endowed with the power to work miracles, could communicate this gift to others. "Philip (the evangelist) went down to the city of Samaria, and preached Christ unto them. And the people, with one accord, gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed; and many taken with palsies, and that were lame, were healed. And there was great joy in that city. * * * But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Acts viii. 5-12. But like other primitive congregations, these Samaritans needed the miraculous gifts of the Holy Spirit. Philip had done all in his power for the new converts. Hence the necessity that Peter and John should go to Samaria, "who, when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Acts viii. 15-17. If, then, Philip the evangelist had not the power to bestow spiritual gifts, it follows, as a legitimate inference, that the presbytery of the church at Lystra did not possess it. But even if they did, they certainly did not exercise it on this occasion. For the gift was conferred *through* prophecy, *by* the laying on of Paul's hands, *with* the laying on of the hands of the presbytery. Compare 1 Tim. iv. 14 with 2 Tim. i. 6. The act of the presbytery was, therefore, a simple act of ordination. It conferred no other gift or qualification than the gift of office.

To make this matter so plain that, if possible, all may comprehend it, we shall give another illustration. "Now there were in the church that was at Antioch, certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, *separate me Barnabas and Saul for the work whereunto I have called them*. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts xiii. 1-3. It appears from this plain narrative, that Simeon, and Lucius, and Manaen, and probably many others, *fasted*, and *prayed*, and *laid their hands* on Paul and Barnabas, before they sent them away as the apostles or evangelists of the church at Antioch. But for what purpose did they do this? Not to impart any spiritual qualification; not to give them clearer and more enlarged views of the scheme of redemption; not to confer on them

the power to work miracles. The Holy Spirit did not say, *qualify* Barnabas and Saul for the work whereunto I have called them. This had been done by a higher power than the church at Antioch. But the command was, "*separate* me Barnabas and Saul," *set them apart* to the work whereunto I have called them. This command, and no other, they of course endeavored to obey, according to the established rules, forms, and ceremonies of ordination in the Christian church. And the Holy Spirit says they did it *by fasting, prayer, and the imposition of hands*. Certainly, then, this should forever settle the controversy.

Still, however, the evidence is not brought to a perfect focus. It is only converging. Paul and Barnabas were ordained with fasting and prayer, by the imposition of hands. During their missionary tour through Asia Minor, they ordained elders in every church, having prayed with fasting. Acts xiv. 23. No mention is here made of the laying on of hands, unless it is implied in the word *χειροτονεω*, which is here translated to ordain, but which primarily signified to stretch out the hand; then to vote by stretching out the hand. And many think that it is here equivalent to *χειροθετεω*, which signifies to lay on hands. In the case of the seven deacons, only prayer and the imposition of hands are mentioned. And in the ordination of Timothy, the laying on of hands is the only fact recorded. Paul left Titus in Crete to *ordain* elders in every city. But this word *καθιστημι*, indicates nothing of the mode or manner of ordination.

What, then, is the inference from these premises? Does ordination in the Christian church signify the appointment of certain elect persons to the work of their ministry, at one time by the laying on of hands, with prayer and fasting? at another, simply by the laying on of hands? at another, merely with prayer and fasting? and at another, without any ceremony, mode, or manner whatever? Do these varieties denote so many different modes of setting apart the elect to offices of various ranks and orders? Or is there any way of reconciling all these cases? Is the alleged discrepancy only apparent?

To the ancients, the celestial system was a labyrinth of confusion. The phenomena of the heavens were without order, without harmony. But the genius of a Newton has removed this false impression. That great interpreter of nature's laws, has demonstrated that the God of nature is a God of order: that every sun, and moon, and planet, and comet, and asteroid, moves according to one great principle, which binds in eternal harmony the whole material universe.

It is so in revelation. To the mere sciolist in biblical knowledge, there may appear to be many inconsistencies. In the great Commission, Christ said, "He that believeth and is baptized shall be saved."

Some ten days after this, in reply to the anxious inquiry, "Men and brethren, what shall we do?" the Apostle Peter said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." To the important question of the Philippian jailor, "Sirs, what must I do to be saved?" the great apostle of the Gentiles answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." But in his letter to the Roman brethren, the same apostle says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." From such premises, some have hastily concluded that the Bible is a chaotic mass of the most palpable contradictions. Others have inferred that the apparent want of harmony, is owing to the unimportant character of some of the conditions specified; that it is evident, for example, from Paul's reply to the Philippian jailor, that confession and baptism may be dispensed with, as unnecessary to salvation. But others see none of these imaginary difficulties. They have surveyed the Christian system from its centre to its circumference. To them, therefore, all is order; all is harmony. In the circumstances under which these responses and precepts were given, they see a very evident reason for not expressing what was well understood, or what was clearly implied and about to be practically illustrated. Hence they very rationally conclude, that none of these conditions can, in any ase, be safely dispensed with. That they are all divinely appointed means of salvation: that, in fact, no one can have the legal assurance that his sins are pardoned, till he has believed with his heart, confessed with his mouth, repented of his sins, and been baptized into the name of the Father, and of the Son, and of the Holy Spirit.

The same rule of interpretation evidently applies to the law of Christian ordination. Luke says, that the apostles prayed and laid their hands on the seven deacons; but he does not say that they did not *fast* at the same time. One of the seven afterwards became an evangelist. Nothing is recorded concerning either his election or his ordination. But what principle of interpretation will justify the conclusion, that, like some modern precocious youths, he went out to perform the work of an evangelist, on his own responsibility, without any of the formalities of a regular appointment! Paul says that his own hands and the hands of the presbytery, were laid on Timothy. He says nothing about prayer and fasting. But will any one presume to say, that in the ordination of Timothy these solemnities were wholly omitted? Such an inference is just as illogical as the conclusion that repentance, confession and baptism, are not conditions of pardon in the Christian system, because Paul said to the jailor, "be-

lieve on the Lord Jesus Christ, and thou shalt be saved and thy house."

Enough, then, has been said on this important subject. Enough to justify the conclusion that all the deacons, elders, and evangelists, of the primitive church, were ordained by the imposition of hands, with prayer and fasting; and consequently, that no one can be legally set apart to the duties of any office in the Christian church, without these solemnities.

6. Finally, we learn from these premises, that the seven deacons were all *officially* equal. Neither the multitude of the disciples nor the twelve apostles conferred any more authority on Stephen than on Prochorus; or on Philip than on Parmenas. So far as the action of the congregation was concerned, they were all placed on the most perfect equality.

How, then, did they proceed to discharge their official duties? Did each one act independently of all the rest, and do what was right in his own eyes? Was there no harmony, no concert of action among them? Or did they regularly organize by appointing a president, a secretary, a treasurer, and an almoner? If so, by what authority? Can any one produce a *direct* "thus saith the Lord," for such an organization? With many, this is the only rule of action in ecclesiastical affairs. This school of interpreters have much to say in reference to the simplicity of the Divine law, and their strict adherence to its requirements. From their conversation and writings, the mere novice in Christianity would be apt to infer that the New Testament is a code of the most specific precepts. But the diligent student of the New Institution finds very few such precepts. He searches in vain for a *direct* "thus saith the Lord," in many cases of paramount importance. It is well that it is so. Had the Divine founder of the Christian system attempted to govern his church wholly by specific laws, truly, indeed, the world would not have contained the books that should have been written. The "*lex scripta*," or written code of England, consists of thirty-five large quarto volumes, besides cartloads of local and private Acts of Parliament. See Edinburgh Review for April, 1847. And yet almost every new case of law and equity differs, in some respects, from every antecedent one. Every lawyer knows that it is only by analogy, that court-decisions are generally applied to new cases of litigation. What, then, would have been the magnitude of the Divine code, had the great Lawgiver of the universe attempted to govern his people in all ages, and in all nations, merely by *specific* laws!! Surely we cannot too much admire that wisdom which, for such a code, has substituted a little volume of a few hundred pages; and which, notwithstanding its great brevity,

has made it a perfect rule of faith and practice for every accountable being in every kindred, and tongue, and people, and nation, while time endures!!

In doing this, God has made the New Testament a book of *motives*; he has enacted some very *generic laws*; he has illustrated the principle of his government and the rules of human conduct, by a great variety of *authoritative examples*; and whenever all these are not sufficient, then, and only then, may we confidently expect to find in the New Testament *specific laws and ordinances*. The appointment of the seven deacons was a new arrangement in the kingdom of Heaven. It was, therefore, necessary that their election should be a subject of special legislation; and that the law of ordination should be illustrated by apostolic example. But with regard to the best manner of discharging the duties of their office, there was no need of a *special* "thus saith the Lord." The kind of an organization best suited to their situation; the number of officers that should be elected; the mode of their election, whether it should be by ballot or otherwise; whether the arrangement should be for one year, two years, or during the entire period of their service in the deacon's office; whether they should have one treasury, and one fund for all purposes, or whether they should create separate funds, one for the poor, one for evangelists, and one for the ordinary expenses of the congregation; whether they should make their collections and disbursements once a day, once a week, once a month, or once a year; whether they should make an occasional report of their business to the whole congregation, or whether a committee should, at certain intervals, be appointed to audit their accounts; these, and many other prudential arrangements, might often depend on mere contingencies.

Some organization, however, they certainly had. The generic laws of the kingdom absolutely require this. "Let all things be done decently and in order," is at least as applicable to deacons, elders, and evangelists, in their official capacity, as to any other class in the Christian church. But without an organization of some kind, order is impossible. So God has clearly taught in all the systems of creation, providence, and redemption. And so teaches the common experience of mankind.

They, therefore, certainly did organize; and not only so, but they formed precisely such an organization as was in all respects best suited to their peculiar circumstances. Though officially equal as the creatures of the congregation, they were probably unequal in age, in talents, in education, in experience, in business habits, and, indeed, in every other respect. These elements of power and influence would not be overlooked in the choice of a president, a clerk, a treasurer,

and a bursar. To do so, would be to disregard the ruling motives of the gospel, the authoritative examples of the apostles, and some of the plainest generic laws of the New Testament.

We, therefore, conclude, that as the administration of the deaconship has not been made the subject of special legislation or approved precedent, the duly elected and ordained deacons of every congregation should organize, and discharge the duties of their office according to the generic laws and the ruling motives of the gospel. This rule, of course, leaves much room for the exercise of sound judgment and the Christian virtues. But it is not likely to be abused by "men of good report, full of the Holy Spirit and of wisdom."

[The two remaining chapters of this treatise, concerning Elders and Evangelists, will appear in the next number of the Harbinger.]

THE SPIRIT.

THERE are some of our religious friends who doubt the existence of such a *being* as the Holy Spirit. I think their doubts arise, at least in some measure, from the improper insertion of the definite article in the Common Version, and from printing the word "spirit" with an initial capital, when not used as an appellative. The word is used both in a personal and an impersonal sense.

1. *A personal sense.* He saw the Spirit of God descending. Matt. iii. 16; Mark i. 10; John i. 32, 33. It is not you that speak, but the Holy Spirit. Mark xiii. 11; see, also, Luke xii. 12. Then the Spirit said to Philip, Go, join thyself to that chariot. Acts viii. 29. The Spirit said to Peter, Behold, three men seek thee. x. 19. The Spirit bade Peter go. xi. 12. The Spirit said, Separate me Paul and Barnabas. xiii. 12. They were forbidden of the Holy Spirit. xvi. 6. The Holy Spirit testified that bonds and afflictions abode with Paul. xx. 23. Thus says the Holy Spirit. xxi. 11. The Spirit speaks expressly. 1 Tim. iv. 1. Let him hear what the Spirit says. Rev. ii. 7, 11, 17, 29; vi. 12, 22. Yes, says the Spirit. xiv. 13. The Spirit and the bride say, Come. xxii. 17. If these passages do not prove the personality of the Holy Spirit, then shall we seek in vain for proof of the personality of the Father, and his Son Jesus Christ. The Spirit and the Son have both been seen and heard. The Father has been heard, but "no man has seen God at any time."

This Spirit was sent by the Father in the name of his coronated Son. John xiii. 26. What is done in the name of a King, is said to

be done by the King himself; and therefore, Jesus said he would send the Spirit. xiv. 26. The Father sent the Son, the Son sent the Spirit. The Son is the Son of God; the Spirit is the Spirit of God. God is divine, the Son of God is divine, and the Spirit of God is divine. The Father is not the Son, the Son is not the Father, and the Spirit is neither the Father nor the Son. The Father is not the Spirit, neither is the Son the Spirit. There is a *natural* and a *family* relationship between the Father and the Son, as these names signify. There is a natural, but no *family* relationship between the Spirit, and the Father and the Son.

The Father, the Son, and the Holy Spirit, are all of the same nature. The son of a human being is human, and the spirit of a human being is a human spirit. So the Son of God is, of necessity, a divine being, and the Spirit of God a divine Spirit. These three beings, the sum total of the divine nature, are co-operators in the salvation of men. On this account all penitent believers, who would be pardoned, must be immersed into the name of the three—the Father, the Son, and the Holy Spirit. Matt. xxviii. 19.

The Father dwells in Christians. 1 Cor. xiv. 25; 2 Cor. vi. 16; Eph. ii. 22; 1 John iii. 24; iv. 4, 12, 15, 16. Christ is also in them. Rom. viii. 10; 2 Cor. xii. 5; Gal. ii. 20; iv. 19; Eph. iii. 17; Col. i. 27. The same is true of the Holy Spirit. Rom. viii. 9, 11; 1 Cor. iii. 1; vi. 19. The Father, the Son, and the Holy Spirit, all dwell in the consecrated people in the same sense; and not one in one sense, another in another sense, and a third in a still different sense.

If the Father, Son, and Holy Spirit, are not *personalities*, glorious and divine, then Christianity is rhetoric—all rhetoric; nothing but figures of speech; and heaven and hell are not names of *realities*, but mark the extremes of the flight of poetic fancy—the highest flight of hope, the lowest descent of despair.

S. E. SHEPARD.

THE FALL OF MR. J. B. FERGUSON.

WE were censured by a few old friends in Nashville, for our early expose of the apostacy of Mr. Ferguson, as clearly indicated to my mind then as it is now, so far, at least, as principle is concerned. We saw as clearly then as we do now, the gulf of scepticism into which he had fallen. He did not realize it then as he now does. He could not then have written such a book as that alluded to and partially exhibited by our correspondent. There is an extravagance of

infidelity in this performance, at which even the Theists, the Deists, and the Materialists of the present day, must revolt. It wears the most haggard face, the most convulsed and distorted features that I have ever seen delineated from the pen of any man of self disposing mind and memory. It is a fearful monument of human vanity, of disappointed ambition, and of the waywardness of error, when freed from the restraints of conscientiousness and philanthropy. Let us all be admonished from such displays of human frailty, and let him who thinks that he stands firmly on the Rock of Truth, take heed lest he fall.

A. C.

The following positions appear in Mr. Ferguson's address to the dissentient members of the Cherry Street Christian Church, viz:

I visited and preached in the Christian Church in the years 1842, 1844, and 1846, and in March, 1847, as pastor, took charge of that congregation. During the five succeeding years the most flattering success attended our ministry, and it was decided to erect a more commodious edifice. In 1852 Mr. Alexander Campbell assailed our published opinions—1 Peter iii. 19—declaring them *heretical* and *infidel*.

Soon after, Messrs. Fanning and Fall concerted a scheme to remove me from the pastorate, but met with signal rebukes. The church sustained my views, as also did the most respectable and worthy part of the community. On three occasions the congregations decided, by overwhelming majorities, its preference for us as a preacher "above all others." Afterwards some twenty-five members, having filed their protest, withdrew, and elsewhere organized a *Christian Church*. On 20th July, 1854, we defined our position upon their charges of *heresy* and *infidelity*, by showing our *independence of all church creeds, written or unwritten*, and our views upon Unitarianism, Universalism, and Spiritualism, and published the same.

The entire questions were left with the congregation, and resulted in our being fully sustained. Now, in view of these facts, what do I witness here this day? Those who protested and left, have returned, claiming to have come back by *invitation*. We ask by whom? Some three parties, *nominally elders*, may have invited them, but certainly without apprizing the church. They return in order to displace us. Their *duplicity*, heretofore stranded in charging us with designs to constitute a church embracing *all citizens as members*, and thereby *precluding the idea of Christianity*, again would renew unscrupulous charges.

We meet them on the platform of a common humanity, and desire all points, involving their rights in this church property, to be settled

by arbiters, or some other competent tribunal; but they must not seek communion with us: if they do, they will find a *fellowship open to all men and women*, who desire us to remain in our present relations. A debt is now due by the church, and the title is in the owner of the ground, whose consent has been obtained for us to occupy it, and we shall consult none other. Every malignity known in the perversions of morality, has been worked into accusations against me; but as yet, not *one to my face*, and I say, let time and eternity *reprove and improve* us all.

God made us all with instincts favoring association, and few desire to live alone; but when the *circumscriptions of any association* prove oppressive to manhood, or sacrifice the higher ends of our spiritual rights, let them be sundered.

Our individual hopes and happiness can find unity, even though nature must have social helps and family rites that are liable to become injurious and oppressive. I speak plainly: man was not made to be subservient to religious or any other associations, and when they *proscribe his native integrity* by rules fit for *hideous brothels*, it is better for religion and morality to break them up. Politic movements in religion are criminating and desolating scourges of the world. *Every man that enters this house is my brother, let him be more or less worthy.* He may or may not have been baptized, or consecrated by some primitive or recent mode; he may be Calvinist or Arminian, Unitarian or Trinitarian, a Methodist or Quaker, a Puseyite or Campbellite, rude or polite, learned or ignorant, I meet him as a member of this or of any other society: and if we disagree we can, as men, separate; for peace and *progress* are of more value than any temporal difficulty can be. I sever whatever would preclude my spiritual relations with God. The dome of God's Temple includes *all mankind*, and *there is no door into or out of it*, no *accessions or exclusions*, and "*no knocking for admission into it.*" *We go in and come out without our choice:* for, whomsoever God creates and vivifies, He, and not man, admits.

Thanks that a common end and destiny awaits us all. We now entwine our feelings to man, through God; we would plant no dissension by stirring up "*Divine wrath*;" we would not stir up the offensive acts of old comrades to contaminate others; but with pitying affection will declare, that we have no selfish heaven nor hopeless hell.

I will give you plain talk, and will state that *the world is my church; mankind are its members; forms are the rights of the heart.* If I *comply* with your *ordinances*, or if I do not, you perceive clearly my position. I once admitted your *ceremonials*, but now *they are dead*; your organization ceasing to act, is not *nominally*, but *really*

dead, under my teaching in this house. Your organization ceased to act, as such, when you failed to concur in opposing us, and actually contributed support to the worship and teaching in this house. No body of men can buy or sell the human conscience; no true disciple can lay claim to lord it over his brother's conscience, under the designation of "Church of Jesus Christ."

The human mind is bursting the shackles of a superstitious tradition favoring religious dogmatists. Men now know Christian principles are embraced in their natural rights. Men everywhere see that *the possession of a faculty carries the right to use it: the possession of the eye is the right to see.* Men abhor any compact tending to trade in rights of conscience, and hence the decision to be free, dissolves the sway of intolerance. It is our *boast* that *we never surrendered our innate freedom to any creed or church, and to this day we are without formal connection in any church claiming control over faith or practice.*

In our day God is rearing up a temple whose sun-light will teach you to know, be free, be candid, be a man, and think, feel, and act for the day in which you live. Modern spiritualists are said to repudiate the Bible in claiming intercourse with hosts of ministering angels that have lived in humanity. I know religiously but one church—the world of intelligences constitute my church, and the human race *are its members*, whether appearing as *men* or as *angels*, and its only ordinances are the dictates of the heart.

Until taken from us, we open this house to all, even the worst, so far as our influence or our past investments here may favor that end. We are free to serve *any society* seeking our labors of their own accord. We pay no servile respect to the doctrines of antiquity—even 5,000 years consecrates the Bible no farther than the truths developed in such books. Are we infidels for believing the evidences of intercourse between men and spirits, as recorded in the Bible? It is stated an angel, with his sword, guarded the tree of life, and the spirit of Samuel appeared to Saul. To John, the angel said, give not worship to me, who am only one of your brethren the prophets. And is the Levitical Law to apply to Christ and his disciples, for communing with Moses and Elias on the Mount? Even Mr. Campbell, who worries his disciples of the "Reform of the 19th century," with the flippant heraldry of faith, repentance and baptism, for the remission of sins, yet admits that evil spirits exert bad influences among wicked men. He conceives that erring man, placed without consent in temptations, is visited by friends forever; but good spirits *cannot visit* or *render aid* in relief of his dire distresses.

What heathen idolatry can be compared with such absurdities—such blasphemous teachings? Gorgons, Hydras, Devils, and mali-

cious Pythons, can invent no superstition more gross! But the theology of Devilism is weighed and found wanting.

Men whose stipends depend on the unclean teachings of eternal punishment, call us "infidel," for removing the impediments which foreclose all efforts at letting all mortals reach the portals of eternal bliss. Devilism is the result of boasted theology, and the pentecost of the "reformed church" is a penitence due to Demons. My church will yet love those who deliver it from separating strife and narrow bigotry.

Man's Godlike constitution is naturally without sin, until, by wrong education, he enters into vices; for we are the children of God, and in him we move, live, and have our being. In spirit communion we hear the voice of the Lord God, as did the *fabled Adam*, in the cool of the day; must we succumb to the policy that dwarfs the native impulses of our soul? Life is the permanent reality, while its physical scenery is ever changing. We must learn to know man in one brotherhood, though in many families, as God is one Divinity under numberless manifestations. Self-knowledge is the consciousness of the Divinity in ourselves, for as we are so is God in us. Truth is ever a harmony of contrasts between negative and positive principles. If man sins, the sovereignty of God provides a barrier beyond which his sins cannot pass. Let the scope of man's thoughts embrace the Divine germ of spirit growing in his system. In every man's bosom is an altar of the Divine Being, whose standard is justice—the *Christ* whose anointing he will accept.

BIBLE TRANSLATIONS IN GREAT BRITAIN.

THE first translations that were made of the Old Testament, were after the Babylonish Captivity. They are called the Targums, which word, in the Chaldean language, signifies Translations. They are, also, often called the Chaldee Paraphrases; some of them are exact translations of different parts of Scripture; others are properly paraphrases, containing enlargements, explanations, and even additions. Several of them are yet extant, and they are often mentioned by the eminent fathers of the Christian church. Some have affirmed that the five books of Moses and that of Joshua, were translated into Greek before the days of Alexander the Great. But the most remarkable translation of the Old Testament into Greek, is called the Septuagint, which, if the opinion of some eminent writers is to be credi-

ted, was made in the reign of Ptolemy Philadelphus, about 260 years before the Christian era. At any rate, it is undoubtedly the most ancient that is now extant, and on many accounts deserving notice, though not to be put on a level with the Hebrew text, as has been sometimes done.

The New Testament was originally written in Greek; and no sooner was the gospel spread through the nations, than it was found necessary to translate the inspired Writings for each into its proper tongue. Some translations of the Old Testament, different from the Septuagint, were made into Greek from the year of Christ's birth, 128 to 200. It is generally believed that the church of Antioch was favored with a Syrian translation of the Bible as early as the year 100. The Ethiopians of Abyssinia have a version of the Bible which they ascribe to Frumentius, of the fourth century. Chrysostom, who lived in the end of the fourth, and Theodoret, who lived in the middle of the fifth century, both inform us that they had the Syrian, Judian, Persian, Armenian, Ethiopic, and Scythian versions. The ancient Egyptians had the Scriptures translated into their language. The Georgians have a version in their ancient language. The most ancient German translation is supposed to have been made by Ulphilas, A. D. 360. The Old Testament of all these translations, except the Syrian, is taken from the Septuagint, and not immediately from the Hebrew text.

We will now give some account of the translations of the Bible into the English language. There have been some who have affirmed that Adelme, Bishop of Sherburn, who lived in the beginning of the eighth century, translated the Psalms into the Saxon tongue. This, however, is uncertain, as some of the best historians make no mention of it; yet it is possible, as he was a man of great parts, and of great learning for those times, and said to be the first Englishman who wrote in the Latin language.

About the same time, or a little after, Bede, commonly called the venerable Bede, translated some parts of the New Testament, some say the whole Bible, but that is not probable. Near 200 years later, King Alfred translated the Psalms into the same language. In 1382, Wickliffe finished his translation of the Bible, which is yet extant; that is to say, there are copies of it in some public and private libraries. All these translations were made from the Vulgate. In the reign of Henry the Eighth, several editions of the Old and New Testaments were published in English; one of the most remarkable is that of William Tyndal, in 1530. The translation of the New Testament was made from the original Greek, but probably the Old Testament either from the Latin of the Vulgate, or the Greek of the Septu-

agint. This was soon followed by the improvements of Coverdale and Mathews. By order of the King, Tonstal, Bishop of Durham, and Heath, Bishop of Rochester, made a new translation, which was published in 1541; but, not pleasing Henry, it was suppressed by authority. In the reign of King Edward the Sixth, another translation was made; two editions of which were published—one in 1549, and the other in 1551. In the reign of Queen Elizabeth, another translation was made, which, being revised by some of the most learned of the Bishops, went by the name of the Bishop's Bible. This professed to be translated from the Hebrew of the Old Testament, and the Greek of the New, though, in some instances, when there was a difference, it preferred the Septuagint to the Hebrew.

This last circumstance, with some others, induced King James the First to select fifty-four persons, eminent in learning, and particularly well acquainted with the original languages in which the Old and New Testaments were written, to make a new translation of the whole Bible. In the year 1607, forty-seven of these persons, (the other seven having probably died,) assembled together and arranged themselves into committees, to each of which a portion was given to translate. They were favored not only with the best translations, but with the most accurate copies, and the various readings of the original text. After three years assiduous labor, they severally completed the parts assigned to them. They then met together, and while one read the translation newly formed, the rest had each a copy of the original text in his hand, or some one of the ancient versions, and when any difficulty occurred they stopped, till, by common consultation, it was determined what was most agreeable to the inspired Oracle.

This translation was first published A. D. 1610, and is the one which has been, ever since that time, printed by public authority, and generally used in the British dominions. It may be added with safety, that it has been generally approved by men of learning and piety of all denominations; of which its never having been superseded by any other, for one hundred and eighty years, is a sufficient proof.

[We have recently seen it noticed, that petitions are being presented to Queen Victoria praying for a revision of the Common Version, setting forth the need of it from the antiquated style and terminology of a version made some two and a half centuries ago! We bid God speed to every effort to give to the people a version of the Inspired Volumes in the living tongue of the present generation.—A. C.]

THE ADVOCATE.

BROTHER CAMPBELL—I do not like to trouble you with questions, but I wish you to explain the meaning of John xvi. 8-11.

Our Lord promised his disciples that if he went away; he would send them the Comforter, or Advocate; and that he would convince the world of sin, righteousness, and judgment.

I find difficulty in applying the words *sin*, *righteousness*, and *judgment*, in this passage. Does the *sin* here mean all sin in general, or some one sin in particular? If the latter, what sin is meant? What does the word *righteousness* here allude to? Does it mean that the Holy Spirit would convince the world that Jesus was a righteous person? This seems to be included in the former. If the world are convinced of the sin of unbelief—i. e., if they are convinced they sinned in rejecting the claims and miracles of Christ, they are thereby convinced he is the Messiah, and, of course, a righteous person. Or does the word *righteousness* here, as in other places, mean the method, system, or plan of justification?

Does the word *judgment* here mean the judgment, condemnation, or unjust sentence of death passed upon Jesus by the Jews? Or does it allude to the future universal judgment?

The Comforter, or Advocate, was to convince the world. What is here meant by the *world*? A correct understanding of this will, I think, aid in the explanation of the whole sentence. Does it mean the Jews, or all mankind?

When and how was the Spirit to convince the world of sin, &c.?

There are still other difficulties in the passage. They are found in the word *because*, or the reason assigned by our Lord *why* the Comforter would convince the world—viz: “*because* they believe not on me.” Does this mean that the Spirit would convince the Jews they had sinned in rejecting Jesus? and that he would do this by substantiating his claims in the persons, and by the preaching and miracles of the apostles, performed in the name of Jesus, and under the influence of the Spirit? Or does it mean the Spirit would convince the world generally of all sin? and that he would do this because they would not believe him?—as if I should say to a jury that would not credit my testimony, I will send another witness to corroborate and confirm what I have said. Had they given full credit to me, there would have been no need for another witness to testify the same thing; but as they rejected me, or my testimony, it shall be corroborated and confirmed by another person. “In the mouth of two or three witnesses every word shall be established.” And is this the meaning

of Matthew xii. 31, 32. "Whosoever shall speak against the Son of man shall be forgiven; but whosoever shall speak against the Holy Ghost shall never be forgiven." Does this mean that the people might be excusable in rejecting the testimony of one witness, though he prove what he says by miracles; but if they reject the testimony of the second, who is the Advocate of the first, he is inexcusable! and if they reject the second, they would not believe a third, or any other number?

Again: "He shall convince the world of righteousness, *because* I go to the Father and you see me no more." What had his going to the Father to do with the convincing of the people on earth? Did he mean that his going to the Father would convince them? What evidence could they have that he had gone to the Father? Or does he mean that his going to the Father would be the cause of the Spirit's coming to convince the world?

"He shall convince the world of judgment, *because* the Prince of this world is judged." What has the judging of the Prince of this world to do with the convincing of the people of judgment? Was the Prince of this world judged at the time the Advocate came, or subsequently? If the latter, when, how, and by whom was he judged? Who is meant by the Prince of this world? This expression occurs in two other places—viz: John xii. 31—"Now must the Prince of this world be cast out." Who is meant here, Christ or Satan? John xiv. 30—"For the Prince of this world cometh, and hath nothing in me." Does this mean Satan, or does it refer to Pilate? And does the term world here mean land—the land of Judea? And are Pilot's confessions, recorded Luke xxv. 4, John xviii. 38. and xix. 4, 6, to be understood as the fulfilment of Christ's prediction, that the Prince of this world would find nothing in him? Or are "the Prince of this world" and "the Prince of the power of the air," the same? Eph. ii. 2.

Jesus said to his disciples, (John xiv. 18,) "If you loved me, you would rejoice because I go to the Father, because my Father is greater than I." Why should the fact that the Father was greater than Jesus in his incarnate state, be a cause or reason why the disciples should rejoice that Jesus was going to the Father? And why should their thus rejoicing be an evidence of their love to him?

By fully explaining the above, you will confer a favor on others besides.

INQUIRER.

RESPONSE.

These are grave and important interrogatories. This passage is a grand synopsis of the work of the Holy Spirit, as the missionary of the

Lord Jesus Christ. Our cramped and cramping theories of the mission and work of the Holy Spirit, in the regeneration and sanctification of a fallen world, according to an election of grace, are very unpropitious, or inauspicious, to a right conception of this most interesting revelation, given by the great Master himself.

Ελεγχω, (*elenchoo*), the word used in this passage, is found 17 times in the New Testament, and by the common version is represented by "tell a fault," Matthew xviii. 15; "reprove," Luke iii. 19, Ephesians v. 11, 13, 2 Timothy iv. 2; "convince," John viii. 46, 1 Cor. xiv. 24, Titus i. 9, James ii. 9; "rebuke," 1 Tim. v. 20, Titus i. 13, ii. 15, Rev. iii. 19. Of these, *convince* is most generic, including the idea of *convict*. *Convince* a person of guilt, and he is doubly *convicted* in himself, and by them that judge or reprove him. But the specifications made by the great Teacher himself, fully reveal his meaning of the term. He uses it *generically*, and gives the specifications. He declares the judgments and the reasons of them. He will not only convince the world of its own sin and of his righteousness, but thereby *convict* it of its guilt in repudiating him.

But how did he accomplish this? The events of the first Pentecost fully reveal his meaning. Three thousand were convinced, convicted, condemned; and these, too, by the manifest appearance and work of the Spirit, in attestation of Christ's own apostles. They were convinced of his righteousness by the fact of his justification from the false charges preferred against him, and that simply by his reception into heaven on the part of the Father, who crowned him Lord of all, and gave to him the dispensation of the Holy Spirit, which he so abundantly vouchsafed on the first Pentecost after his ascension.

To the same effect Paul, in developing the mystery of godliness, thus speaks, distributing the whole mystery into six items, viz:—"God was manifest in the flesh." "He [the Lord Jesus] was justified" from all calumny and guilt "by the Spirit." "He was waited upon by angels," now placed under him. He is also afterwards "preached," or announced "to the Gentiles"—the world—and "believed on by both Jews and Gentiles"—"the world;" and gloriously exalted above angels, now his ministering spirits, sent forth by him on missions of mercy and judgment. And all this by the Holy Spirit sent down from heaven.

Touching the very grave question concerning the judgment, I respond—John's own use of this term (chapter xii. 28-32) expounds it. Now, says he, is the judgment or condemnation of the world, because of its unbelief. "Now," said he, when his Father audibly spoke in his behalf at a great festival in Jerusalem—"Now is the

judgment"—"the condemnation" of the world! "Now shall THE PRINCE OF THIS WORLD BE CAST OUT," dethroned.

The careful study of John xii., affords a key of interpretation to unfold this graphic sketch given by this evangelist in the 16th chapter of *his supplement* to the other gospels of Matthew, Mark, and Luke.

"*The sin of the world*"—the capital sin was the condemnation of the Saviour of the world. A topic slurred over in this speculating and speculative sectarian age. What the world regarded as Christ's sin, was God's own righteousness, and the justifying righteousness of all who believe in him.

The Prince of this world, or *Kosmos*, (*Kosmos*), not *Aion*, (*Aion*), is unquestionably the present Usurper, *alias* Satan. But it was not in *propria persona*, but in the person of Cæsar, as represented by Pontius Pilate. The Latin maxim—*facit per alterum, per se*—is here recognized. The Devil, only when restrained, (being an usurper,) governs this present evil world.

When he tempted the Messiah, he offered him the world if he would only worship him. The Saviour did not question his usurped power, but as the Son of man repelled his temptation by the sword of the Spirit, which he has kindly put into our hands, as citizen soldiers of a kingdom not *now* of this world. From these hints, I presume that every question on these premises may be satisfactorily disposed of.

The difficulties originating in the word *because*, are readily answered from this stand-point. The ascension, not to speak of the resurrection, of Jesus the Christ, constitutes an irrefragible argument in proof of all his pretensions. This silences forever the artillery of Satan and his rebel hosts of incarnate demons.

The resurrection of Jesus, his ascension into heaven, and his reception there—asserted by the descension of the Holy Spirit—forever stultify and condemn the infidel hosts, and enable every Christian man to give a reason of the hope that is in him, which all the batteries Satan and his infidel hosts of men and demons cannot shake. Impotent their arrows against the sun, the unsetting sun of the spiritual universe.

Because they believe not in me. This is proof of their guilt. They had no excuse for their sin. It is equivalent to, they recklessly murdered me. This was the legitimate fruit of their unbelief. Unbelief alone is a damning sin. No honest, noble-intentioned man, could possibly repudiate Jesus of Nazareth, and thus take part with his murderers. If Jesus had not in his life, death, burial, resurrection, and ascension, given the very highest evidence of his Divine person, mission, and character, there might have been some apology for their

sin. But as it is, they hated him, reviled him, murdered him, and defamed him when dead, without one justifiable reason or cause.

His return to his native heaven, documented as it was—if any thing could be imagined wanting—seals their doom, and confirms the faith and hope of all his disciples. And that he did ascend to heaven, and was there received by an order given to all the angels to worship him, was publicly stated and proved on Pentecost, before a world's convention.

Thus was the Prince of this world vanquished and dethroned, in virtue of his instigation to murder him. Thus Heaven always seizes the wise, and stultifies them by their own craftiness.

Why should his disciples have rejoiced because of his return to his Father? Certainly his reception into heaven, and coronation there, and his investiture with universal empire, should have been to them an honor and an exaltation of transcendent ecstasy.

In great despatch, amidst sundry conflicting calls, I have only suggested a few thoughts on these important premises, which, in proper amplification of their inherent grandeur, should cheer up every Christian, confirming his faith, augmenting his hope, inflaming his love, and renewing his zeal in the service of the most Divinely grand and glorious Leader—the most heroic Captain and Chief that time or eternity can exhibit or reveal.

A. C.

PERSONALITY AND OFFICE OF THE HOLY SPIRIT.

Ek Pneumatos Hagiou.—*Math.* i. 18.

WAKEFIELD translates a *holy spirit*, probably from the omission of the article; but after *prepositions*, anomalous cases of this kind frequently occur. There are six meanings of the word *Pneuma*, clearly distinguishable in the New Testament. 1. *Breath* or *wind*; in which sense it rarely occurs. *Matt.* xxvii. 50, *John* iii. 8, *Rev.* xiii. 15. 2. The *intellectual* or *spiritual* part of man, as distinguished from *sarx*, his *carnal* part. 3. *Spirit*, as abstracted from *body* or *matter*; whence is deduced the idea of *immaterial* agents. Compare *Luke* xxiv. 34, *John* iv. 24, *Acts* xxiii. 4. The *pneumata* of the demoniacs belong to this head. 4. *The Spirit*, *kat' exoheen*; i. e., the Third Person in the Trinity; in which acceptation, except in anomalous cases like the present, it is *never used without the article*. It may be observed, however, that in all the passages where *personal* acts are attributed to the *Pneuma Hagion*, and which are, therefore, adduced to prove the per-

sonality of the Holy Ghost, the article is *invariably* prefixed. See Matt. xxviii. 19, Mark i. 10, Luke iii. 22, John i. 31, Acts i. 16, xx. 5. 5. The *influence*, not the *person* of the Spirit; in which sense, except in cases of reference, or *renewed* mention, the article never appears. 6. The *effects* of the Spirit. From the *fourth* and *fifth* heads, we may at once refute the notion of those who pretend that the Holy Spirit is merely an *influence*; since the sacred writers have clearly, and in strict conformity with the analogy of language, distinguished the *influence* from the *person* of the Spirit.

On the word *Paracletos*.

Of all the sacred writers John alone has used the word *paracletos*, and the commentators are by no means agreed in the sense which he has assigned to it. In order to ascertain the various significations of which it admits, recourse must be had to those of the verb *parakalein*, which denotes properly *to call to one's self*; and in Latin, *advocare*. This primary sense it bears in Exod. xv. 13, LXX., Acts xxviii. 20. Thucyd. i. 119, Xen. Mem. xi. 10. So that *paracletos* denotes for-ensically an *advocate*—*one who pleads the cause of another*. But besides the hired advocates, there were other *paracletoi*, whose office it was to *intercede* for the accused by *prayer* and *entreaty*; and hence, many of the best commentators, and most of the Fathers, maintain that in this gospel it means an *intercessor*. The noun has been converted by the Rabbins into a word which is used of an *advocate*, or rather, perhaps, of a *patron* generally; and some have thought that our Saviour used this very term in the several passages of this gospel. Another signification of the verb *parakalein*, is to *teach*, to *advise*, or *exhort*. See Acts ii. 40, xx. 2; 1 Thess. ii. 3; Tit. ii. 6; 1 Tim. vi. 2; Xen. Cyr. i. 4, 15; Polyb. i. 61. So *Philo de Tem.* page 268—*ekeina d'hamas on parakalei, malian tois aphanesi propistuein*. Many, therefore, propose that *Paracletos* should be rendered *monitor*, *instructor*, or *guide*; and this sense unquestionably suits the context admirably in v. 26, infra. xv. 26, xvi. 7, though it is less apposite in the present passage. But there is yet another meaning of *parakalein*, and that, too, in which it most frequently occurs in Holy Writ, viz: to *console* or *comfort*. Compare Matt. v. 4, Luke xvi. 25, Acts xx. 12, 2 Cor. i. 4, ii. 7, and elsewhere. Hence the Eng. Trans. and several other versions have *comforter* in the four places of this gospel in which *paracletos* occurs; but in 1 John ii. 1 the word *advocate* is used. Now in the present instance our Lord does not say *paracleton* simply, but *allon paracleton*, *another Paraclete*; thereby clearly intimating that he was himself the first. But that the traditions of the Jews gave the title of *Menahem*, or *Comforter*, to their expected Messiah, appears from the Rabbinical citations on Luke ii. 25. So that this consoli-

tary address would naturally direct the attention of the disciples to this traditional belief. It seems probable, therefore, that it was in this allusion that our Lord himself employed the term; and if such is its import here, it will, of course, retain the same meaning in those other places of the gospel where it has reference to the Holy Spirit. In 1 John ii. 1 the case is obviously irrelevant. Throughout the LXX. the word *Menahem* is rendered by *parakalane*, or *paracleesis*, as in 2 Sam. x. 3, 1 Chron. xix. 3, Psalm lxxviii. 20, Nahum iii. 7, *et passim*, and the root *nahem*, signifying *to comfort*, is rendered by *paracalein* in nearly sixty places.

In adopting this interpretation as the *primary* import of the word *paracletos* in the gospel of St. John, it is by no means necessary to exclude the various secondary senses of which it admits. The office, or part assigned to the Christian *Paraclete*, in the work of man's salvation, embraces a variety of functions, which take in every acceptance for which commentators respectively contend. In the influence which the Holy Spirit exerted more immediately on the apostles, he *consoled* them for the absence of their Lord, so that they were *filled with joy and with the Holy Ghost*, (Acts xiii. 52,) and their immediate successors *received the word in much affliction indeed, but with joy of the Holy Ghost*. 1 Thess. i. 6. As an *advocate*, or *patron*, he gave them a spirit of wisdom which their adversaries were unable to gainsay or resist; so that, in fact, it was not *they who spake*, but the *Spirit of the Father spake in them*, (Matt. x. 20.) As an *instructor* or *guide*, he was to lead them *into all truth, teaching them all things, and bringing all things to their remembrance whatsoever Christ did*, (v. 26, xvi. 13.) By this means it was that the sacred penmen were enabled to transmit to future ages the records of the gospel, and thereby *to convince the world of sin, of righteousness, and of judgment*, (John xvi. 8.) Hence it is that he is here called the *Spirit of Truth*, as opposed to the spirit of error, (1 Tim. iv. 1.) and hence it is that he still guides the church into the truth as it is in Jesus. It has been maintained, indeed, that the promise of the Paraclete was confined to the apostles, and that it does not extend to the universal Church of Christ. True it is, that the phrase *eis ton aiona*, does not necessarily imply *the end of time*, but compared and connected with Christ's promise in Matt. xxviii. 20, it cannot be otherwise understood in this place; so that the very fact of the mortality of the apostles prevents this limitation. Since, therefore, an eternal guardianship and comfort can only be exercised on an eternal object, it was necessarily the Christian church, as an endless succession of individuals, who received the promise of the Paraclete. The same conclusion follows from a variety of passages in the New Testament, in which he is represented as taking am

essential part in the sanctification of Christians generally. In addition to the consolation and instruction to be derived from the Scriptures, which were *given by inspiration of God*, he still directs mankind by his influence (though not an *irresistible* impulse) to perform them.—[*Taken from Trollope's Analecta Theologica.*]

CASES OF CONSCIENCE.

I COMMEND to all our Christian mothers the perusal of the following epistles. They are the genuine outpourings of two mothers, of different characters, at the dates of their respective letters. The first was addressed to myself, the last to my wife, and have been kept on file for several months. They opportunely appear at this time, though intended to have been published at an earlier date. They appear without any special license, but in the hope of pardon from the Christian spirit that inspired them.

They are both the genuine outpourings of hearts smitten and subdued by the power of evangelic truth; the first by an unanswering, and the latter by an answering conscience; the one by an unyielding, and the other by a yielding heart; the one by a resisting, and the other by an unresisting will. Saints and sinners may, in these mirrors, discern their differential attributes. And we hope that both will be profited by the circumstances that place them in such juxtaposition. Many of our readers may find in these two cases a programme of their destiny. And may a careful and solemn consideration of these two faithful portraits contribute admonition and comfort to every reader of the Harbinger!

A. C.

A CASE OF CONVICTED CONSCIENCE.

BROTHER CAMPBELL—I am now an old lady, and have been for many years a *professing* Christian. When I write this word *professing*, I tremble for the truth of its meaning. I much fear that I have never been a truthful *possessor* of the Christian virtues: at all events, my conscience berates me not a little, because of my many shortcomings and sinful omissions of duty. Nor has God been altogether forgetful of my case either. First, he took from me my husband, a pious man, and one that really feared God, and strove to do his will. But,—will you believe it!—I did not, *at first*, much grieve for his death! (O God! pardon my heart for such wickedness!) You see

I am naturally very proud and self-willed, and as my husband desired that I should believe and act upon the Scripture, which teaches women to be in subjection; and being, moreover, fond of dress, and show, and much parade, and my husband all the time urging upon me what the Scripture says with regard to the sinfulness of over-adorning, &c., I felt a relief, (shall I confess it?)—yes, I felt a relief, when the good man departed. But I mourned for him in style, though. My carriage and horses were even bedecked in a mourning garb; and as for myself, I wore the very *deepest* mourning that could be procured. But I could not long brook such constraint to my real feelings, so I soon cast off my widow's weeds, and, (I blush while I write it!) no young lady of my acquaintance excelled me in gaiety, or in the profusion of rick silks and jewelry; and flounced, and furbelowed, and fluttering with gay ribbons, like an old fool that I was, I even departed almost entirely from the Faith; being present at all the balls and pleasure parties, but always remembering to have a cold, or sick headache, or other indisposition of Sundays, *unless* there was a lecturer on some fashionable subject, or a *big* preacher to be present; in which case, you would have been astonished at the *unusual* flow of health and spirits which I possessed. Indeed, my neighbors wondered how such a thing came to pass, and even my servants could hardly divine the cause; for happening, on one occasion, to overhear a conversation between Maria Jane and the cook, I heard one of them remark, that she much feared, to use her own words, “dat de debil was gwine to fly away wid ole missis sum ob dese days.” But I only laughed at the simple woman's remark, and at the opinion of my neighbors, and at the upbraidings of my own conscience, and still continued to get worse and worse.

Well, God bore with me a long time, but at last his anger was aroused, and the blow fell—a crushing, deadening blow, that has completely opened my eyes to the sinful course I have been pursuing.

I had an only son—a young man of a most handsome face, a gentlemanly carriage, and a mind of a very superior order. Had I, from his infancy, obeyed the instruction, “bring up your children in the nurture and admonition of the Lord,” I doubt not he would have been an ornament to the church and a blessing to the world. But no! I did no such thing, especially after the death of his good, pious father. I taught him from the first to be proud, a lover of pleasure, and a despiser of sacred things, (this last, however, more by example than precept,) and withal, a respecter of persons—not, as should have been, for the virtues and graces of their hearts, but for their wealth and social position. At the same time, 'tis true, I took pains to inculcate in him principles of honor and integrity, and owing to his great moral

endowments, these principles took possession of him. The world, which can always appreciate such things when not induced by religion, called me blessed in the possession of such a son, and I (poor fool that I was!) heeded the voice of the world more than the voice of God, and was glad. I took pride in seeing my son respected and admired for his intellect and moral conduct, and never once mentioned *grace* to him; or if I did, he only laughed, and said in that peculiar way which he learned at College, "Mother, shall I accompany you to church next Sabbath?" And then I would laugh too; and when Sabbath day came, instead of taking my dear boy to church, I would go with him to visit some of our rich and fashionable neighbors, or else take a pleasure ride into the country. Poor George! How your mother's heart bleeds for you now, and for herself! Dead! dead!

"He has gone to his death-bed,
All under the willow tree."

Poor misguided youth! at whose door will the everlasting destruction of your soul lie? My conscience tells me, it will be at your *mother's*—at her's, who should have led you into straight paths and by still waters; but who, on the contrary, brought you up in crooked ways, and in the broad road that leads to death!

Brother Campbell, do you think there is any hope for me? I feel that I have murdered my son—that I have damned my own soul. I can rest neither day nor night, for my conscience will be heard now, however much I have stifled its still small voice heretofore. O mothers! whoever or wherever you are, take warning from my case. Conquer pride, and envy of the riches of this world, and self-will, and rebellion against the precepts of the Saviour.

Yours unworthily,

R. J.

A CASE OF CHRISTIAN CONSCIENCE.

—, February 5, 1855.

DEAR SISTER CAMPBELL—My son, my only child, leaves me in a few days for Bethany College; and though not acquainted with you personally, yet I venture to request your Christian love and maternal regard for him. I do not wish him to go from the midst of our family circle to mingle only with males; but greatly desire him to have the benefit of the society of Christian ladies.

I doubt not but you are often troubled in this way, as there are so many students at Bethany, whose parents feel intense anxiety on their account. But, sister Campbell, perhaps they do not all stand so much in need of that which I ask for my son—Christian society and influ-

ence. He is very social, confiding, and impulsive by nature, and easily influenced by surrounding circumstances. Therefore, I exceedingly desire that these should be such as would be conducive to his growth in grace, to his usefulness here and happiness hereafter. He is a member of the congregation of Disciples at * *. Bro. C. was requested to give him a letter of introduction to the church at Bethany, but he had left home on a preaching tour before the letter got there; so he will not be able to carry such an introduction along with him. It will be sent hereafter.

As a *mother*, I know you can readily enter into my feelings on this subject; and as a Christian, you can but desire the spiritual growth of all young Christians connected with the College. My greatest desire for my child is, that he may be eminently useful here in promoting truth and in the salvation of men, and finally share in that "inheritance which is incorruptible."

I have often felt a longing desire to proclaim the love of God, in the gift of Jesus, to poor dying men and women; and as that is forbidden me in the Scriptures, how unspeakably happy should I be to speak through my son; to tell of my Saviour's love, and urge upon him all his claims of love and obedience in return. I pray God to make him an instrument in his hands of doing much good. He is of age now, and free, of course, to act as his mind may lead him. He has been teaching school for sometime past, but wishes to prosecute some studies farther, that he may be better qualified to follow that business. I still hope his heart may be so fully imbued with the love of God, the love of truth, and the love of poor suffering humanity, as to cause him to preach the gospel. Sister Campbell, our God is, and *ever has been*, a prayer-hearing God; and though frail and sinful, we have an Advocate with the Father—Jesus Christ. By him I present my poor petitions in behalf of my son, and humbly trust they will be heard for His sake. Was not Abraham's prayer for Ishmael heard; and shall we doubt his readiness to hear us, for whom Jesus now intercedes? I sometimes think I will no more despond while Jesus lives and I have breath to pray. Oh blessed privilege! to be allowed to make known all our wants to the Father of tender mercies.

My dear sister, I feel bound to you by the ties of Christian love. Are we not members of the same family? Are we not steering for the same port, guided by the same map, and with the same great and good Captain? Shall I, then, make an apology for writing to you so plainly? No; if you feel as I often do, it will be a pleasure to you to exchange thoughts with those whose hearts beat in unison with our own; to exhort and comfort one another with the remembrance of the joy set before us. This will help us to endure all *crosses*, despise

all *shame* that may be heaped upon us for *Jesus'* sake. That name is sweet to me. "Thou shalt call his name *Jesus*, for he shall save his people from their sins." This is what we all need by nature; and when we are assured by the word of God, as well as our own experience, that we have passed from death unto life; that we can draw near to the mercy seat—yea, enter the Holiest of all, in full assurance of faith, "having our hearts sprinkled from an evil conscience and our bodies washed with pure water"—how very dear is *Jesus Christ* then? How condescending to be clothed with our flesh, that he might *feel* our wants? "For verily he took not on him the nature of angels, but he took on him the seed of *Abraham*," and "in that he himself hath suffered, being tempted, he is able to succor those that are tempted." When I think of his great love and my own poor returns, I am mortified—I am humbled. Oh! that I could do something for my Lord and Master. I would to God that I could so act and so speak, that He might be glorified in all I do. I have but few of my own brethren around me, therefore I often feel in need of some congenial minds, with whom to hold sweet converse. But, like *Hannah* of old, my heart pours out its complaint before God. If I am doing his will, living as I ought, &c., why, I ask myself, are there so few who will hearken to the words I speak? Why does not my heavenly Father hear my ardent prayer in their behalf? Again, I think his time will be best; and perhaps he sees fit to work by other means than those now operating. His will, then, be done; but help me, Oh! Father above, to be faithful unto death; to do my duty, and leave the issue with thee.

My dear sister, I have been thinking a great deal on the coldness, the indifference of the female professors of religion, and would that we all could be aroused. *Woman* was last at the cross—*first* at the tomb. Is this zeal manifested now? More especially does it behoove such of us, female Disciples, as profess to be *Reformers*, to arise and trim our lamps. Are we more alive to *duty* and less *conformed* to the world, than other professing Christians? Do we, like those in old times who feared the Lord, speak often one to another on heavenly and divine things? I fear not. If one in what is called fashionable society, ventures to speak much of such things, she is either looked upon as an enthusiast, or self-righteous; and thus some are deterred from making the attempt, while many are falling into the grave around us. Now, if our sisters would *unitedly* determine to act otherwise: to make every thing subservient to one great end—the glory of God and the salvation of souls—could we not accomplish some good? When one spoke, another, with a heart full of love to God, would join in, and thus be helps instead of hindrances.

For one or two years I have been waiting, and looking, and hoping to see some letters addressed to the ladies, the Christian ladies of America, to exhort them to their duty; but in vain. No one comes forward. Will *you* not do it? Let me urge it upon you, for surely it is needed. Go abroad in the country, and whither has piety and true devotion fled? With here and there an exception, you cannot recognize a *Christian*, by *dress* or *demeanor*, from a worldling. All are more or less conformed to the world. These things ought not so to be. I have lately been reading the life of "Lady Huntington," of England, whose name (Selina) you bear, and find her constantly engaged in doing good; constantly surrounded, as I may say, by a religious atmosphere. In proportion as our opportunities of knowing the truth in this favored land, and a hundred years farther down the scale of time, will not our responsibilities be greater than hers, and our delinquencies less excusable? Let us, then, renew our energies in the Christian warfare; and while our husbands, sons, or brothers, may be on the watch-tower sounding the alarm, let us endeavor quietly, in our own places, to assist them by our prayers—by our lives—manifesting daily the fruits of the Spirit—"love, joy, peace," &c., which I need not name to you.

I did not calculate upon writing so long a letter when I began, but, as I said, I hope no apology will be necessary. When you find it convenient, I should be happy to receive a letter from you. Our Christian regards to Bro. Campbell. May health and happiness attend him! May the blessing of the Lord rest upon you!

Your sister in Christ,

S. A. H.

A SIGN!

A voice from the Lion Isle crying, "Come over and help us!"

"ASSUREDLY gathering" from the loud call made upon us by our Anglican brotherhood, (through the last number of the British Millennial Harbinger,) that the *Lord* thus providentially calls us to preach the gospel to those amongst whom they dwell, I trust the appeal shall not be made in vain; but that we will forthwith send at least one able evangelist, both to "see how the brethren do," and to preach the word to all that can be made accessible in that whitening field.

Now, whatsoever our hearts and hands find to do in the matter, it behooves us to do it with all our might. Allow me, therefore, by way of inducing speedy and decisive action—instead of tarrying to

inquire "whom shall we send, and who will go for us?"—to suggest, at once, that we despatch the able, zealous, fervent, and eloquent Challen, of the city of Brotherly Love. An intimate acquaintance with this beloved brother, and a sufficient knowledge of the peculiar wants of our transatlantic brethren, and the nature of the ground to be cultivated, enable me to say with confidence, that he is just the man. He also hails from the right latitude in reference to the newly located politico-ecclesiastical equator; for no brother need be sent who numbers in his household a single slave—(I say it with shame;) but I am glad also to know, that a rampant "abolitionist" would be equally objectionable.

I trust such are the nature of his engagements, that I err not in taking it for granted, that instead of praying to be excused from this arduous but honorable service, he will readily respond, "here am I—send me." AQUILA.

In connection with this subject, should we not also speedily take action in relation to the matter lately presented for our consideration by Bro. King, of London?

"MODERN SPIRITUALISM COMPARED WITH CHRISTIANITY."

WE have on our table a very handsome volume of over 400 pages octavo, containing a debate between Joel Tiffany, Esq., of Painesville, and Elder Isaac Errett, of Warren, both of Ohio, on the subject of Modern Spiritualism.

The debate took place, we conclude, this present year; but the book being silent on the time when, or the place where it came off, or occurred, we only *infer* that it happened in Warren, Ohio, sometime in the present year. But this is only a circumstance, which, as it gave the Reporter, Mr. Cox, no great concern, should not materially discommode the reader.

But this we must say, that Modern Spiritualism is, as we conceive, ably exposed in all its romance, and not one pin left in its tabernacle, on which a man of sound mind and competent disposing memory can hang one single doubt upon. How is it, that men of good parts and good common sense on common places and themes, so dishonor head and heart by gulping down such romances as are now as unfortunately as absurdly nicknamed "*Spiritualism!*" They are neither materialism nor immaterialism, but the phantasies of intoxicated reason, or the bewilderments of uncultivated imaginations. They are not "*cunningly* devised fables," for they are too bald and haggard romances of perverted reason and untutored imagination. But they will furnish our museums with the memorials of eccentric genius in quest, not of a philosopher's, but of a philosophist's stone, that, unlike that of ancient fame, turns all it touches into ashes, rather than ashes into gold.

Our brethren need not to be ashamed of their advocate of Christianity, wrestling with Joel Tiffany, Esq., or any other man that aims a javelin at the foundation of the Christian faith and hope. They cannot, in perusing this volume, but see how feeble the opposition made to our faith and hope by such theories and theorizers as he had to contend with on this occasion. Those desirous of seeing how strong Christianity is in conflict with any and every form of error, will be well paid in its perusal. Some copies of it are for sale at Bethany. Price, \$1 25. A. C.

BETHANY COLLEGE.

THE prospects of Bethany College are annually brightening. The present session opens with a larger amount of Students than at any former session. The first two weeks give 130 matriculates; and a finer class of young men have never assembled at any previous session. Amongst those in attendance, there are between thirty and forty devoted to the Christian ministry, and are commencing their studies with that grand object in view. Its full endowment should be immediately consummated, and thus enable its Faculty to educate, gratuitously, some forty or fifty Students a year. They are, at present, doing more than the same number of men any where known to me, in gratuitous labor in this great work. Will not our brethren strengthen their hands and encourage them in their labor? I can speak disinterestedly on this subject, having for some years no interest whatever in the tuition funds, although the Chair of Sacred History and Bible Literature is yet not fully endowed—a considerable portion existing as yet in promises unredeemed. A. C.

CLUBS FOR THE HARBINGER FOR 1856.

WE have much increased the number of our readers by the club arrangements of the last year. We have, by this means, made the Harbinger the cheapest magazine we know in the country. In all our exchanges, we find no paper that annually gives to its readers 768 large duodecimo pages for \$1, \$1 25, or \$1 50, paid in advance, for matter, too, chiefly original, with printed covers, carefully enveloped and mailed, and missing numbers, lost by mail, supplied. For such a work we ought to have 20,000 paying subscribers. We say nothing of the material with which it is supplied. We speak merely of the material called paper and ink, and the workmanship put upon them. As to the character of the communications and documents furnished, we, of course, can say nothing. We should like to have the means of paying for special contributors, or co-editors. But that the present number of subscribers would poorly remunerate. We again earnestly request the friends and patrons of the Harbinger not merely to equal, but, if possible, to surpass themselves, in their efforts to extend our usefulness.

The subject of the Millennium was proposed to be introduced last volume.

But such were our labors in other fields, we did not think we could do it justice. We have firmly resolved to introduce and discuss that great subject the ensuing year. The subject is annually growing in importance, and we feel constrained to contribute our labors to that subject, now annually growing in its claims, and by the signs of the times demanding our special interest and attention.

In all cases of remittance, where checks or drafts on the East, or on good banks in the West, can be obtained, of course we much prefer it to any other form of remittance. Notes of good banks, for sums less than \$50, carefully mailed, but over that sum we would rather pay for drafts than risk the chances of the mails.

Thankful to our former agents for their co-operation with us in extending knowledge among the people on the most important themes in the horizon of earth, we solicit their co-operation again, believing that their interest in this greatest and best of earth's efforts and enterprises, not in time or earth only, but in the eternal future of this glorious universe, will be a sufficient impulse to their exertions for the harbinger of better times.

R. C. For terms, see 2d page of cover.

A. C.

AMERICAN BIBLE UNION.

THE Treasurer's report shows the total amount of receipts for the last year to be \$50,558, being a sum considerably larger than during any previous year. Of this sum, \$23,325 has been expended for English Scriptures; that is, as we suppose, in the department of translating and revising the English Scriptures. The total expenditures for the past year have been \$45,675, so that more than half of all expended has gone for the English Scripture department. For the Italian Scriptures about \$100, for Spanish Scriptures a little over \$5,000, to Rev. J. G. Oncken for the German Scriptures, a little more than \$3,000. If a similar proportion of expenditure has been made each year in the same direction, the Society must have paid out during the six years of its existence, more than \$70,000 already for the English Scriptures, though the work of revision is as yet at a great distance from completion.—*Ex.*

NEWS FROM THE CHURCHES.

BROOKE COUNTY CO-OPERATION.

THE Annual Meeting of this Co-operation was held in Wheeling, Va., commencing on Friday evening, October 12th. The meeting assumed a business form on Saturday, at 2 o'clock P. M., by calling T. V. Berry to the Chair, and A. E. Myers to act as Secretary—A. S. Hayden leading in prayer.

After some remarks from the Chair, explaining the object of such meetings, and the obligations resting on the church to send the gospel to the world, the house proceeded to business, by calling for delegates and reports from the different congregations. All the congregations hitherto composing the co-operation were heard from, either directly or indirectly, during the occasion, and showed, on the part of some, an increase of zeal and sacrifice for the cause of

truth and righteousness, and on the part of others a decrease; for instance, Beeler's Station gave \$40 to the Co-operation last year, and this year she gives \$77; West Liberty, that was in a troubled state last year and gave nothing for general evangelizing, this year gives \$43 75; Wheeling, that gave nothing to the Co-operation last year because of the debt on her house, this year gives \$50, notwithstanding a debt. These are mentioned as specimens of increased zeal on the part of some to have the gospel spread through this region of country. They feel its need, and are willing to sacrifice something for this purpose; but there is evidently a call for greater sacrifice from some than was manifested on this occasion. Humanity demands it, the cause of Jesus Christ demands it, and God our heavenly Father demands it.

It is not thought necessary to give a detailed account of the congregations, as they have not materially changed during the past year. The reports generally show that they are in a healthy state, and that the cause is gradually looking up, having had about 80 accessions during the year.

The reports of the Evangelist and Treasurer were heard and received.

Bro. D. Sweeney, of Sistersville, gave us an interesting account of the brethren in the counties of Wetzel, Tyler, &c., and thought that the brethren in that region would be willing to enter into a general missionary effort for all Western Virginia.

Bro. David Anguish, of Marshall county, gave us a similar account of the brethren in that region.

Bro. R. Archer, of Bell Air, Ohio, gave an interesting statement of the condition and prospects of that congregation.

All of which were quite gratifying to the brethren.

Bros. W. K. Pendleton, R. Milligan, and A. W. Campbell, were chosen as a Board of Managers for the coming year.

Bro. Samuel Adams was chosen Treasurer.

The following resolution was then adopted:

Resolved, That we appoint a Corresponding Secretary of this Co-operation, whose duty it shall be to labor, by letter, and, if needs be, by special visits, to enlist all the lovers of the Saviour in this district, into a hearty co-operation, with their talents and means, for the spread of the gospel of the grace of God; and if thought advisable, to extend this effort to other regions of the country; and that the Board of Managers be, and are hereby, authorized to use any moneys in the treasury for the necessary expenses of the Corresponding Secretary.

Bro. John Mendel, of Bethany, was appointed to this office.

The following resolution being read, was unanimously adopted:

Resolved, That we heartily sympathize with the American Bible Union, and that we pledge ourselves to co-operate with it by our prayers and means, in giving the pure Word of God to every nation of earth.

By earnest request from the Wheeling congregation, the next Yearly Meeting was appointed there again, commencing on Friday evening before the last Lord's day in September next—the business of the meeting to be attended to on the Monday following. Without any farther notice, all the congregations in this district, and all Western Virginia, are requested to send up to the above meeting either delegates or letters, giving the statistics of the congregation—what they are doing for the spread of the gospel, and what they are willing to do for general evangelization the following year.

A. E. MYERS, Secretary.

OBITUARY NOTICE.

P. S.—The meeting was protracted for some eight or ten days, and resulted in 11 accessions to the congregation of Wheeling—8 by immersion and 3 by letter. The brethren were very much refreshed and encouraged. During the first part of the meeting, Bro. A. S. Hayden was our chief speaker, but he having to leave on Tuesday morning, the Lord sent us Bro. Isaac Errett, who, being on his way to another appointment, was detained, for want of a boat, beyond the time, and was prevailed on to remain over the next Lord's day. He had a pretty good hearing, the audience increasing daily, and he spoke with great plainness and power. The meeting did much for the cause of truth that is not yet visible; and if the brethren there will only persevere in good works, they will see much to rejoice their hearts. Our brethren should not neglect so important a point as Wheeling, but at the earliest convenience place a man there who is devoted to the work.

A. E. M.

OBITUARY NOTICE.

DIED, on the evening of the 7th ult., at East View, Va., the residence of his father, in Albemarle, near Charlottesville, RICHARD S. PHILLIPS, in the 27th year of his age. In attempting to unload a gun, he was instantly killed by its accidental discharge.

Thus, while yet in his youth, and shortly after entering upon the arena of active business life, has Mr. Phillips closed his earthly career. He leaves behind him an affectionate and deeply stricken wife and one child. He possessed a strong and vigorous intellect, which had been strengthened and enriched by a liberal classical education. He had graduated at the University of Virginia, and prepared himself for eminent usefulness as a teacher, to which profession, at the time of his death, he was devoting himself. He had charge of a classical school in Charlottesville. He was a gentleman of inflexible moral principle—of benevolent and gentle disposition—of affable and agreeable manners; and the unusually large crowd in attendance upon his funeral, attests the hold which he had upon an extensive acquaintance. Within the present year, a dispensation of Providence had deprived the family of a mother, whose sterling worth and active piety was proverbial. Her pious example and religious exhortations in health, and upon her dying bed, had been blessed to the conversion of the whole family; and Richard made a public profession of religion immediately after her death, and united with the Disciples. From that time to the hour of his death all testify to his steady, active, and zealous devotion to church duty. As a member of the church he was not only without reproach, but distinguished for his zeal and fidelity; and its Sunday school has lost a friend and teacher long to be remembered. Great is the loss sustained by his family and by society, but the blow falls with crushing weight upon his widow. But dark as the dispensation appears, and sad as the scene of distress may be, it is relieved by the full persuasion that the loss to his dear and weeping relatives is his eternal gain. His friends are not left "to sorrow as those who have no hope." His spirit rests in Abraham's bosom. May the God of Abraham bless and console his stricken widow and sustain his friends in this, their time of sorrow.

G.

To be good is to be happy. If we would be happy, we must fulfill all our duties to God and our fellow-men. We must be willing to be miserable, if thereby we can increase the happiness of others. We must be benevolent. We must live in accordance with all the laws of our being.

THE MILLENNIAL HARBINGER:

FOURTH SERIES

VOL. V.] BETHANY, VA., DECEMBER, 1855. [No. XII.

CREATION, GENERATION, REGENERATION.

CREATION, under whatsoever formula expressed, is the *radix*, or root, of all our conceptions of re-creation, generation, and regeneration. Generation and creation are used in Holy Writ as equivalents, or convertible terms. After the recital of the grand drama of creation, on summing up the creations of six consecutive days, detailed in the 1st chapter of Genesis, Moses, as represented in our English Bibles, published by Church and State authorities, calls the whole drama "the *generations* of the heavens and of the earth, when they were *created*."* ii. 4.

Such is the primary import of the word, and such is the only true and adequate conception of it. But it is not the only term employed by Moses, by the Prophets, or by the Apostles of Christ, to indicate any and every work of God in originating beings or entities of any or every rank of existences. Hence, in the very second chapter of Genesis, that which is called creation in the first, is called *generation* in the second chapter of the drama, and applied to the same work.

But in consequence of the entrance of sin into heaven, and then into earth, there occurred a catastrophe—first a moral, and then a physical desolation. It was not an absolute desolation, or a ruin irremediable,

* *Bara, creavit*, is the Hebrew representative of the Greek *poieo*, the Roman *facio*, and the English *create*, both in the absolute and relative sense—in its primary and secondary value and import.

on the part of the Creator, but such it was on the part of the creature. Angels and men, in all their original grandeur, never possessed creative power, and, still worse for themselves, when fallen they are wholly destitute of re-creative power. A fallen angel, or a fallen man, could quite as easily have created himself as re-create or regenerate himself when fallen. Nor could Omniscience or Omnipotence project or institute any law whatever, by obedience to which he could reinstate himself in primeval perfection and happiness. He is, however, only a fallen *man*, and not a fallen *angel*. Therefore, in his case, a regeneration or re-creation is possible on the part of God, though wholly impossible on the part of man himself.

There is one radical difference, however, between generation and regeneration, between creation and re-creation, that must never be lost sight of on the part of all to whom this re-creation or regeneration is proposed. There are, in fallen man, reason, conscience, and affections, but there was not one of these in the dust of Eden, out of which God created the first man. Still, to man's own powers, as he now is, re-creation or regeneration is wholly impossible. With all reverence and humility be it spoken, *God could not create himself*. How much less conceivable is it that a fallen man, or a fallen angel, could re-create or regenerate himself! But while this is one of the things impossible to man, it is not one of the things impossible to God. Man has reason, conscience, will and affections, in his own personality, fallen and apostate though he be. It is not upon human clay, nor human brains, nor human flesh, nor human passions, that God purposes or proposes to work in order to re-create or regenerate man. Nor is it by actual impact, or touch, or impression of mere mind upon mind, nor of will upon will, nor of affections upon affections. This would be still *physical*, if not in the first, or in the second, or in the third degree, it would be only mere *impression*, of the category of the printing press.

In *printing* the law of God upon paper, we must have more than printer, paper, type and press. We must have *ink*. So in printing the law of God upon the human heart. We must not only have a Christian church, a Christian ministry, Christian ordinances, a Christian Bible, and a throne of grace; but we must perceive, realize, appropriate, and feel the *blood* of Christ *applied* to our reason, our conscience, our will, and to our affections.

This plain, and, we think, scriptural view of this subject, is, in certain modifications and private interpretations, embraced with more or less vividness, and maintained with more or less pertinacity and zeal, by what are usually called Protestant evangelicals; and especially by the English, the Scotch, the Irish, the Canadian, and the American

Presbyterians, Congregationalists, Baptists and Methodists. But in most of them, more or less seasoned or spiced with certain humanisms and hallowed traditions, that, to a very great degree, render ineffectual the preached gospel and the sealing ordinances of the adored and adorable Author and Founder of the faith, and of the church that is builded upon it.

Regularly and honorably descended, one and all, from heretics of diverse schools, but forgetful of their respective heraldries—ancestries—formerly designated *heretics*, *schismatics*, or *enthusiasts*, they piously adorn the sepulchres which their progenitors peopled in the days of their power and glory. And not a few of them look upon those as heretics and schismatics, who desire to reinstate the sainted apostles and prophets on the thrones that the Lord has reared for them in his Christian temple.

One of the pillars of modern orthodoxy is capped with orthodox cannon, filled to the muzzle with blank cartridges, which are ever and anon being discharged, with a thundering roar and a cloud of smoke that obscures the vision of those within and without their respective fortresses.

Figure apart, let us consider for a few moments their ammunition. It is a *theory* of regeneration, which, whether true or false, themselves being judges, affects not the destiny of one of Adam's race. For if, as they say, "God works with means and he works without them," what mere theory can avail to saint or sinner! "*The mode of operation*" is now the apple of discord. Bald assertion suffices only in the popedom. Protestants of every school demand more than simple assertion.

Men rarely quarrel about what they know. They quarrel with the greatest zeal, and sometimes with the strongest emotions, when neither party understands what they say or whereof they affirm.

The idea of God *working*, is, to finite man, as inexplicable as the creation of a mountain by a volition. The mystery of God's *working* is just as great a mystery as any other in the horizon of human vision. Yet we all *believe* he *works*. "My Father continually works, and I also continually work," as Jesus, fairly translated, intimates. John v. 17.

"*Means*" interposed, relieves only the thoughtless. He creates means and end with one and the same volition. Such is our conception of the first FIAT. When Jesus said to a lame man, or a maimed man, lift thy couch and walk, and he arose, walked, leaped, and shouted for joy, does any one comprehend the operation? It was, we say, Omnipotence at work. Yet we must and we do believe it. He veiled his power in his word. If, then, God veiled his power of crea-

tion in *oracles*, why could he not, or should he not, veil his power of regeneration in his word, uttered or written. Is there any difference in the nature of the power, when *looked at* in his word *printed*, or *listened to* when *spoken*?

Dr. Edwards, the first of American metaphysical Doctors, and Dr. Dwight, the second of American Rabbis, mainly concur in their sublime metaphysics of theology. There is, however, a difference between creation and re-creation, between generation and regeneration, not merely in the power of the word spoken, but also in the spirit of the oracle uttered. Generation has no *subject*, regeneration has. Creation always begins on nothing, but re-creation begins on something; so of generation and so of regeneration, in their true and original conception. *Means*, however, in every case of actual operation, are exhibited. Something is done, in will or word, antecedent to, or concomitant with, all the operations of Jehovah. That most sublime of all names, is the only absolutely irrelative term in universal speech.

But why travel beyond the written oracles! So long as we have the significant antecedent *re*, in connection with, and antecedent to, all Divine operations since the end of the first week of time, why, I repeat, leave it out of our premises! There is a redundancy in the prefix *sovereign*, to either *grace* or *will*; for it is naturally, necessarily, and immutably implied in both.

"O sons of earth, attempt you still to rise!
On mountains piled on mountains to the skies!
Heaven still, with laughter, the vain toil surveys,
And buries madmen in the heaps they raise."

If there be levity, there is sense in this poetic appeal. It is consummate folly in any case to erect a scaffold on the finite to reach the infinite. "Who, by searching, can find out God, or know the Almighty to perfection! The knowledge of his name is higher than the heavens; what canst thou do? It is deeper than hadees; what canst thou know? Its measure is greater than the earth, and its breadth than the sea." So spoke Zophar, the Naamathite, in Job xi. 7. Wisdom asks, "*what is written?*" And reason responds, "*that believe and do.*"

We are vainly attempting to build a palace on the stem of a tulip, and to glory in and glorify our frailties. There are folios of ambiguous sense canonized in Rome and in some other places.

What has God *said*? what has God *done*? are the most absorbing interrogatories which reason can propound, and which the Bible alone can satisfactorily answer. *He created the universe by his word. He governs it by his word. He sanctifies man by his word, and, in the last day, he will judge the world by his word.* And what is his word but

the scabbard of his Spirit—the “sharp two-edged sword,” that proceeds out of his mouth? “Where the word of a King is, there is power;” and where the word of God, the word of the King of kings and the Lord of lords, is, there is transcendent power.

But it is not *authority* only, but it is *instrumentality* also. “Born again, not of corruptible seed, but of incorruptible seed—by the word of God which abides, and will forever live.”

In every attempt to separate or distinguish *soul* and *spirit*, in their constituency, elemental independency, causality, and copartnery operations, men have darkened counsel by words misconceived or misapplied. The Word is not the Spirit, any more than the Spirit of God is not the Word of God. Words, however, are the aerial forms and embodiments of ideas, emotions and volitions. And while the Word is not the Spirit, nor the Spirit the Word, there is no moral action, no religious action of the Spirit without words or ideas suggested to, imprinted or engraven upon the conscience, the heart, and the will of man.

In sound reason, all instruments are causes, and all causes are instruments, save “the Great cause uncaused, the sole root of nature.” He is, indeed, the unoriginated and the originating cause of all the chains of causes which sustain and conserve the universe. Hence we sometimes say—The *grace* of God is the *originating* cause of man’s salvation; the *death* of Christ the *meritorious* cause; the Holy Spirit the *effectual* cause; faith, repentance, baptism, *instrumental* causes; and eternal life the *final* cause—first in intention, last in consummation.

Elementary views are as necessary to correct, consistent, and comprehensive views of the remedial, regenerating, and sanctifying grace of God, as are the letters of the English language to any book, human or divine, written or printed in that language. Short readings and long thinkings are the best directory to all who desire to be able to comprehend the depth and the height, the length and the breadth of the love of God, to man developed in the Christian Scriptures.

A. C.

FIVE GOOD RULES.—To hear as little as possible of what is to the prejudice of others. To believe nothing of the kind till I am absolutely forced to it. Never drink into the spirit of one who circulates an ill report. Always to moderate as I can the unkindness which is expressed towards others. Always to believe that, if the other side were heard, a very different account would be given of the matter.

THE HOLY SPIRIT'S WORK.

THERE are five distinct conceptions of the Holy Spirit in the Christian Scriptures. The first is his *nature*, all Divine. The second is his *person*, distinct from that of the Father and the Son. Third, his *office* of illuminator and sanctifier. Fourth, his *influence*; and fifth, his *character*, peculiarly developed in creation, providence and redemption.

In creation, he *moved* upon the face of the waters, impregnating them with life-giving power. "The hand of the Lord has fashioned me, and *the Spirit* of the Almighty has given me life." Job.

In Providence annually renewing the face of the earth—"Thou sendest forth thy *Spirit*; and they are created, and thou renewest the face of the earth." Psalm civ. 30. "By his *Spirit* he garnished the heavens." Job xxvi. 13.

By the Holy Spirit the humanity of Jesus the Messiah was created out of the person of Mary the Virgin. "The Holy Spirit (*πνεῦμα ἁγίου*) shall come upon thee." Luke i. 35. Therefore, she was found with child of the Holy Spirit, (*πνεῦμα ἁγίου*.) Math. i. 18. Hence, the Christian church commenced under the direct and special influence or creation of the Holy Spirit. Acts ii.

The Father *sent* his Son into the world. The Son *promised* and *sent* the Holy Spirit, and by its gifts vouchsafed to the apostles, they instituted the Christian church—Christ's mystical body. Such are the evangelical developments of the remedial dispensation, all found in the Divine essence and personalities.* His *character* is that of absolute purity, benevolence, truthfulness, condescension and love.

But we must distinguish, as the Greek text distinguishes, his person, office, and work. We are said to be *created anew* by the Spirit, *born* of the Spirit, and *sanctified* by the Spirit.

He is presented to us in *five forms* in the Christian Scriptures. 1. Πνεῦμα. 2. Το Πνεῦμα. 3. Πνεῦμα Ἁγίου. 4. Το Ἁγίου Πνεῦμα. 5. Το Πνεῦμα το ἁγίου. See Greek Concordance, London, 1839: We have said he has a *nature*, a *person*, an *office*, an *influence*, a *character*, and a *work*, sui generis.

The baptism "in the Holy Spirit" and "in fire," cannot indicate an immersion into the person of the Holy Spirit. Its juxtaposition to *fire*, and *without the article*, or any characteristic of official work or influence, originates a conception of no easy expression.

* Dr. John Owen, the prince of English theologians, in one of his 21 octave volumes, gives to this subject the fullest development.

We find in Holy Writ quite a remarkable and characteristic terminology on this topic, abounding in what would seem a pleonastic luxuriance. Yet we presume it is not merely of a historical, but of a strictly literal and exegetical nature, indicating person, office, influence, and character.

In tracing these developments, we observe that he appears first under the simplest, most absolute, and, consequently, abstract form, in relation to the creation of the body of Jesus, (Matthew i. 18)—simply, Πνευμα Ἅγιον. Literally, a Holy Spirit. If in this case translated *the* Holy Spirit, the article, in any other case, would be of no account. So in Mark, chap. xviii., it is the same upon another topic. He shall immerse you in a Holy Spirit. It is also so in Luke i. 15. He shall be filled with *a* Holy Spirit.

Even in John, who writes after Christianity was introduced and better understood, he preserves, in relation to his person and office, the same *anarthrous* form.

In speaking of his baptism, his words are—ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ. He places ἐν ὕδατι and ἐν Πνεύματι ἁγίῳ, in the same absolute generic form. Before this he had seen the Spirit—τὸ Πνεῦμα—descending upon Jesus and remaining on him; but not in the form and character of Πνεῦμα ἁγιον, as connected with office or baptism, indicative of influence alone. No cultivated mind can think of the baptism of one person in another person. Hence, when we read of baptism in a Spirit, we must conceive of its influence. We are baptized into Christ, but not in Christ; into the Spirit, but not in the Spirit. These are not mere metaphysical positions. They are facts pregnant with meaning, developing much of the mystery of Godliness—much of the mystery of Christ. The capital Η. or the common π, found in our best Greek texts, is rather a capricious index or indication of the Spirit intended in sundry allusions to Spirit in the best standards now extant. We rely more upon concomitant circumstances and facts than on such arbitrary distinctions.

Even the presence or the absence of the article is not always a reliable index of the spirit intended. The three first occurrences of Holy Spirit in Matthew, are indefinite. But it may be said that ἅγιον prefixed, decides its definite character. But why, then, have we τὸ Πνεῦμα τοῦ θεοῦ, in its fourth occurrence? Would not *θεος*, in conjunction with it, define its character! We have, again, τὸ Πνεῦμα τοῦ Πατρὸς, chap. x. 20. Would not *Πατὴρ* define its character.

There is, then, an excess of definiteness in some cases compared with others. The first verse of Matthew gives not *the* roll of the lineage of Jesus Christ, because there were other rolls of a different character; and, therefore, he does not commence with, *O Biblos*; but

simply and correctly enough with Biblos γενεαων. Not *the* roll, or *the* book of the generation; but "A roll of lineage of Jesus Christ, a son of David, a son of Abraham." This is definite enough, and does not clash with a roll given by Luke, or any other writer. We need not be fearful of the charge of being hypercritical, so long as we strictly adhere to the established formulas of the original.

Now, then, with these premises before our more learned readers, we proceed to some more appreciable remarks by those not fully inducted into the original tongues, but who can satisfactorily understand our vernacular version of the Christian Scriptures; which class constitute the largest portion and the main stamina of the Christian church. This we shall attempt under the title of the "Means of Regeneration."

A. C.

MEANS OF REGENERATION.

We have just risen from the careful perusal of an interesting article under the title of "*Means of Regeneration.*" We give it to our readers from the *New York Chronicle*, without antecedent remarks, that they may impartially read and reflect upon it, only premising that our preceding remarks, in part, antedate our perusal of it.

We give place to an article on the manner of God's working in regeneration, to which we now add some further thoughts, to assist our readers in arriving at just conclusions on this important subject. So long as we are all actuated by one desire of knowing the truth as it is in Jesus, and not to sustain a theory, or carry our own points, at all hazards, there can be no danger from an honest comparison of views.

We believe with our correspondent, that "God works by means since the world began," except in cases of miraculous agency, to which the example he gives, from the creation of light, by all the proprieties of language, must be assigned. "Means," says Edwards, "are foregoing things, and effects are following thing." And Dr. Dwight speaks of "means of grace" as those things "by which, in the usual course of providence, grace is obtained, or increased, when once obtained." We generally associate with the term an idea of that force or fitness to produce the result, which belongs to secondary causes. The properties of light being such as they are, and the coats, humors, lenses, and nerves of the eye, such as they are, seeing must necessarily follow from the union of the two. There is a casual connection of the means with the end, without which we could feel no confidence in the course of nature, nor in resorting to one thing to bring about another thing. "If there were no connection between foregoing things and following ones," says Edwards, "there could

be no connection between means and ends, and so all means would be vain and fruitless."

We submit, therefore, whether the term means, as thus settled by ordinary usage, can be applied to those primary exertions of God's power, by which the universe was called into being at first, light produced, and the present order of things established? We do not, therefore, feel the force of our correspondent's illustration of the fact, that God uses means in regeneration, when he says—"How, then, was light created? with or without means?" We answer *without* means, as we apply that word in ordinary usage. There was no pre-existing arrangement of secondary causes out of which light arose, no necessary connection between any created antecedent and light as a consequent. That God created the world "by His word," and that He produced light by saying, "light be," which our correspondent adduces in proof that He did it by means, is conclusive to our minds of directly the contrary, that He did it without means. And the passage he quotes is designed to teach this, by saying, "so that things which are seen were not made of things which do appear." "The sense is," says Bloomfield, "that the world we see was not made out of apparent materials, from matter which had existed from eternity, but out of nothing; so that, at His fiat, the material creation was brought into existence, and formed into the things we see." "His Word tells us so, and we credit that word," says Clark, evidently understanding that the phrase, "by the Word of God," is introduced into the passage, not as the instrument of God's work in creation, but of our knowledge on the subject. However this may be, one thing is certain, the Word by which God created the universe, has not one characteristic of what we understand by means. It was no intermediate agency between the Supreme Efficiency and the work of creation, for as yet none existed; but it was a simple fiat of the Almighty, who "spake, and it was done, who commanded, and it stood fast." "The Word," as applied to Christ, can, in no sense, be understood as a means; for He and the Father are one.

Those who set aside all means in regeneration, cannot ask more than our correspondent incautiously concedes by such an illustration. This was the view of our venerable professor in theology, that God *creates* in us a new heart, as He created the world, without other means than His word or fiat. He may use means to enlighten, impress, and convict a sinner, but when the crisis of regeneration comes, God sets aside all means, and effects the work as He spake light into existence. It was more than thirty years ago that we were so taught, without being convinced, however, and having to preach before the professors and students, in our indiscreet zeal for the truth, we prepared as elaborate a discourse as we could, from the words, "whom I have begotten in my bonds," in which we discussed the *doctrine of means*, showing that, whatever events or things stand related to other events and things, as antecedents, so that they uniformly follow in that connection, unless diverted from their course by some disturbing cause, answer to our idea of means to an end. Hence, if regeneration is preceded by truth to the reason, conviction to the conscience, and impressions to the heart, then they have all the characteristics of means to that end. And we hold the same views to this-day. But the term word, as applied to such instrumentalities, has no affinity with that

word or fiat of the Almighty by which light was created, or the universe called into being.

Our correspondent having started with the arguments and illustrations of those who deny all means in regeneration, vibrates, in the next paragraph, to the other extreme, of denying any "special presence and power of the Holy Spirit" in the work. He does not believe that "the Holy Spirit *accompanies* the word, read or preached, in any special sense on one occasion, nor that He neglects to do it on another." For he adds, that if it were so, "in the former case, the hearer could not but believe, while, in the latter, he could not but disbelieve." He "reads nothing of the kind in any part of the Christian Scriptures!" What, not on the day of Pentecost? Not in the case of Saul's conversion? Nor that of the Philippian jailor? nor of Lydia, whose heart the Lord opened? This extreme is far more erroneous than that of paralleling regeneration to the creation of light by a word. Whether we look at the facts connected with the work itself, to the representations of it in the Bible, or the stupendous results which follow, in the character and condition of the regenerated, in this, and the world to come, we should be far more inclined to adopt the no-means system, than to deny any *special* agency of the Holy Spirit in accomplishing the work.

The gospel is not like nature, a system of inherent forces, to perpetuate itself—if such a supposition were admissible of the material universe—but it is a system in which the special presence of the Holy Spirit is necessary to render it effective. In this respect it is like the tabernacle and temple worship of the Israelites, which was always made effective by some special manifestation of God on His holy hill of Zion, or in the sacred recesses where He revealed His glory. Much as there was of truth in the symbols of that worship, or in the recorded oracles of previous ages, nothing could be done, in making war or peace, or in ruling the nation, without continued *special* manifestations of God. The fate of the nation when these were withheld, was like that of Saul, when God would not answer him by *urim* and *thummim*, nor by visions, dreams, or revelations. It was a fixed system of arrangements, it is true, but it was with reference to special displays of divine power and glory to His people.

So the gospel, of which the ceremonial law was a shadow, is the organ of special divine influence and power. It is not like a galvanic battery, which a man has only to touch to feel the shock; but it is the Word of God, addressing itself, through the applying Spirit, to the individual consciences to whom it comes in power. In this respect it is different from the voice of nature and providence, whose inspiration, except as they, too, are made to our minds the direct organs of God, through the personal agency of the Holy Spirit, is too general and vague to be satisfactory. They may teach us Pantheistic prayers to the universal divinity, in the style of infidel philosophers, or, at best, in that of Pope's Universal Prayer:

"Father of All! in ev'ry age,
In ev'ry clime ador'd,
By saint, by savage, and by sage
Jehovah, Jove, or Lord—"

Thou Great First Cause, least understood :

Who all my sense confin'd

To know but this, that Thou art Good,

And that myself am blind ;

Yet gave me, in this dark Estate,

To see the Good from Ill ;

And, binding nature fast in Fate,

Left free the Human Will."

How unlike this general praying of philosophy to a Great First Cause, is the specific personal communings of the human with the divine mind, when the Holy Spirit helps our infirmities, and teaches us to pray as we ought! Then our prayers take a specific direction, and we can say—"As the heart panteth after the water-brooks, so panteth my soul after thee, O God." "Whom have I in heaven but thee?" Then we can seem to hear God speaking of what He had done for us, as to David, when He said to him—"I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel!" or as He says to all His people in particular—"I will be a Father unto you, and ye shall be my sons and daughters." Then we can beseech the Lord to take away our thorns in the flesh, and hear Him saying—"My grace shall be sufficient for you." Then we can appropriate to ourselves the sentiment which Jesus spake to His Twelve Apostles—"Ye have not chosen me, but I have chosen you." Thus the whole tone of devotion, as guided by God's Spirit and Word, is personal, direct, specific, and familiar. And whenever the Holy Spirit applies a truth to the conscience of a sinner, it is with the directness of "Thou art the man." "Saul, Saul, why persecutest thou me?" "Ye have taken, and with wicked hands have crucified the Lord." It is this special personal application of the truth by the Spirit, that causes it to become the power of God unto salvation. What otherwise had been vague and general, becomes concentrated like the sun's rays to a focal point in the conscience, to kindle a flame that can never be extinguished.

How our correspondent could have allowed a sentiment to slip from his pen so utterly out of harmony with divine revelation, as this denial that the Holy Spirit accompanies the Word with His power and presence, in some cases, that he does not in others, is to us passing strange. Is not "the Word of God the sword of the Spirit." (Eph. vi. 16.) And as such, how can it be "quick and powerful," without being specially directed and wielded by His own hand? Can a warrior infuse the magnetism of his person into his sword, so as to endow it with the power of acting self-impelled, when his own hand is withdrawn? It would be a strange sight to see a sword leap up of itself, and decapitate an enemy, or even to see it doing great execution, when its owner wielded it in a general manner, and not at a specific object. It is the special and specific direction which the Holy Spirit gives the Word, that endows it with all its power for the regeneration and sanctification of sinners. It is the Spirit that quickeneth, not the Word, nor the spirit in the Word.

And as it is impossible to deny the special presence of the Holy Spirit in giving efficiency to the word, so it is equally impossible to

say, with our correspondent, that he must do his work thus, and not otherwise—that he must act “merely as an interpreter,” for instance, to make the truth clear to the reason, or do something that admits of our “understanding” and “explaining” the “how” of his doing it, so as to make it “intelligible;” for the wind “bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit.” How spirit acts on spirit cannot be fully explained. Nothing is more remote from the facts of common life, as we could show by innumerable examples, than that the influence of one mind upon another, is confined to truths and images presented to the reason. The subtle principle of sympathy stands side by side with thoughts to the reason, if it does not take the lead, in this mysterious doctrine of influences. Is the Holy Spirit bound to make his modes of operation “intelligible” to us? Why; neither animal nor vegetable life ever starts up when it is possible to trace the process to its ultimate source. And can we hope for more, in reference to that eternal life which the Holy Spirit imparts to the soul of man?

When we come to the question of “sovereignty,” also, as applied to grace, it strikes us that denying the applicability of such a term to such a subject, as our correspondent does, cannot obviate the difficulty. When the term “sovereign grace” is given up, the thing to which we apply it still remains. The question is still before us, whether the cause that some accept the gospel while others reject it, is in themselves or in God? Have they dispositions, habits, or any thing, by nature, predisposing them to believe, which unbelievers had not? Was the calling of Abraham and his posterity into special covenant relationship with God, founded in any special claims of that race to such a favor? or did it result from the exercise of Divine sovereignty? Our Saviour ascribes all such distinctions to this cause, when He says, in reference to the fact that God had “hid these things from the wise and prudent, and revealed them unto babes.” “*even so, Father, for so it seemed good in thy sight.*” Matt. xi. 25, 26. What is this but acknowledging God’s sovereignty as the cause that the weak and lowly were made heirs of grace, while those, whose gifts and virtues apparently gave them the preference, were left to hardness of heart and blindness of mind. “God hath mercy on whom He will have mercy, and whom He will He hardeneth.” “*Of His own will begat He us.*” “Chosen in Christ before the foundation of the world;” “having predestinated us unto the adoption of children by Christ Jesus to himself, according to the good pleasure of His will.” “Of Him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” “For whom he did foreknow, he did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.” So long as these passages remain in God’s revelation, it will be impossible to expel the *idea* expressed by sovereign grace, whatever may become of the term.

We presume the *seeming* divergency of our views from those of our correspondent, is greater than the *real*, he, probably, having written with haste, and without sufficiently considering the bearing of his re-

marks. If, as a consequence, truth is promoted, let us glorify God on this behalf.

Having carefully read this editorial, courteous reader, we ask your attention and grave consideration to the following reflections upon it. With the writer of it I have the pleasure of a partial acquaintance, and know him to be a gentleman, a Christian, and well read in both theology and Christology. His quotations from the greatest of American theologians—Drs. Edwards and Dwight—I fully subscribe. One of his own statements on the quotations made from these venerable men, I cannot understand as compatible with them, and that is found in the *third* period after the quotation from Edwards and Dwight, in these words—"There is," he says, "a *casual* connection of the means with the end, without which we could feel no confidence in the course of nature," &c. This is suicidal to his own position. I, therefore, must regard it as a typographical error. I incline to this opinion, having suffered a little from such proof-reading in the Chronicle. I presume that instead of *casual*, it should have been *causal*, which happens to be of quite another category.

But this correction being made, we must express our admiration of the modesty of our estimable friend, in the words following, to wit—"We submit, therefore, whether the term *means*, as thus settled by ordinary usage, can be applied to those primary exertions of God's power by which the universe was at first called into being, light produced, and the present order of things established?" There are some things that no mind can comprehend, and some things that some minds cannot *apprehend*; but no mind can comprehend a Being that never began to be, nor how a spirit could create matter out of nonentity, by either will or word; and, therefore, to avoid the necessity of a *petitio principii*, or a "begging of the question," *faith* comes to our relief; and, therefore, we *believe* that God *created* matter out of nothing, *ab intra* or *ab extra*—from within himself or from without himself. And here pure reason puts her finger upon her lip, and both in the dust.

But faith, *supernatural* and *Divine*, comes to our relief; and on our knees "we *believe*, (not reason, nor imagine,) but *believe* and *understand* with Paul, in his letter to the Hebrews, that it is "*By faith we understand that the worlds were framed by the word of God; so that things seen, were not made of things which are apparent,*" or which antecedently existed. Hence we conclude, on higher authority than the great Edwards and Dwight, that God did create the universe by his *word*.

Moses, indeed, gave the key that opens this mystery, and most simply, yet sublimely, informs us that God said, "*Let there be light, and light was.*" And Paul, too, says that God, "who caused light to shine out of darkness, has shined into our hearts," &c. Yes! into our dark and desolate hearts, "to give us the light" of the glory of God in the full orb'd face of the **SUN OF MERCY**,* that has risen upon a benighted world "with healing in his wings."

With Bloomfield we have no controversy; but with Dr. Clark we have, who, to get rid of one difficulty, falls into a deeper gulf than that which he dreaded. I more regret to see this use of Dr. Clark than any other quotation in this article. He had, indeed, the gift of tongues, but not of using them; of which he has given many unambiguous proofs. Certainly our brother editor does not agree with Dr. Clark in evading Paul's argument—assuming, without any sensible authority, and without grammatical authority, that "by the word of God" is "connected with our faith, and not with creation." Dr. Clark, with all his vast learning, obtains no conspicuous place amongst Biblical critics. His brother Wesley dissents from him here; so does Murdock's Syriac version; so do Thompson, Wakefield, and every scholar that I know any thing of. *Homerus aliquando dormitat*—Homer sometimes nods, is true of translators, critics, and of scholiasts, of all schools, but pre-eminently so applicable to this commentator, that I wonder why our acute and discriminating editor should give him such credit. But we all sometimes nod; and nod assent, out of courtesy, perhaps, rather than from conviction. But he seems to quote him with some faltering, for he adds, "however this may be;" with us, there is no *however* about it. But I regret to read after it—"One thing is certain, the Word by which God created the universe has not one characteristic of what we understand by *means*." "The Word," our reviewer says, "as applied to Christ, can, in no sense, be understood as a *means*; for He and the Father are one." Would this prove that the Father died for us because Jesus died for us, and that because He and his Father are one!

Were not the life and the death of Jesus Christ *means* of our redemption? I beg to be informed. For hitherto I have regarded the incarnation of the Word—his life, death, resurrection, &c., &c., as *means* of our redemption. God gave his Son, he sent his Son, as the only means of our deliverance. Did he not become a *servant*? And is not a *servant* a *means* to some end?

* Not *Righteousness*, in the form of *justice*, but in the form of *mercy*, Hebrewistically interpreted.

"Those," he adds, "who set aside all means in regeneration, cannot ask more than our correspondent incautiously concedes by such an illustration." While thankful for this kind apology for me, I am gratified that he confirms my faith in not setting aside all means in regeneration. This affords me much pleasure. He and I, then, fully agree in *means of regeneration*. And we only differ, if, indeed, we differ at all—of which I have not yet satisfactory evidence—I say we only differ, in his judgment, *as to the means*.* We do, indeed, agree that the Holy Spirit, (though he, too, and the Father, are one in nature, in will, and purpose,) is a means of regeneration and sanctification; for we both agree that *persons*, as well as *things*, may be means or instruments in things earthly and heavenly. I doubt not, indeed, that on a better acquaintance we will agree in the premises and in the conclusion. I own that we more frequently say of a person that he is, or was, the *instrument*, rather than the means of certain results. But both are sanctioned by long prescription.

It may now be opportune to inquire—*Is faith a means of regeneration, or regeneration a means of faith?* This is yet, and long has been, a question in the schools of theology. "The Encyclopedia of Religious Knowledge" gives us an article of some three quarto columns, in its definition and proofs. It is generally regarded as orthodox. It is not free, however, from much confusion. In Scripture terminology, it is found but *twice*—Matthew xix. 28, Titus iii. 5. In the case in Matthew it is rendered by Wesley, "In the renovation," denoting an epoch in the drama of Christianity itself. "At the renovation," by Boothroyd. "In the renovation," Thompson, Doddridge. "'The regeneration,' refers to the time when Jesus shall sit on the throne of his glory." Adam Clark.

It is, then, a settled point among translators, critics, and commentators, that here no reference is had to what we now call the "regeneration of a sinner." No scholar can think so.

Its other occurrence, Titus iii. 5—"By the *washing of the New Birth*." Murdock's Syriac version. "*A washing of another birth*." Wakefield. "By the the laver of regeneration." Wesley. "A bath of regeneration." Thompson, &c. &c. No literary man known to me, of any eminence as a critic, regards this as literally applying to regeneration, as defined in our theological dictionaries. There is no other change than that of *state* indicated by this word, in the judgment of

* *Cause* and *effect* are philologically and philosophically different. Yet in any chain of a few links, every effect becomes a *cause*, the last one only excepted. We strike with an instrument the first link, it puts the next in motion, and so on to the last link in the chain.

enlightened criticism. *A new birth cannot be consummated in the heart.* It is abhorrent alike to reason, fact, and revelation. *No change in the human heart has ever been called, in Holy Scripture, REGENERATION.* Hence, theological regeneration is without one proof-text in the Oracles of God. But that a *change of heart*, a *new heart*, a *right spirit*, a *new life*, are the effects of faith, and essential to a Christian state and character, are just as plain and palpable as that Jesus is the Christ.

What an odium theological we have had to endure for the maintenance of this position, for more than thirty years past! But it is abating, and will continue to abate, amongst all truly enlightened and regenerated Christians. We *know* that we have the whole science of hermeneutics, and the consent of all truly learned Christian men, in all evangelical churches, with us, in thus regarding the term *regeneration* in its *scriptural* acceptance.

That there is a *private* interpretation of it, we are aware; but we have long since repudiated all such interpretations. With us, the current value of every word in Holy Writ is found in its scriptural use and acceptance.

We are happy to see that this view of the subject is now being endorsed by the master spirits of Protestant Christendom, on both sides of the Atlantic. No man can stay its progress; and no enlightened man, of a pure heart and a good conscience, could wish it otherwise. In so saying, I feel assured that I have the concurrence of the very estimable Editor of the Chronicle, and that there is no real difference between us.

I may yet be—indeed, I know that I have been—much misunderstood, and, consequently, much misrepresented, by some honest, sincere, and most estimable cotemporaries. But as the true science of biblical hermeneutics progresses, these misunderstandings, and consequent misrepresentations, will vanish away. Of this we might furnish a volume of proofs, in an experience of more than thirty years.

It is a most felicitous arrangement on the part of the great Founder and Author of the Christian faith, that he simply propounded great soul-redeeming *facts* to be believed; plain, and yet sublime, *precepts* to be obeyed; and rich and most gracious *promises* to be cherished in our hearts; and that these alone, in their proper relations, should constitute "*the doctrine according to Godliness.*" Hence, we assume that mere speculative *theories*, or *a priori reasonings*, should not be substituted for the Oracles of God. Is it not implicitly, at least, a reflection on the wisdom and the grace of God, that we should prefer even our own phraseology to the inspired diction of the Holy Spirit?

Besides, how preposterous to exact, in order to church fellowship,

on the part of new converts, a solemn assent to, and adoption of, the learned and recondite dogmata of theological councils, on which learned Rabbis have debated for ages; to demand such a preliminary to a place at the communion table, in all cases, or in any case, I need not say, has no countenance from any inspired writer in the Christian Scriptures.

That it may be expedient, in certain crises in the evolutions of society, and especially in relation to public men, teachers or preachers; to call for a declaration of faith in the person, mission, and work of the Messiah, may, perhaps, be conceded, as merely expedient. But as essential to church fellowship, it is not only without scriptural precept or precedent, but contrary to the whole drift and scope of the Christian Institution.

But it may be asked, at least by some of our readers—*What community does this?* Of course we cannot name them one by one; but this we may say, that any and every one that censures us for not doing it, must either practice it or stand self-condemned.

Some, indeed, demand a "*Christian experience*," antecedent to baptism, or an avowal of something equivalent thereunto. This was universal amongst our Western Baptists, some thirty years ago; and although abandoned in some regions as preposterous, still we occasionally hear of it, as yet indispensable.

To have Christian experience before baptism, is not more anomalous than to have conjugal experience before marriage. That we should have faith in Jesus, as the Christ of God, and confidence in him; and that we should solemnly confess that faith, and be buried with him in baptism, as prefatory to Christian experience, no intelligent Baptist will, we presume, now deny. And that we should be immersed *into* Christ, *into* his death, and *into* the name of the Father, the Son, and the Holy Spirit, is now being generally conceded by all well-informed immersionists.

Those who regard and teach baptism as regeneration, instead of "the washing of regeneration," greatly err, not knowing the Scriptures, at least as we judge. The washing of no birth, old or new, is either generation or regeneration, in its scriptural use and import.

A man must be *enlightened* and *quickened* by the Holy Spirit, before he can be born of the Spirit. Hence water alone, or immersion in it, regenerates none.

Even when in immersion any confessor of Christ is buried in water, unless before enlightened and quickened by the Holy Spirit, he cannot be "born of water and of the Spirit;" nor can such immersion in water be called "the washing of regeneration" or "the renewal of the Holy Spirit," unless preceded by a living faith.

These distinctions are neither logical nor metaphysical subtleties, but plain and palpable oracles of God; and in perfect harmony with all that is written concerning being born of water and Spirit.

Any sceptic, of a little ingenuity, may attempt to turn faith, or testimony, or baptism, or the Lord's supper, into ridicule, because of the ignorance that is in him. All Christian ordinances are but *means* of grace, and each and every one of a special grace peculiar to itself; so that no one can be substituted for another, or neglected, without the lack, or loss, of the blessing in the Divine will and grace connected with it. In keeping of his commandments there is great reward, not of merit, but of grace; for he will give grace, and he will give glory, and will withhold no good thing from them who keep his testimonies and who walk uprightly. [TO BE CONTINUED.] A. C.

CALUMNY.

I AM sorry to witness the moodish fit of ill humor into which Mr. Ford, of the Western Recorder, has lately fallen, indicated so unambiguously in the issue of July 18th. He seems to be startled at some ambiguous utterances of the Christian Age. Well, not having read the article, I am no judge in the case, and make no farther allusion to it; but I simply express my mortification, when reading from his pen such an unguarded, uncalled for, and so evidently ill humored and gratuitous, as that amongst us "the present practice" is "of urging and receiving unconverted people into [our] their society, in order to pardon and regeneration"!! This is the first time in my life that I either heard or read of such a theory or of such a practice, in any church or community. It was never inscribed upon our pages, never printed in my office, never seen before in any issue from any press among us. It is abhorrent to our reason, our conscience, and our faith. Was not Mr. Ford superexcited when he wrote such a calumny? A. C.—*Millennial Harbinger*.

REMARKS ON THE ABOVE.

"Calumny." This is a harsh word. The imputation or suspicion, to an honorable man, is unbearable. The assassin of character, the destroyer of what is dearest and most valuable of all that is earthly—the calumniator is the meanest thing on which the sun shines. Yet I am charged by Mr. Campbell with this odious crime. "Was not Mr. Ford superexcited when he published such a calumny?" And now what is this calumny? Why, we wrote sometime since, in answer to a paragraph in the "Christian Age," that when "they [the Reformers] ceased the present practice of urging and receiving unconverted persons into their society in order to pardon and regeneration," they would then be Baptists, and there would be no need of a union, for we would be one.

We are sorry Mr. Campbell did not see the article in the "Christian Age," to which this was a reply. "Veritas," "L," and others in that paper, have written insulting stuff, and contemptible personalities, to which we have deigned no reply, and at which, had he seen them, Mr. Campbell would have blushed.

But the intimation that the present practice of Reformers is to urge and receive the unconverted into their society or communion, in order to pardon and regeneration, is a calumny. "It is the first time," says Mr. Campbell, "in my life that I either heard or read of such a theory or such a practice in any church of our community." Now we are willing to take Mr. Campbell's word, when he says, "It is abhorrent to our reason, our conscience, and our faith," and in return, Mr. Campbell must believe us when we affirm, that we have always considered and believed this to be "the theory and the practice of every church of his communion." This may be our mistake, our willful mistake, or if he so please to term it, our willful ignorance, yet such has been our belief in regard to him and the Reformation; and even if it be a calumny, we are not the calumniator. Nor are we alone in this. Thousands and tens of thousands believe the same.

Now if this impression is false, how is its existence accounted for? We have read for ourself nearly every thing Mr. Campbell has ever written. Read, not with deep-rooted prejudice to the man, but with profound respect for his name, talents, and learning, and unfeigned admiration for the man. In the language of J. L. Waller, in one of his private letters to Mr. Campbell, we have read nearly all you have written, and yet we know not whether we understand you or not. What are we to understand by such language as this—"That baptism, which is synonymous with immersion, actually washes away sin, and is regeneration;" or this, "That in the moral fitness of things in the evangelical economy, baptism or immersion is made the first act of a Christian's life, or rather the *regenerating act itself*, in which the person is properly born again—born of water and Spirit—without which into the kingdom of heaven he cannot enter. No prayers, songs of praise, or acts of devotion, in the new economy, are enjoined on the unbaptized." This last extract from the Christian Baptist, vol. 5, page 223, is a full and ungarbled statement of Mr. Campbell's theory. What is its meaning? What impression must it necessarily make on any enlightened and unbiased mind? Evidently this, A man is unregenerated until he is baptized—is unconverted until he is baptized—is unpardoned until he is baptized. Now, then, let us use Mr. Campbell's terminology instead of ours. The theory is, that unregenerated persons are regenerated and pardoned in the "regenerating or consummating act" of baptism, and in which act they are inducted into the kingdom of Christ—the church. This is unquestionably the theory embodied in this one extract, hundreds of which we might furnish. What difference, in fact, is there between this and our expression, on which Mr. Campbell animadverts, "urging and receiving unconverted persons into their society, in order to pardon and regeneration." Both amount to this: that persons not yet converted are urged to enter the kingdom by submitting to the laws of its king in the ordinance of baptism, which ordinance is "the regenerating act itself," and in which ordinance pardon is obtained. And let it be further remembered, that Mr. Campbell understands Peter's address

to the Jews, "repent ye, therefore, and be converted," as tantamount to "repent ye, therefore, and be baptized," an unbaptized man being an unconverted man. We have, therefore, the right to conclude that his theory is, that unconverted men should be "urged and received into their society"—into the kingdom, as Mr. Campbell would express it, in order to pardon and regeneration. If we are wrong in our conclusion in regard to his real theory, it is not our fault. It is either because we cannot understand his language, or his language does not convey his meaning.

But what is the practice of the churches of his communion, and the proclaimers of the Reformation? Thousands can bear witness to the fact, and we are ready to be qualified to it ourself, that the practice is to urge all who believe that Jesus Christ is the Son of God, to come into the kingdom, by obeying Christ in baptism, in order to pardon and regeneration. Large promiscuous assemblies have been in our hearing told that they were all *believers*, in the scriptural sense of that term, who believed the fact that Jesus Christ was the Son of God. That all, therefore, there and then, who believed this fact, which none, it was taken for granted, denied, should at once come into the kingdom by being baptized into Christ, and pardon and newness of life would be theirs. And what else could be the practice consequent on such a theory?

All this we have written with the kindest feelings, and an earnest desire to do no injustice to Mr. Campbell, or those who think with him. And in accordance with a promise in the Harbinger sometime since, the conditions of which we fulfilled, we respectfully request him to lay this before his numerous readers; and any remarks he may make in regard to it shall be placed before ours.

So read we in the September No. of the "Christian Repository and Review;" and at the request of Mr. Ford, who conducts the "Christian Repository," with six Associate Editors, I lay it before my readers, requesting them to give it a careful and *considerate* reading.

I am glad to sympathize with Mr. Ford in his abhorrence of the word *calumny*. There are two acceptations of this word, as in the case of manslaughter. In a general sense, manslaughter is the simple killing of a man. So of *calumny*. It is simply slander, of which there is a plurality of degrees or forms, with and without intent to injure the character of an individual. We presume not to judge the motives, and, therefore, we do not, and did not, predicate its character, as respects his *motives* or intentions. Hence, my referring it to super-excitement, not to forethought or malice *prepcense* or *propense*. I regarded it simply as a *misrepresentation* of our views and practice.

When he says "that we *urge* and *receive* *unconverted* people into our society, in order to pardon and regeneration," knowingly or unknowingly he misrepresents us. This would be, in our esteem, a most unwarrantable procedure—abhorrent to every sentiment and

principle that we now entertain, or ever did entertain. *We never did, in word or deed, so preach, teach, or practice.* If so accused, *knowingly* and wittingly by any person, from all the facts known to me in our practice, I should call it *calumny* in the first degree. But in preaching faith, repentance, and baptism, *prior* to admission into the church, (which has been my constant practice for more than forty years, and of all our brethren, known to me, during that period,) how can any enlightend man, at all acquainted with our history, say that we “*must quit the present practice of urging and receiving unconverted persons into their society* [communion, we suppose] *in order to pardon and regeneration?* Name the man that does so, and we repudiate him as a Christian brother; and still more as a minister of Christ. Be assured, Mr. Ford, you bring certain strange things to our ears. Do not you preach faith, repentance, and baptism, as antecedent to church fellowship?—! I desire to be informed on this most important topic. Baptists generally, as far as known to me, preach faith, repentance, and baptism, as the antecedents of church fellowship. These—faith and repentance—we presume to be the *fruit* of the Spirit. We consider no man a proper subject of Christian baptism, who has not first believed in Jesus, *as the Christ*, repented of his sins, and resolved to submit to the direction and authority of Jesus Christ *in all things*.

Mr. Ford brings certain new and strange things to our ears! We would know what these things mean!—?

Certain Baptists have, I know, in former times, first propounded a theory of *antecedent* regeneration—before faith, repentance, and baptism. This, indeed, we have deemed, and do think equally unchristian and unreasonable. That a man is regenerated without, and independent of, the knowledge of God, of Christ, or of the Holy Spirit, without hearing or believing the word, was once a dogma of a sect of hyper-Calvinists known to history. But I presume that sect, or schism, is not now known in Kentucky. The know nothing, believe nothing, and do nothing regenerated Baptists, have, if I mistake not, vanished away from both Virginia and Kentucky, within the memory of some living men. And certainly Mr. Ford will as cordially non-fellowship them as his humble servant would, if, indeed, he could be introduced to any such ultra oxygenated hyper-Augustinian rantists or Baptists.

I would, Mr. Ford, most respectfully inform you that we Disciples of Christ, or Christians, if you prefer it, will never cease “the *present*,” or *past* “practice, of urging and receiving unconverted persons into” our “society, in order to pardon and regeneration.” And that for one reason, which is as good as a hundred, viz: *that we never began it, nor practised it.* I am glad to find that Mr. Ford is with

in this view of the subject. That he is honest and conscientious in saying that he *has* believed this to be "*the theory and the practice of every church in the community*," I must believe on his own testimony; but this is to be accounted for on his not having read, with care, any of our essays; such as our book on baptism, or "*Christian Baptism, with its Antecedents and Consequents*." If, on reading that work, he is not convinced that we neither believe nor teach such a doctrine, I should despair of convincing any man on the premises. And may I add, that, so far as known to me, all our brethren are of the same mind on all the premises therein set forth.

The much lamented John L. Waller, once thought with Mr. Ford. But with one single exception, he has endorsed all our views as in his judgment *orthodox*, as we call it. Nor was he, nor is he, amongst the dead and the living Doctors of the Baptist denomination in America or in Europe, the only Doctor that so believed and thought. For myself and brethren, I can say, we care but little for such endorsements. We have, under the Divine blessing, notwithstanding all the misconception, misrepresentation, and abuse from numerous high places, not only stood our ground, but always gained more or less, through the virulence of bigotry, the intolerance of self-cycloped orthodoxy, and the ill-begotten zeal of an unscrupulous sectarian.

I must, on every principle of courtesy and of charity, believe Mr. Ford when he says, that "he always considered and believed this to be *the theory and the practice of every church of his communion*"—viz: "to urge and receive the unconverted into their society or communion, in order to pardon and regeneration." "Such," he adds, "has been our belief in regard to him and the Reformation;"—"thousands and tens of thousands believe the same." In all my readings of the contributions to the Baptist and Pedobaptist press, I must confess (call it what you please) that I have never read, so far as my memory attests, so astounding a declaration as this!! Nothing has appeared in print, that ever reached my eye, so perfectly or so palpably in direct antagonism with our faith, our preachings, our teachings, our writings!! This is a construction to me wholly gratuitous, in the face of all our pleadings by tongue or type. We never entertained, uttered, or inscribed on paper, such a sentence, in letter, in spirit, or in import.

Nothing, in my whole editorial career, has so astounded me. In the name of reason or of common sense, why preach faith, repentance, and baptism, as preliminary to entering the Christian church? How often have we said, that were a man to be immersed seven times in the Jordan, on a profession of his faith and his sorrow for his sins, unless he truly believed, *with all his heart*, in the Divine person, mis-

sion, sacrifice, death, burial, resurrection, ascension, and glorification of the Lord Jesus Christ, he could neither be justified nor sanctified, neither adopted into the family of God, nor saved from his sins!—! This is the most astounding utterance from any man of Mr. Ford's opportunities, that has reached my ears or my eyes, so far as my recollections reach back through my whole editorial career. I call for the passage and the context that contains it. As for "thousands and tens of thousands," I demand no such hosts. I demand one passage, *fairly construed* in its whole context, that gives such a representation.

But he gives one quotation. He asks—"What are we to understand by such language as this: 'That baptism, which is synonymous with immersion, actually washes away sins, and is regeneration?'" I call for the passage and the context. Mr. Ford certainly knows that James says a man is "justified by works." And Paul says a man is "justified by faith." He also says, "we are justified by his blood." "Justified by," or "*in the name of the Lord Jesus.*" "Was not Abraham" and "the harlot Rahab, justified by works?" Compare Acts xiii. 39; Rom. ii. 13, iii. 24, 28, iv. 2, vii. 9; 1 Cor. vi. 11; James ii. 21, 24, 25. Read and reconcile these passages. Then condemn my teachings!!

I thank Mr. Ford for this concession—"We know not whether we understand you or not." Myriads, we do know, do understand us—fully understand us on this subject. He asks—"What are we to understand by such language as this: 'That baptism, which is synonymous with *regeneration*, actually washes away sin, and is regeneration?' or 'that *baptism*, which is synonymous with *immersion*, actually washes away sins?'" Ask Paul what Ananias meant when he said to him, "Arise, brother Saul, and be immersed, and wash away thy sins, calling upon the name of the Lord"! We mean neither more nor less than these words, fairly interpreted. It is true, Paul had faith when thus addressed by a special messenger sent to him by Jesus Christ. Of course he just meant what he said. You have now faith; arise, then, on that faith, and be immersed—thus *actually* renouncing your former course, and cleansing yourself from all the pollutions of your former life. Hence, he was born of the Spirit and born of the water too—the symbol of the purifying efficacy of the blood of Christ apprehended by faith. Why, then, censure me or any other preacher, saying to a *believing penitent*, "Arise, brother, and be immersed, and wash away your sins." And is not immersion the first formal act of a believing penitent? Why, then, censure us for using the *same language*, whatever be the import of it. We only presume that Paul meant what he said. And if Peter, with the keys of the Kingdom of Heaven in his hand, answered thousands of believ-

ing penitents, asking, *on their professed faith*, what they should now do, said to them, "Repent and be immersed every one of you, in the name, or by the authority, of the Lord Jesus Christ, *for the remission of your sins*," why should we abstain from using these words?—! If error there be, in so using them, charge it upon Peter, and not upon me.

Whatever this kingdom, or reign of heaven, meant then, it means now. Were they not "born of water," then, as well as of the Spirit! We have said that no prayers, songs of praise, or acts of devotion, are enjoined in the new, or Christian economy, upon the *unbaptized*. And can our friend find a case? Let him, then, produce it, and we will confess error in this case. Till this is done, we cannot recant it. We will gratefully thank him for a case—*only one case*.

Why, so early as in the time of Nicodemus, did Jesus Christ himself teach, that unless *born of water and of the Spirit*, he could not enter into the kingdom of heaven, of which Jesus spake. *Must we be condemned for quoting this text in a similar case?* "Large promiscuous assemblies have," says he, "been told in our hearing, that they were all believers, in the scriptural sense of that term, who believed that Jesus Christ was the Son of God." And does Mr. Ford say that this was a falsehood? Did not an apostle say, that "he that believes that Jesus is the Christ, is begotten of God"? Is not this a fact! Read 1 John v. 1. Is one begotten or born of God, unconverted! unregenerated? But he does us great injustice—unintentionally, we hope—when he says: "The theory is, that unregenerated persons are regenerated and pardoned in the regenerating or consummating act of baptism." This is not so. It is unintentional, we presume, *but it is not so*. It is only those who *have faith in Christ*, begotten by the Spirit through the word believed, who are regenerated, or, rather, born of the Spirit, when born of water.

Mr. Ford, I presume, did not intend to say this. The true theory is, that a child *lives* before it is *born*, or it never lives afterwards. The believer is one *begotten* and *quickened* by the Spirit; and none else are born of water, or regenerated in baptism. It is called the *washing* of regeneration, or of the new birth, as farther exegetical of its full meaning. We have never urged any person to be immersed in water, who was not quickened by the good seed of the word of the kingdom, called "*the incorruptible seed*"—the living and the life-giving word—the mere embodiment of the Spirit of our God. It is the Spirit that quickens, in and by the word preached. We believe, and then submit to the washing of regeneration, through the renewal of the Holy Spirit. Farther than this, at present, we cannot now correct the terminology of our esteemed and estimable friend Mr. Ford.

A. C.

THE PERMANENT CHRISTIAN MINISTRY.

CHAPTER II.

OF ELDERS.

THE appointment of the seven deacons, in a short time, fully demonstrated the wisdom of those who made it. The most happy consequences followed this new arrangement. And if the proclamation of the gospel had been confined to Jerusalem, the organization of the mother church would have been perfect during the lives of the apostles. But the parting words of our Saviour to his apostles were, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Hence they could not long tarry in Jerusalem. Some must go down to Samaria, others to Antioch, others to Ephesus, others to Alexandria, and others to Rome. Nor could they long make these cities an abiding place. For their commission was, "Go ye into all the world, and preach the gospel to every creature."

But what was to be done with the congregations of disciples that they had gathered together? These must not be abandoned to the enemy. They must be cared for. But by whom? The settlement of this question led to the appointment of the second order, or rank, of Christian ministers. The following are some of the passages that relate to them: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts xiv. 23. "And the apostles and elders came together to consider this matter." Acts xv. 6. "And from Miletus he sent to Ephesus, and called the elders of the church, and when they were come to him he said unto them, . . . Take heed, therefore, unto yourselves and to the flock over which the Holy Ghost hath made you overseers, (ἐπισκοποι,) to feed the church of God which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves, shall men arise, speaking perverse things, to draw away disciples after them." Acts xx. 17-30. "This is a true saying, If a man desire the office of a bishop, (ἐπισκοπή,) he desireth a good work. A bishop, (ἐπισκοπος,) then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with gravity; for if a man know not how to rule his own house, how

shall he take care of the church of God? Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil. Moreover, he must have a good report of them that are without, lest he fall into reproach and the snare of the Devil." 1 Tim. iii. 1-7. Compare Titus i. 5-9. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. v. 17. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. v. 1-3.

From these scriptures, it is evident—

1. That the same class of offices are sometimes called elders, sometimes overseers, and sometimes bishops. The same persons who in Acts xx. 17 are denominated elders, are in the 28th verse of the same chapter called overseers, (*ἐπισκοποι*.) Paul left Titus in Crete to ordain elders in every city; but in describing their qualifications, he calls them bishops or overseers. The reason is obvious. No one of these terms expresses all the attributes, properties, and accidents of the order. Elder simply signifies an old man. An overseer is a superintendent—one who has the care and oversight of something. The word *bishop* is a mere Anglo-Saxon corruption of *ἐπισκοπος*; the same that is commonly and correctly rendered overseer. Hence, when contemplated with reference to their age, they were called elders, because they were selected from among the old men. But when regarded with respect to their official relations, they were called overseers or bishops, because their duty was to watch over the flock. For the same reason, the Word that was made flesh, is called Emmanuel, Jesus, the Christ, the true vine, the good Shepherd, the Lamb slain from the foundation of the world, the lion of the tribe of Judah, the root and the offspring of David, the bright and the morning star. All, therefore, that is said of elders, overseers, and bishops, as public functionaries of the kingdom of heaven, has reference to one and the same class of Christian ministers.

2. That there was a plurality of elders in every properly organized congregation. Paul and Barnabas ordained *elders* in every church. The apostles and *elders* of Jerusalem came together to consider the subject of debate between the Jewish and Gentile converts. Paul sent for the *elders* of the church at Ephesus. In his letter to the Philippians, he addressed all the saints, with the *bishops* and the *deacons*. And Titus was left in Crete to ordain *elders* in every city.

The wisdom of this arrangement is obvious. As long as there is a diversity of tastes, talents, and dispositions, in the congregations of the sanctified; as long as the principles of envy and jealousy exist in the human heart; as long as the Prince of the power of the air arrays his host of fallen spirits against the army of the faithful; so long will a plurality of both elders and deacons be necessary in every congregation which is not under the immediate care of some well tried evangelist, assisted by the counsel, advice, and occasional labors of other ministers of the word.

3. That it is the duty of the elders to attend to all the spiritual interests of the congregation of which they have been constituted the overseers. This is the limit of their office. This is their proper sphere of labor. To preach the gospel to the heathen, they have no commission. To rule over other congregations, would be usurpation. But to neglect the souls of those committed to their care, is to bring condemnation upon themselves. They watch for souls as those that must give an account. Hence every elder is an authorized teacher. He must be "apt to teach." He must "hold forth the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers." He may not, indeed, at all times exercise this gift. Where there is a plurality of elders, only some of them may be required to labor regularly or constantly in word and doctrine. But whenever it becomes necessary, he must be prepared to feed the flock with the sincere milk of the word, that they may grow thereby. [▲]

The elders must also exercise a constant pastoral care over the whole congregation. "Feed the church of God, which he has purchased with his own blood," is one of the most solemn and impressive charges ever delivered to mortal man. Those who would meet it, must do it in the spirit of their Master. If need be, they must lay down their life for the sheep. They must not only see that all the public services of the congregation are regularly attended to, but like Paul, they must go from house to house, pray with the sick, comfort those that mourn, strengthen the weak, instruct the ignorant, and see that all are living in the regular and habitual use and enjoyment of the various means that God has wisely ordained for our growth in grace and our progress in the divine life.

To the elders, also, has been committed the discipline of the congregation. "Let the elders that rule well be counted worthy of double honor." 1 Tim. v. 17. "Remember them which have the rule over you, who have spoken unto you the word of God." Heb. xiii. 7. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account."

Heb. xiii. 17. And again says Paul to Timothy, "if a man know not how to rule his own house, how shall he take care of the church of God"? 1 Tim. iii. 5. A bishop, then, must be a ruler. Not, indeed, a lord over God's heritage. But as a wise, prudent, and benevolent parent admonishes, reproves, rebukes, corrects, and chastens his own beloved children, so, in the spirit of Christ, must the elders of every congregation admonish, reprove, and rebuke, the transgressor. And if all means of reformation should fail, they must "withdraw from every brother that walketh disorderly." 2 Thess. iii. 6. The elders, then, of every congregation, are its teachers, its pastors, and its rulers.

4. That their qualifications, as described in the epistles both to Timothy and Titus, are such as eminently to fit them for the duties of their office. A very brief notice of these is all that we propose.

(1.) A bishop must be blameless—*ανεπιληπτος*: a man who gives his adversary no hold upon him; against whom no evil charge can be sustained.

(2.) "The husband of one wife"—*μίας γυναίκος ἀνδρα*. Considered abstractly, these words would seem to imply that either celibacy or polygamy disqualifies a man for the office of a bishop. But there are some reasons which seem to imply that the latter only is intended.

First. Celibacy is not in itself an evil. In no part of the Bible is it so regarded. And at least two of the most eminent members of the Christian church, were unmarried men. Hence it is not probable that Paul would condemn in others what he considered right and expedient in his own case. It is unreasonable to suppose that the chief of all the apostles would lay down, as a necessary qualification for the inferior offices, what is proved, by his own example, to be unnecessary for the superior; and which would have rendered both him and Barnabas intelligible to the eldership or deaconship in any Christian congregation.

Second. But polygamy is an evil. It is a violation of the implied will and purpose of God in man's creation. "In the beginning he made them a male and a female." Its tendency is also full of evil. It destroys or weakens conjugal affection; it excites envy and jealousy where love and harmony should always reign; and hence, its history has been a melancholy illustration of the weakness and the follies of human nature.

It is, therefore, probable that monogamy only is here opposed to polygamy; and that to free the church and the world, as far as possible, from this prevalent evil, was the benevolent object of the apostle. On this subject, Thomas Scott makes the following judicious remarks: "Christ and his apostles expressly condemned polygamy, as well as

divorces, except for adultery. Yet there was no direct command for a man, who had previously taken more wives than one, to put the others away when he embraced the gospel; such a requisition might, in some instances, have produced very bad consequences in domestic life, and increased the opposition of the civil powers to the preaching of Christianity. But the rule that no man, however qualified in other respects, should be admitted into the pastoral office, who had more than one wife, or who had put away one to take another, tended to show the unlawfulness of polygamy and divorces on frivolous pretences, and their inconsistency with the Christian dispensation: and concurred, with other things, to bring them into total disuse in the Christian church, yet without violence and confusion."

(3.) "Vigilant"—*γρηφαλτος*. The bishop must not go to sleep, as a drunkard; he must be watchful, both with regard to himself and the congregation of which he has been made an overseer.

(4.) "Sober"—*σωφρων*. He should be a man of a sound and well-balanced mind; possessing a large amount of good common sense. This qualification will often be brought into requisition.

(5.) "Of good behaviour"—*κοσμιος*. He should be a man of good manners; a gentleman; chaste and polite in his whole demeanor. A man of slovenly, rough, and boorish manners, should never be made an overseer of the church of God.

(6.) "Given to hospitality"—*φιλογενος*. He should be a lover of strangers; a man of the same spirit as the good Samaritan; always ready to pour into the wounds of bleeding humanity the oil and the wine of the gospel; and especially to receive into his house and entertain every necessitous stranger.

(7.) "Apt to teach"—*διδασκτικος*. He should possess an accurate and comprehensive knowledge of the scheme of redemption, and be able to communicate the same to others. This is a necessary qualification of every elder, bishop, or overseer. Hence an order of merely "Ruling Elders," is not an order of the apostolic church. Every elder is officially a teacher and a pastor, as well as a ruler; and therefore, for the discharge of the duties of this three-fold office, he should be well qualified.

(8.) "Not given to wine"—*μη παροινος*. A bishop should not indulge in the *habit* of drinking wine, or any other kind of intoxicating liquors. He should keep himself pure from the evil effects of this and every other species of intemperance.

(9.) "No striker"—*μη πληκτης*. He must not, in a physical sense, be pugnacious and quarrelsome; always ready

"To prove his doctrine orthodox
By apostolic blows and knocks."

(10.) "Not greedy of filthy lucre"—*μη αισχροκερδης*. He must not be a person who gains money by base and dishonorable means. This would exclude from the eldership, for example, many who are now engaged in the traffic of ardent spirits.

(11.) "Patient"—*επιεικης*. He should be distinguished for his general mildness and amiability of character; "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

(12.) "Not a brawler"—*αμαχος*. He should not be disposed to fight, in a metaphysical sense. He should not be captious; not given to strife and debate; not too tenacious of his own rights. But quiet and peaceable; and in the spirit of the great apostle, while contending earnestly for the faith once delivered to the saints, he should, as far as possible, accommodate himself to the prejudices of all, that he might gain the more.

(13.) "Not covetous"—*αφιλαργυρος*. He should not be avaricious; not a lover of money. For "the love of money is the root of all evil."

(14.) "One that ruleth well his own house, having his children in subjection with all gravity." It is important here to distinguish between that which is in itself a qualification, and that which is a mere proof of its existence. If the view taken of the second qualification is correct, it does not follow that to become a bishop, a man must have a family. This test, as we have said, would have excluded even Paul from the eldership of a congregation, in which, for three years, he had discharged with fidelity all the duties of an overseer. But it does follow, that having a family, it should be well governed; having children, they should be brought up in the nurture and admonition of the Lord. The bishops were chosen from among the old men. They, of course, generally had families. And their qualifications for the instruction, care, and government of a congregation, would be most apparent from the manner in which they had educated their own families. It was a maxim with Confucius, the Chinese philosopher, that "He who knows not how to govern and reform his own family, cannot rightly govern and reform a people." And a greater than Confucius has said, "For if a man know not how to rule his own house, how shall he take care of the church of God?"

(15.) "Not a novice"—*μη νεοφυτης*. He must not be a neophyte, a new convert to the faith; "lest being lifted up with pride, he fall into the condemnation of the Devil."

(16.) "Moreover, he must have a good report of them that are without;" of them who are not Christians—of the unconverted; "lest he fall into reproach and the snare of the Devil."

Such, then, are the essential qualifications of every Christian bishop, elder, or overseer. Those who do not possess them, should beware, that they touch not the ark of God.

5. That the Holy Spirit, approved evangelists, and the members of each congregation, participated in the appointment of its elders to the sacred duties of their office. The Holy Spirit defined their proper qualifications. Hence Paul could properly say to the elders of the Ephesian congregation, "*Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers.*"

They were chosen or elected by the whole congregation. This is proved by analogy. On this point we have neither a specific command nor a direct example. The reason is obvious. Neither is necessary. The general principle of popular election can be fully sustained without it. The deacons were chosen by the whole multitude of the disciples. So were various other representatives of the churches. This is evident from the following passages: "Then it pleased the apostles and elders, *with the whole church*, to send *chosen men* of their own company to Antioch, with Paul and Barnabas; namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren." Acts xv. 22. "And when I come, whomsoever *you shall approve* by your letters, them will I send to bring your liberality unto Jerusalem." 1 Cor. xvi. 3. "And we have sent with him the brother whose praise is in the gospel throughout all the churches; and not that only, but who was also *chosen by the churches* to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind." 2 Cor. viii. 19. "Whether any do inquire of Titus, he is my partner, and fellow-helper concerning you; or our brethren be inquired of, they are the messengers (*αποστολοι*) of the churches, and the glory of Christ." 2 Co. viii. 23.

If, then, the disciples chose their own deacons; if the whole congregation at Jerusalem convened with the apostles and elders, chose men from among themselves, and sent them to Antioch for a specific purpose; if Paul recognized the right of the Corinthians to choose their own almoners; and if an evangelist, of high reputation, was actually chosen by the Macedonian congregations, to attend to their contributions made in behalf of the poor saints at Jerusalem, can any one assign a good reason why each congregation should not elect her own elders according to the standard of fitness prescribed by the Holy Spirit?

"If weak thy faith, why choose the harder side?"

The case of Titus is no exception to this law. He was left in Crete, not to choose, but to ordain elders in every city. And even in

this, he was not permitted to act arbitrarily, but as Paul had commanded him. He was required to follow the apostolic rule. If, then, notwithstanding their perfect acquaintance with the character and qualifications of all the members of the Jerusalem church, the apostles would not choose her first deacons, but as the legislators of the kingdom of heaven, referred this work to the whole multitude of the disciples, it is surely not assuming too much to conclude, that the congregations of Crete and Ephesus enjoyed the same privilege; and consequently, that it is the duty of every congregation to elect all her representatives, whether deacons, elders, or messengers appointed for some particular and temporary purpose.

That the elders of every unorganized congregation were ordained by well qualified evangelists, with prayer, fasting, and the imposition of hands, has, we trust, been already made sufficiently evident. In congregations partially organized, it is highly probable that the ordained elders would take part in their ordination. Thus, by the concurrence of the Holy Spirit, wise and pious evangelists, and the whole multitude of the disciples, the interests of all would be secured, and every evil guarded against as far as practicable.

6. That the elders were all officially equal. Every legally ordained elder was, by virtue of his appointment, a teacher, a pastor, and a ruler of the congregation over which he had been chosen to preside. So are all native-born American citizens, *constitutionally*, free and equal. But they are not all fit to be presidents, governors, judges, or legislators. Our representatives in Congress, all bearing their proper credentials, go to the capitol on terms of equality. But it does not hence follow, that they are equally entitled to the Speaker's Chair. There are, in every body of men, natural and educational differences, as clearly revealed as any oracle of Holy Writ. And we may farther add, that a proper regard for these distinctions is just as binding as the laws of Divine Revelation; and that to disregard them, is to incur the penalties due to such follies, just so certain as that Jehovah is a God of order.

The presbytery of a congregation is no exception to these general remarks. It is absurd to suppose that five, ten, or fifty men, elected to the eldership of a congregation, are equally prepared to discharge all the duties of their calling. The best ruler is not always the best teacher; and the best teacher is not always the best pastor. Every one has his proper gift from God. In the primitive churches, all elders were rulers, but only some labored constantly in word and doctrine. Hence, the elders should form just such an organization as will best suit the wants and circumstances of the congregation over which the Holy Spirit has made them overseers; and especially

such as will give to each one that office or sphere of labor for which, by nature and education, he is best qualified.

CHAPTER III.

OF EVANGELISTS.

So far, the organization of the Christian church is perfect. Under the great and good Shepherd; with the Holy Spirit to animate it; the Bible to direct it; deacons of its own choice to attend to all its pecuniary and other secular concerns; and a divinely appointed eldership to instruct it, to watch over all its spiritual interests, and to lead in all cases of discipline, each congregation may constantly grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

But the organization of the kingdom is still incomplete. The church is not composed of an indefinite number of separate and independent organizations. It is a unit: a unit, indeed, composed of parts, and each part has its own proper organization; but, nevertheless, a unit. The material universe has many centres of attraction and repulsion. It is, however, one universe; one perfectly organized whole. Our Republic is composed of thirty-one states, eight territories, and one district. But it is not the physical and moral power of any one of these, or of all of them taken separately, that commands the admiration and the respect of the civilized world. It is the union; the glorious union. So it is the more glorious union of all the congregations of the saints in all nations and in all ages since the coronation of the Messiah, that forms the proper antitype of the holy place in the tabernacle of Moses and the temple of Solomon; it was this that called forth some of the sublimest strains and sweetest melodies of Isaiah and Jeremiah, David and Solomon; it is the little stone cut out of the mountain without hands, that brake in pieces the image, and that is yet destined to become a great mountain and fill the whole earth; it was the theme of John the Baptist, and of Christ and his apostles; it is the body of which the Messiah is the Head, and the Holy Ghost is the life-giving and the life-sustaining spirit; it is the pillar and the support of the truth. For "*There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.*" Eph. iv. 4-6. There must, therefore, be some strong and sympathetic bond of union between all the congregations of the saints. There must be some organization, that without interfering with the delegated rights of each congregation, will bind together all in one harmonious whole; through which the church

may exert her power over the nations; through which she may convert the world, organize new congregations, correct disorder in those already established, and give efficiency and energy to her works of faith and labors of love.

At first, all this was accomplished through the labors and personal influence of the apostles. Having properly organized the Jerusalem congregation, they went everywhere preaching the word, converting the people, planting and organizing new churches, having, at the same time, a general oversight over the entire kingdom. Paul's circuit was from Jerusalem round about to Illyricum. He converted many souls to Christ. But while regarding the Macedonian cry, while making continual aggressions on the empire of Satan, he never for a day forgot the wants of the whole church. After enumerating the stripes that he had received from the Jews; the perils that he had encountered by land and by sea; the weariness, painfulness, watchings, hunger, thirst, cold, and nakedness, that he had endured, he could still add, "Besides those things that are without, that which cometh upon me daily, *the care of all the churches.*" 2 Cor. xi. 28.

But the harvest was great and the laborers were few. After referring the secular wants of each congregation to a Board of deacons, and its spiritual concerns to a Bench of elders, the remaining labor of watching over all the congregations, and converting the world to the Messiah, was too much for the thirteen apostles. Help was needed. They had full power and authority to employ it. They did so. Philip, one of the seven deacons, was sent out on a higher mission than to provide the loaves and the fishes. "He went down to the city of Samaria and preached Christ unto them." The Samaritans believed the gospel and were baptized, both men and women. Philip was next sent to meet the Ethiopian eunuch. He also preached to him the things concerning the kingdom of God. He, too, was baptized, and went on his way rejoicing. Most appropriately, therefore, was Philip called an evangelist, (*εὐαγγελιστής*,) *a bearer of good tidings.*" Acts xxi. 8.

The same title has been appropriated to a whole class of Christian ministers. When Christ ascended up on high, he not only gave apostles and prophets, but also *evangelists*, pastors, and teachers to the church. This is, therefore, the proper official appellative of Barnabas, Mark, Luke, Silas, Apollos, Titus, Timothy, and all others who preach Christ and him crucified. This is the proper work of an evangelist. But he may have many subordinate duties. Some of them must have. Timothy, when left at Ephesus, was commanded not only to preach the word, but to see that others taught nothing inconsistent with the apostolic doctrine; that all things were done in love.

out of a pure heart, and of a good conscience, and of faith unfeigned; that supplications, prayers, intercessions, and giving of thanks, were made for all men; that women behave in a manner becoming their sex and relations; that well qualified elders and deacons were chosen and set apart to their proper spheres of labor; and that the disciples were admonished to beware of seducing spirits and doctrines of demons. He was also commanded to be "a pattern to the believers, in word, in behaviour, in love, in spirit, in faith, and in piety;" to give attention to reading, to exhortation, and to teaching; not to neglect the gift which he had received through prophecy, by the imposition of Paul's hands, with the laying on of the hands of the presbytery; to give himself wholly to the work, that his proficiency might be manifest to all; not to rebuke an old man severely, but to beseech him as a father, and the younger men as brethren, the elder women as mothers, and the younger women as sisters, with all purity; and to provide for the support and comfort of superannuated widows. The instructions of the apostle also required, that all faithful elders should be duly honored and rewarded; that an accusation against an elder should not be received, unless sustained by the testimony of two or three witnesses; that those convicted of sin should be publicly rebuked before all, for the benefit of others; that in the solemn work of ordination, hands should not be hastily or rashly imposed on any man; that as the presiding evangelist, Timothy should so administer the business of the congregation as to keep himself pure from the sins, faults, and foibles of others; that he should have a proper regard for his own health and other physical wants; that the servants of both believing and unbelieving masters, should be careful to fulfil all the duties and obligations of their peculiar relations; that the disciples should be warned against the errors and follies of those who, disregarding the doctrine which is according to godliness, place man's chief good in his mere external relations, honors, and possessions; that Timothy should especially avoid all these evils; that he should follow after righteousness, godliness, fidelity, love, patience, and meekness; that he should fight the good fight of faith, lay hold on eternal life; that he should admonish the rich not to trust in uncertain riches, but in the living God, and be rich in good works; and that as a teacher of Christianity, he should avoid profane and vain babblings, and oppositions of science falsely so called, and know nothing among them but Jesus Christ and him crucified. In the second epistle, Paul farther admonished Timothy not to be ashamed of the testimony of the Lord, but to be a partaker of the afflictions of the gospel; to hold fast the form of sound words in which he had been taught; to be strong in the grace that is in Christ Jesus; to provide for the spiritual

wants, and especially the instruction of the church and of the world, by committing to able and faithful men the same things which he had heard; to endure hardness as a good soldier of Jesus Christ; to keep the disciples mindful of the facts, precepts, promises, and threatenings of the gospel; to give special heed to the ministry, that he might be a workman that needeth not to be ashamed, rightly dividing the word of truth; to flee youthful lusts, and to follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart; not to engage in debate about foolish and untaught questions, but to be patient and gentle unto all men, and to persevere in the things which he had learned, notwithstanding the errors that would hereafter be taught, and the apostacies that were about to happen. And finally, in view of his approaching death, and of the solemn realities of a future judgment, the apostle again repeated a summary of the whole matter. In the most solemn and impressive manner, he commanded Timothy not only to preach the word, but in all seasons, favorable or unfavorable, to reprove, rebuke, and exhort with all long suffering and teaching; to watch at all times; to bear evil treatment; to do the work of an evangelist; and to fully perform his ministry.

Such, then, is an outline, not indeed a logical, but a general outline of the authority, duties, labors, trials, and responsibilities of Timothy and of his successors in office. The same field of labor will require cultivation while time endures. The *general* wants, interests, duties, and obligations of the church, must be cared for; sinners must be converted; and new congregations must be organized, or the gates of Hell will yet prevail against the kingdom of Heaven. The office of an evangelist is, therefore, as permanent as the present form of the Messiah's kingdom. When Christ shall put all things under his feet; when he shall deliver up the kingdom to God, then will the duties of the deacon, the elder, and the evangelist cease; and then will their respective offices be abolished.

From these premises, we may learn more respecting this order of Christian ministers, than their proper sphere of labor. They teach us—

1. What are their necessary qualifications. The qualifications of deacons and elders are described very particularly. To some, therefore, it may appear remarkable, that so little has been said in the New Testament respecting the qualifications of evangelists. But the reason is obvious. The duties of deacons and elders are easily defined, and, therefore, so are their qualifications. The duties of evangelists are extremely various, and, consequently, their qualifications must be equally so. No practical evil, however, is likely to occur in their choice and appointment, if due regard be had, first, to what Paul has

written directly on the subject; secondly, to his own example in selecting evangelists and assigning to them their respective fields of labor; thirdly, to what has been said respecting the qualifications of deacons and elders; and finally, to the rule which common sense dictates, that the qualifications of every officer should correspond with the nature, extent, and variety of his duties. Between these there should be a constant ratio.

The application of this directory is very simple. A short time before his martyrdom, in view of the magnitude of the work that remained to be accomplished in the conversion of the world and the perpetuity of the church, Paul directed Timothy to call more laborers into the harvest; to appoint other men, who might share with him in the labors of the gospel. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 2. Every evangelist must, therefore, have at least two qualifications: he must be a *faithful* man, and he must be *able to teach* others what Paul taught Timothy. But these must be regarded as the minimum of the qualifications of an evangelist. Many men are faithful, and able to teach others all that is necessary in the theory and practice of Christianity, who cannot preside successfully over a single congregation. And it is not every one who can do the latter, that is competent, like Titus, to set in order the things that are wanting in an entire district. The evangelist who, like Timothy, takes charge of one congregation, must not only be a faithful man, and able to preach Christ and him crucified; he should also possess at least all the other qualifications required in elders. And it is just as evident, that he, to whom has been committed the general care and oversight of a county or a state, should have all these and something more. Hence Paul kept young evangelists, for a time, under his own immediate direction and instruction. They evidently baptized the new converts, preached the word on proper occasions, and discharged various other duties, for which, by nature, education, age, and experience, they were fully prepared. But it was not, till after they had much experience in the work of the ministry, that Timothy and Titus were left to set in order the things that were wanting in large and influential congregations.

2. How and by whom men were set apart to the evangelical office. The charge given in 2 Tim. ii. 2, does not determine the mode and manner of their appointment. But it clearly proves, that in this, Timothy, as an evangelist, had a superintending authority; that he was to receive none but "faithful men, who would be able to instruct others also." He was to "lay hands suddenly on no man." In executing this charge, he would, of course, proceed according to the

example of Paul in his own case; the facts of which are as follows: Timothy was well recommended by the congregations of Lystra and Iconium. Paul being satisfied that he was a faithful man, and able to teach others, requested Timothy to accompany him as an evangelist. He consented. And Paul and the presbytery of Lystra proceeded immediately to ordain him, by the imposition of their hands, with prayer and fasting. From this it does not appear, that in the appointment of Timothy to the work of an evangelist, there was any formal election, as in the case of deacons and elders. There were no ballots cast; no votes were taken. The reason is evident. He was not called as the representative of any one congregation to administer its own affairs, or to transact its own business. To no one congregation was he directly responsible. The Ephesians had as much interest in his success as the Lystrians. His apostacy would have been felt in Corinth as much as in Iconium. And if after his ordination, he had done any thing worthy of censure, to Paul, as the presiding evangelist, and to his co-laborers in the same field, was he responsible.

From all this, it appears that elders have much to do in preparing and sending out evangelists. Every congregation should form a theological school for the moral and the religious education of its members. Other schools of the prophets, in the present state of society, are no doubt necessary. But it should never be forgotten, that the nursery and the house of God were the only schools in which Timothy studied both theology and Christology; and that a pious mother and an apostolic presbytery, were his instructors. Under the guardianship and direction of the latter, he exercised his gifts in the congregations of Lystra and Iconium. In this way his talents, learning, and piety were made known to his brethren; and afterwards consecrated to the work of human redemption. There may still be many Timothies in the Christian church, who live and die in obscurity, for the want of a proper education, or, rather, for the want of competent educators.

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air."

Let these gems be appropriated to the purpose for which they were created; let the pious youth of our land be trained and proved under the guardianship of the proper ecclesiastical authorities; let the brethren who know their qualifications recommend those who are competent, to the consideration of authorized evangelists; let these, in connection with the eldership of their respective congregations, if satisfied that they are faithful men and able to instruct others, proceed

forthwith to ordain them, by the imposition of their hands, with prayer and fasting, and one of the greatest wants of the church will, in some measure, be supplied; Zion will then begin to lengthen her cords and strengthen her stakes.

3. It is farther evident, that some kind of organization is indispensably necessary to the accomplishment of the evangelical work. When Paul ordained Timothy, he did not dismiss him, after the example of some modern evangelists, to go when and where he pleased; to buy a farm on Monday, cultivate it on Tuesday, trade in stock on Wednesday, engage in commerce on Thursday, become a broker on Friday, discuss politics on Saturday, and on Lord's Day preach when, where, and as his own immature judgment might dictate. Such was not Paul's sense of propriety. For a time, he kept Timothy under his own immediate care, tuition, and direction. It was not till they had traveled together through Phrygia, Galatia, and Mysia, and had visited Philippi and Thessalonica, that Paul left him, when he sailed for Athens, to assist Silas in setting in order the things that were wanting among the Borean Christians. After this, various important trusts were committed to Timothy; but not without the solemn charge to give himself wholly to the work, and to perpetuate the evangelical office by committing to other faithful and competent men all that he had heard from the apostle respecting the qualifications, duties, labors, and responsibilities of evangelists, as well as concerning the facts, precepts, promises, and threatenings of the gospel.

The case of Timothy is not an exception to the apostolic rule. Paul treated other evangelists in the same way. Silas, Luke, Demas, Crescens, Mark, Titus, and many others, were his helpers, and, in some degree, subject to his authority. Moreover, the same Spirit that inspired Paul, also directed Peter and the other apostles. Each one, according to the necessities and opportunities of the case, called to his aid faithful men, who were able to teach others also, and directed them in their works of faith and labors of love.

Let no one exclaim here, "apostolic succession"! There is nothing in the premises to sustain such an assumption of the Man of Sin. Deacons, elders, and evangelists, are the only existing and permanent orders of the Christian ministry. No man can now foretell future events, work miracles, communicate to others the miraculous gifts of the Spirit, pass new laws, establish new ordinances, and bear direct testimony to the truth, as did the apostles. See Acts i. 21-22, xxvi. 16; 1 Cor. ix. 1; 1 John i. 1-3. And if these be accepted, all the other functions of the apostolic office are comprehended in that of the deacon, the elder, and the evangelist.

But if our premises do not sanction one extreme, neither do they

sustain the other. If they teach us to avoid Scylla, they warn us against the dangers of Charybdis. If they repudiate the vain pretensions of popery, they are equally opposed to the evils of anarchy, and the wild, reckless, and ungovernable spirit of ecclesiastical democracy. They teach us as clearly as God taught Moses by the pattern in Mount Sinai, that the primitive evangelists were not a rank of men sent out into the world to subdue it, to bring it under the government of the Messiah, and to perform all the labors pertaining to their office, without any system of operation, without order, and without harmony or concert of action. Such an army would have been a singular spectacle to the celestial hosts; and would have excited ridicule rather than fear or alarm, in the combined phalanx of the enemy. They teach us, that from the very origin of the order, there was provided a directing and superintending authority; that this was absolutely necessary to give efficiency to their labors; that it is just as necessary now as it was eighteen hundred years ago; that it is, in fact, inseparable from the order, and must continue while evangelical labor is necessary in the world; and that since the days of the apostles, who, during their life-time, were constituted presiding evangelists by divine authority, this can be accomplished only by a wise and judicious organization. "Order is heaven's first law." In the divine arrangement every thing has its appropriate place. Suns, moons, and planets, revolve in their proper spheres. It should be so in the ecclesiastical firmament. Every star in this galaxy should occupy its own proper place; should revolve round the Sun of Righteousness in its own proper orbit. But without organization this is impossible: without this, all must be wandering stars, deranging, by their influence, the divine harmony of the moral universe.

Some organization, then, of the evangelical corps, is indispensable. It is implied in the example of the apostles; in the teaching of the apostles; in the nature, extent, and variety of the work committed to evangelists; and in the great diversity of talent, age, learning, experience, taste, manner, and influence, which so much distinguishes them, and fits them for different fields of labor.

The details of this organization have been wisely left to the wisdom and prudence of the order. What will suit one age or district, may not, in every particular, be best adapted to the peculiarities of another. That every association of evangelists should elect its own rulers, appoint its own agents, and determine, by the popular vote, many other questions of general expediency, is in harmony with both reason and revelation. But what extent of country every association should embrace; when, where, and how often it should convene for business; what financial, prudential, and executive arrangements it

should adopt, must be left to its own wisdom and discretion, guided by the spirit and generic precepts of the gospel.

In some places, evangelical associations have been partially formed in judicial and congressional districts. And an attempt has been made to unite these in state associations. If this plan were perfected, and these again united in one national association, not to interfere, in the most remote degree, with any thing that the apostles have done, but merely to execute their plans and purposes; to compile or to adopt, for example, a common hymn-book for the whole church, and to settle all other questions of general expediency, it would certainly do much to correct present disorder, and to impart a spirit of unity, energy, and efficiency to all our ecclesiastical operations. To this subject the attention of the whole brotherhood is, therefore, most earnestly invited:

From this discussion, it is evident that none should assume the position of a public teacher or proclaimer of the gospel, but those who have been proved, recommended, and regularly set apart to the work of the ministry. This is clearly and fully implied in the fact, that an order of men, possessing certain *required* qualifications, have, by divine authority, been appointed to this field of evangelical labor. If one man has a right to judge of his own fitness for the work, every other man has the same right; and thus all sorts of doctrine would soon be preached by all sorts of men!

“From such apostles, O ye chosen guards,
Preserve the church; and lay not careless hands
On skulls that cannot teach, and will not learn.”

A license has sometimes been pleaded from the example of the primitive Christians. It is said (Acts viii. 4) that “they that were scattered abroad went everywhere preaching the word.” A little more care in translating this passage, might have saved many from a breach of Christian propriety. The unlearned reader of the common English version, would most probably infer that these dispersed disciples preached precisely as Philip, in the following verse, is said to have preached to the Samaritans. But the original words *εὐαγγελίζομαι* and *κηρύσσω*, indicate a very important difference. The latter generally signifies to make public and solemn proclamation *officially*; but the former simply denotes the publication of good news in any way, or by any means whatever. It does not, therefore, necessarily follow, that any of the dispersed ever addressed a public assembly. All that we are required to understand by the phrase is simply, that as the disciples fled from Jerusalem, they declared to all that they met the glad tidings of the reign of heaven. This, of course, is the privilege of all Christians, in all times and places.

Much good may also be done by candidates for the ministry, and by other competent persons, under the guardianship and direction of legally appointed elders and evangelists. But any unordained person who, without the permission and approbation of these officers, attempts to preach within or without the limits of his own congregation, unless under very extraordinary circumstances, is guilty of an offence, to be punished by the judges. And any congregation who will receive an appointment from such, or from any other man, without proper credentials, is guilty of encouraging and promoting disorder in the kingdom of the Messiah.

Finally, it is evident that ecclesiastical organization is very important. It is to the church what the body is to the soul; what the universe is to its Creator: the means of developing her resources, of exhibiting her true character, and of extending her benevolence to myriads of other beings. But what is the body without the soul! what is the universe without its God! what is the most perfect system of ecclesiastical organization ever framed, without the Spirit of God to animate the dry bones; without the faith, the hope, and the love of the gospel! Let us all, then, endeavor to secure perfection in the organization and government of the church; but let us never forget, that there is also a more excellent way.

B. MILLIGAN.

Bethany College, October 11th, 1855.

LETTER FROM DR. LYND.

MR. ALEXANDER CAMPBELL—*Dear Sir:* Engaged in the same great work of giving pure versions of the Scriptures, many have expressed their fears that the Baptists and Reformers, co-laborers in this great enterprise, might form a union as churches, without regard to the distinctive principles of the former. On this ground I have never had any fears. Neither the Baptists nor the Reformers, as honest men, attached to what they believe the truth, could desire a union, except on the principles of both parties holding the doctrines as they were delivered by inspired men. With others of my brethren engaged in the revision enterprise, I have felt it to be right, on all occasions, to treat yourself and those of your sentiments, with Christian courtesy. As far as we could agree upon the teachings of the New Testament, I have regarded it as a part of my religious duty to go with you, and not only with you, but with all denominations of Christians.

In a review which I wrote upon Dr. Jeter's work, I stated that your views, as recently expressed—by which I meant your views as expressed in the Articles of Faith which you published, and as expressed in relation to the influence of the Holy Spirit, in the debate with

Dr. Rice—were in accordance with our own. When I wrote this, I was fully satisfied that you had changed your opinions. But I learn that you do not admit of any change having taken place. I understand, also, that the ministry of your connection are constantly proclaiming from the pulpit, that no change whatever has occurred in your views. The report daily comes to my ears, that they claim to have the endorsement of their doctrines by leading Baptists in the revision enterprise, and that I have fully consented to the correctness of their views. I think they have ungenerously taken advantage of our Christian courtesy to build up the Reformation. This has placed myself and others in a false position, has excited the fears of many ardent friends of revision, and must, sooner or later, produce an unhappy influence upon a cause which we both profess to love.

I am perfectly satisfied that the Baptists, in or out of this enterprise, have not departed from their distinguishing and cherished views of divine truth, and if there is now any greater harmony of sentiment between them and the Reformers, it must be upon the presumption that the latter has changed. So far as you are concerned, I honestly believed, from the Debate, and your Articles of Faith, that a change had occurred in your mind, particularly in respect to Justification and the influence of the Spirit. I do not, however, consider it necessary that either party should have changed, in order to cordial co-operation in the work of giving a pure Bible to the world. Nor do I conceive it necessary to the defense or promulgation of our separate views, that offensive crimination and recrimination should be employed. Our differences may certainly be discussed in a Christian spirit. If there is no real difference, no difference that, in the view of either, affects cardinal doctrines, I see not why we should not aim to be one people. If such difference does exist, then it ought to be fairly understood, so that the causes of irritation referred to may be arrested, and yet allow us to work harmoniously in the accomplishment of our cherished object—a pure Bible for the world.

An article from the Christian Intelligencer, of June 30th, you commend, in your Harbinger for August, to the attention of Baptist readers, as worthy of their grave consideration. In this article the following passage occurs: "In preaching to sinners, the Baptists declare that justification or remission of sins is enjoyed by faith alone; that as soon as a sinner believes in Christ his sins are pardoned. The Disciples declare that it is not only necessary for a sinner to believe in the Lord Jesus Christ, and to repent sincerely of his sins, but to be baptized also, before he can enjoy the forgiveness of his sins."

Under the circumstances I am compelled to conclude, that this is the settled conviction of the "Disciples," and that it is also your own conviction. While I feel bound to explain your language in detail, by the great principles which you have laid down in your Articles of Faith, as long as it can be done, even by a liberal interpretation, I feel myself unable to harmonize the above sentiment respecting justification, with your fifth article. It reads thus: "I believe in the justification of a sinner by faith, without the deeds of law, and of a Christian, not by faith alone, but by the obedience of faith."

The words, "by faith, without the deeds of law," I understand to mean *by faith alone*. I supposed this to be your meaning, and my construction is obviously yours, according to the laws that govern

language; for your subsequent expression cuts off all exception, viz: "and of a Christian *not by faith alone*." As thus interpreted, I believe it with all my heart. Is this your view of the subject? If so, there is no difference between us on this point. But how can I reconcile this with the sentiment contained in your August number? When you say, "by faith, without the deeds of the law," do you mean that faith and baptism are connected together, in order to justification, regarding *baptism* as not embraced in the words, "*the deeds of the law*"? If so, then on a fundamental doctrine we are wide apart in our views. I believe that justification is *by faith alone*, and I am persuaded that the Scriptures will bear me out in this position. This is a cherished doctrine with all Baptists. They regard it as vital to correct views upon the whole system of grace. Let both Baptists and Reformers stand upon the ground of their own views clearly expressed, and let the community, with the Bible in their hands, choose between them.

S. W. LYND.

RESPONSE TO DR. LYND.

DR. S. W. LYND—*Much Respected Sir:* Your favor of the 7th ult., via the Western Recorder, now lies before me, as I have here placed it before my readers. Accustomed, as I long have been, to the discourteous assaults of *mere* Baptists—*special pleaders*, in a majority of cases, for their darling doctrine of *the mode* of baptizing a *believing subject*—I cannot but thank you for your-Christian, gentlemanly, and scholar-like epistle. It reminds me so much, in matter, manner and spirit, of the learned, and liberal, and gentlemanly Dr. Staughton, of Philadelphia, under whom, if my memory fails not, you studied both theology and Christology; whose pulpit, in Sansom street, I repeatedly occupied during my visit to the Philadelphia Baptist brethren in the winter of 1815 and 1816. Since which time, I have not ceased to preach and teach Jesus Christ, according to my means and ability.

Touching the burthen of your favor before me, I might say much commendatory of its character, its spirit, and general character, which I will endeavor to imitate in the few remarks which I may offer in response.

1st. In respect to the Bible Union movement, I am happy to agree with you, that it is no *sectarian* affair, but pre-eminently catholic and magnanimous, worthy of the age and of the country which gave it birth and being. And as for any other union between Baptists and Reformers, and other denominational co-operants, whether of necessity or of expediency, lies not in our premises, in our horizon, nor in our labors in this great work.

It is true, that the genuine spirit of Christianity is a catholic spirit, and that all *true* Christians desire and ardently pray, in the *true spirit* of the *true* Lord's prayer—not that canonized under this name, which

Jesus taught his disciples on the Mount, so often repeated in Papal and Prelatic churches; but that which Jesus offered up for his disciples. John xvii., viz: that all "believers in him might be one, as he and his Father are one." **THIS IS TRULY AND EMPHATICALLY THE LORD'S PRAYER.**

But I am not now, nor, indeed, have I ever been, an advocate for a union like that of the Babel builders; but for such a union as will not sacrifice either truth or duty. Towards which end, we all fondly think a true and faithful version of the Holy Oracles must, more or less, contribute. For which, I presume to say, the Baptists will be quite as forward as the Disciples. We have hitherto, as *we* think, got along quite as well as they, in proportion to our means and opportunities, which I conceive Baptists themselves fully appreciate. We cannot sacrifice our Christian principle or institution for any union or communion attainable in modern Christendom. Still, we can cordially co-operate with Baptists, Methodists, Presbyterians, Episcopalians, Congregationalists, Greek, Roman or Protestant, in getting up, printing, publishing, and circulating a correct and faithful version of the Living Oracles of the only living and true God. This is a purely literary and Christological work, necessarily tending, indeed, to the union, communion, and co-operation of all true Christians.

As to our faith and practice, we are quite as tenacious as the Baptists. And farther, I presume we have quite as much scrupulosity of being thought to endorse their peculiarities, as they have, or can have, to endorse ours. We do not fear a new version, true to every jot and title, on account of any principle or practice we hold. We supremely desire a true and faithful version to a comma or a period. Our prayer is, "thy will be done on earth as it is done in heaven;" and, therefore, we desire to know it, so far as, and no farther than, God has revealed it.

Touching the items on which you desire information, I have, as a matter of courtesy, no objection to express my views; but, as a matter of obligation, or of right, or scrupulosity, we have quite as much right and reason to interrogate every co-operant in this effort, as any one of them has to interrogate us. We fear nothing from a true and faithful version of the Bible. If in error, we pray to be corrected; and if not, we desire to be confirmed to the end.

The point of your inquiries, my dear sir, seems to me not to involve any *principle* or *doctrine* of Christianity, but, as I understand it, has simply respect to any *change* in my views. Suppose, then, for the sake of illustration, I have changed in some point; and that this change is, in your own judgment and that of others, for the better, why should that change in any way affect my qualifications for

the work assigned me? Is it not wise to change for the better? and if now, in your judgment and in that of others equally discriminating, I am *now* orthodox, why should the fact of my change of views for the better, disqualify me, in any sensible man's esteem, for the work assigned me? It is said, with good reason, too, that wise men do sometimes change, but that fools never change. I might, then, perhaps, be ashamed to say, that I have not changed in one prominent position during my editorial career, lest I should be in jeopardy of the reputation of a sound disposing mind and memory.

That I have somewhat increased in knowledge, and am more confirmed in the common faith and doctrine of Christianity, I should be ashamed not to think, and probably still more ashamed not to avow it; and also to add, that I have not, at all times, been equally felicitous in expressing my views on some litigated questions.

But in my views of the operations of the Holy Spirit, developed in my debate with Dr. Rice, or my views expressed on that subject in a certain declaration of my faith and doctrine, published in the Christian System, or in my review of the Evangelical Alliance, (Mill. Har., 1846, 1847,) I am not conscious of any change, only in enlarged convictions of the value and importance of the views expressed.

But why should this be used or abused to your disadvantage? It can only be on the presumption, or assumption, that my former views, as alleged, were erroneous and unscriptural. But is this the fact? Has this been proved? That we are begotten by the Holy Spirit, and, therefore, born of water and of the Spirit, under one figure, is as plain as our Lord's discourse with Nicodemus.

Does *birth* change a man's nature, or only his *state*? That which is born of the flesh is *flesh*; and that which is born of the Spirit is *Spirit*. Wind and water are the natural parents of every living thing, animal and vegetable, upon the green earth. Wind and water are, therefore, the chosen symbols of regeneration, in its fullest comprehension. The Spirit first, as indicated by the breath of life, and the water next. Hence, unless a sinful man is quickened, or made spiritually alive by the Holy Spirit, water never can give him life. If bread and wine become symbols of spiritual blessings through the sacrifice of Christ, why should not wind and water be used as symbols of spiritual blessings!

Why did the great Teacher himself use the metaphors of *wind* and *water*, in his discourse with a ruler of the Jews, unless apposite types or figures of speech, indicative of the means or causes of that regeneration which he taught! The *wind*, or *word*, is but the embodiment of the Spirit; and *the water* is but the outward symbol of spiritual purification. Neither wind nor water, however used, have any innate

power in, or of themselves, to impart life of any kind—vegetable, animal, or spiritual. All nature is but an *envelop* of Divine power; for it is by God “we live, move, and have our being,” animal or spiritual, temporal or eternal.

Baptism, by itself, is not regeneration; nor is faith, by itself, justification, sanctification, or salvation. There is no isolated or insulated act of any agent, exhibited as the means of generation or of regeneration. Baptism, indeed, is by one apostle called “*the washing of regeneration*,” or the washing of the new birth. But no educated mind imagines that the washing of any thing is the thing itself. Again: no man was ever born of one parent. Hence, the Christian is not born of water alone, nor of the Spirit alone; but born of water and of Spirit; and in this sense only *politically*, or with reference to an earthly state or kingdom. Christ’s kingdom in this world is not political, in our use of that word; and yet the best writers in Christendom, write of church *polity*, and regard the church as a *kingdom*, or an organized state. It was only when speaking to a political officer—a *ruler of the Jews*—that the great Teacher used this figure, as when calling his apostles from their *nets*, he called them, not to be fishermen, but “*fishers of men*.” It was only in the Mount of Olives that he said, “I am the *vine* and you are the *branches*.” It was only while gazing upon the temple, he said *of himself*, “Destroy this temple and I will again rear it in three days.” We have quite as many soft heads now-a-days in the church as in the state. And these men are the *beau ideals* of orthodoxy, in their own pocket daguerreotype.

To you, my dear sir, I need not farther expose these *beau ideals* of contemporary orthodoxy. You know, as well as I do, that on the subject of real, or Bible orthodoxy, to use the words of Paul, “I am not a whit behind the chiefest of them” in this department. Nay, I might boast a little, after the manner of our great apostle, when once encompassed with reverend *snarlers*—“If any other man,” said he, “thinketh that he hath whereof he might trust in the flesh, I have more” to tell than he. Baptized on a profession of my faith, not “on the eighth day,” but when of mature age and reason; of the purest tribe of Presbyterians; a Presbyterian of the Presbyterians; as touching the faith a sound Calvinist; concerning zeal, declaiming against popery and prelacy; touching the imputed righteousness which is in the church of Pedobaptists, I was blameless. But what these earthly gains were to me I counted but loss for the *excellency of the knowledge of Christ Jesus our Lord*; for whom I then renounced all the bright prospects before me, and joined the poor Baptists of Western Virginia; which renunciation obtained for me, even from them, no reward, except defa-

mation, because I preferred a *thus saith the Lord* to the Redstone and the Dover Decrees.

But, my dear sir, I have been led in a way I knew not, and now I stand upon the foundation of "one Lord, one faith, one immersion, one God and Father of all, who is above all, one body, one Spirit, and one hope." On these seven pillars I rest without a trouble, a sorrow, or a fear, believing that the word of the Lord endureth forever. In this assurance I remain, with the highest respect and esteem,

Your obedient servant,

A. CAMPBELL.

CHRISTIAN PERFECTION.

[Continued from p. 525.]

"Be ye, therefore perfect, even as your Father who is in heaven is perfect." Matt. v. 48.

In this age of theory and speculation in morality and religion, there is not a little danger of substituting science, and science, too, falsely so called, for the faith and practice of Christianity, as taught by Christ and his apostles. Even in our most enlightened churches there are found not a few, who, overlooking that purity of heart and conformity of life to the precepts of the gospel, rest content with the form of godliness, without ever evincing its power over their worldly tempers. While, then, it is indispensable to the power of godliness that we hold fast the form of sound words, let us beware that we deny not its formative power, producing in the true disciple that humility, meekness, gentleness, fidelity, sobriety and piety, that so admirably characterized his Lord and Master. "If we know that He is righteous, we know that every one that doeth righteousness is born of Him." 1 John ii. 29. "Hereby we know that we are of the Truth, and shall assure our hearts before Him." 1 John iii. 19. A. W. C.

There is, perhaps, no duty of religion that is so contrary to flesh and blood as to love an enemy; but as difficult as it may seem to a worldly mind, it is still necessary, and will easily be performed by such as are in Christ new creatures.

For take but away earthly goods and evils, and you take away all hatred and malice, for they are the only causes of those base tempers. He, therefore, that *hath overcome the world*, hath overcome all the occasions of envy and ill nature; for, having put himself in this situation, he can pity, pray for, and forgive all his enemies, who want less forgiveness from him than he expects from his heavenly Father.

Let us here a while contemplate the height and depth of Christian

holiness, and that God-like spirit which our religion requireth. This duty of universal love and benevolence, even to our bitterest enemies, may serve to convince us, that to be Christians, we must be *born again*, change our very natures, and have no governing desire of our souls, but that of being made like God.

For we cannot exercise or delight in this duty, till we rejoice and delight only in increasing our likeness of God.

We may, therefore, from this, as well as from what has been before observed, be infallibly assured, that Christianity does not consist in any partial amendment of our lives, any particular moral virtues, but in an entire change of our natural temper—a life wholly devoted to God.

To proceed: This same doctrine is farther taught by our blessed Saviour, when, speaking of little children, he saith, “Suffer them to come unto me, for of such is the kingdom of God.” And again, “Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.” Luke xviii. 16.

If we are not resolved to deceive ourselves, to have eyes and see not, ears and hear not, we must perceive that these words imply some mighty change in our nature.

For what can make us more contrary to ourselves, than to lay aside all our manly wisdom, our mature judgments, our boasted abilities, and become infants in nature and temper, before we can partake of this heavenly state?

We reckon it change enough from babes to be men, and surely it must signify as great an alteration to be reduced from men to a state of infancy.

One peculiar condition of infants is this, that they have every thing to learn, they are to be taught by others what they are to hope and fear, and wherein their proper happiness consists.

It is in this sense, that we are chiefly to become as infants, to be as though we had every thing to learn, and suffer ourselves to be taught what we are to choose, and what to avoid; to pretend to no wisdom of our own, but be ready to pursue that happiness which God in Christ proposes to us, and to accept it with such simplicity of mind as children that have nothing of our own to oppose it.

But now, is this infant temper thus essential to the Christian life? Does the kingdom of God consist only of such as are so effected? Let this, then, be added as another undeniable proof, that Christianity requires a *new nature* and temper of mind; and that this temper is such, as having renounced the prejudices of life, the maxims of human wisdom yields itself with a child-like submission and simplicity, to be entirely governed by the precepts and doctrines of Christ.

Craft and policy, selfish cunning, proud abilities, and vain endowments, have no admittance into this holy state of society with Christ in God.

The wisdom of this world, the intrigues of life, the designs of greatness and ambition, lead to another kingdom; and he that would follow Christ, must empty himself of this vain furniture, and put on the meek ornaments of infant and undesigning simplicity.

Where is the wise? Where is the scribe? Where is the disputer of this world? saith the apostle. “Hath God not made foolish the wisdom of this world?” 1 Cor. i. 20.

If, therefore, we will partake of the wisdom of God, we must think and judge of this world, and its most boasted gifts, as the wisdom of God judgeth of them; we must deem them foolishness, and with undivided hearts labor after one wisdom, one perfection, one happiness, in being entirely devoted to God.

This comparison of the spirit of a Christian to the temper of children, may also serve to recommend to us a certain simplicity of manners, which is a great ornament of behaviour, and is, indeed, always the effect of a heart entirely devoted to God.

For as the tempers of men are made designing and deceitful, by their having many and secret ends to bring about, so the heart, that is entirely devoted to God, is at unity with itself and all others; it being wholly taken up with *one great* design, has no little success that it labors after, and so is naturally open, simple, and undesigning in all the affairs of life.

Although what has been already observed in the foregoing pages, might be thought sufficient to show that Christianity requires a new nature, a life entirely devoted to God; yet, since the Scriptures add other evidences of the same truth, I must quote a passage or two more on this head.

The Holy Spirit of God is not satisfied with representing that change which Christianity introduceth, by telling us, that it is a new birth, a being born of God, and the like; but proceeds to convince us of the same truth by another way of speaking, by representing it as a state of death.

Thus saith the apostle, "Ye are dead, and your life is hid with Christ in God." Col. iii. 3.

That is, you Christians are dead as to this world, and the life which you now live, is not to be reckoned by any visible or worldly goods, but is hid in Christ, is a spiritual enjoyment, a life of faith, and not of sight; ye are members of that mystical body, of which Christ is the Head; and entered into a kingdom which is not of this world.

And in this state of death are we, as Christians, to continue till "Christ, who is our life, shall appear; and then shall we also appear with him in glory." Col. iv.

To show us that this death begins with our Christian state, we are said to be "buried with him in baptism;" so that we entered into this state of death at our baptism, when we entered into Christianity.

"Know ye not," says the apostle, "that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death." Rom. vi. 4.

Now, Christians may be said to be baptized into the death of Christ, if their baptism puts them into a state like to that in which our Saviour was at his death. The apostle shows this to be the meaning of it, by saying, "if we have been planted together in the likeness of his death," that is, if our baptism has put us into a state like that of his death.

So that Christian baptism is not only an external rite, by which we are entered into the external society of Christ's church; but is a solemn consecration, which presents us an offering to God, as Christ was offered at his death.

We are, therefore, no longer alive to the enjoyments of this world; but as Christ was then nailed to the cross, and devoted entirely to

God, that he might be made "perfect through sufferings," and ascended to the right hand of God, so is our old man to be crucified, and we consecrated to God, by a conformity to the death of Christ; that, "like as Christ was raised from the dead by the glory of the Father, even so we, also, should walk in newness of life; and being risen with Christ, should seek those things which are above."

This is the true undeniable state of Christianity; baptism does not make us effectually Christians, unless it brings us into a state of death, consecrates us to God, and begins a life suitable to that state of things to which our Saviour is risen from the dead. This, and no other than this, is the holiness and spiritual temper of the Christian life; which implies such a resignation of mind, such a dedication of ourselves to God, as may resemble the death of Christ; and on the other hand, such a newness of life, such an ascension of the soul, such a holy and heavenly behaviour, as may show that we are risen with Christ, and belong to that glorious state, where he now sits at the right hand of God.

It is in this sense that the holy Jesus saith of his disciples, "they are not of this world, even as I am not of this world;" being not left to live the life of the world, but chosen out of it for the purposes of his kingdom, that they might copy after his death and oblation of himself to God.

And this is the condition of all Christians to the consummation of all things, who are to carry on the same designs, and by the same means raise out of this corrupted state, a number of fellow-heirs with Christ in everlasting glory. The Saviour of the world has purchased mankind with his blood, not to live in ease and pleasurable enjoyments, not to spend their time in softness and luxury, in the gratifications of pride, idleness and vanity; but to drink of his cup, to be baptized with the baptism that he was baptized with, to make war with their corrupt natures, humble themselves, mortify the desires of the flesh, and like him, be made perfect through sufferings.

St. Paul so well knew this to be the design and spirit of religion, that he puts his title to the benefits of Christ's resurrection upon it, when he says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." Philip. iii. 10.

It is his being made conformable to his death, on which he founds his hopes of sharing in the resurrection of Christ. If Christians think that salvation is now to be had on softer terms; and that a life of indulgence and sensual gratification is consistent with the terms of the gospel, and that they need not now be made conformable to his death; they are miserably blind, and as much mistake their Saviour as the worldly Jews, who expected a worldly Messiah to deliver them.

Our redemption is a redemption by sacrifice, and none are redeemed but they who conform to it. "If we suffer with him, we shall also reign with him."

We must, then, if we would be wise unto salvation, die and rise again like Christ, and make all the actions of our life holy, by offering them to God— "Whether we eat or drink, or whatsoever we do, we must do all to the glory of God."

Since, therefore, he that is called to Christianity, is thus called to an imitation of the *death* of Christ, to *forbear* from sin, to overcome

the *world*, to be born of the *Spirit*, to be born of God; these surely will be allowed to be sufficient evidences that Christianity requireth an *entire change* of our nature, a life perfectly devoted to God.

Now, if this is Christian piety, it may serve to instruct two sorts of people:

First, those who are content with an outward decency and regularity of life: I do not mean such as are hypocritical in their virtues; but all those who are content with an outward form of behaviour, without that inward newness of heart and spirit which the gospel requireth.

Charity, chastity, sobriety and justice, may be practised without Christian piety: a Jew, a Heathen, may be charitable and temperate; but to make these virtues become parts of Christian piety, they must proceed from a heart *truly* turned unto God, that is, full of an *infant* simplicity, that is, *crucified* with Christ, that is, *born* again of the Spirit, that has overcome the *world*. Temperance or justice, without this *turn* of heart, may be the temperance of a Jew or a Heathen, but is not Christian temperance till it proceed from a true Christian spirit. Could we do and suffer all that Christ himself did or suffered; yet if it was not all done in the *same spirit* and temper of Christ, we should have none of his merit.

A Christian, therefore, must be sober, charitable and just, upon the same principles, and with the same spirit, that he receives the holy *sacrament*, for ends of religion, as acts of obedience to God, as means of purity and holiness, and as so many instances of a heart devoted to God.

As the bare eating of bread and drinking wine in the holy sacrament, is of no use to us, without those religious dispositions which constitute the true frame of a pious mind, so is it the same in all other duties; they are mere outward ceremonies and useless actions, unless they are performed in the *spirit* of religion: charity and sobriety are of no value, till they are so many instances of a heart truly devoted to God.

A Christian, therefore, is to be sober, not only so far as answers the ends of a decent and orderly life, but in such a manner as becomes one who is *born* of the Holy Spirit, that is, made *one* with Christ, who dwells in Christ, and Christ in him. He must be sober in such a measure as best serves the ends of religion, and practice such abstinence as may make him fittest for the holiness, purity, and perfection of the Christian life.

He must be charitable, not so far as suits with humanity and good esteem amongst men, but in such a measure as is according to the doctrines and *spirit* of religion.

For neither charity, nor temperance, nor any other virtue, are parts of Christian holiness, till they are made holy and religious by such a piety of heart as shows that we live *wholly* unto God.

This is what cannot be too much considered by a great many people, whose religion has made no change in their hearts, but only consists in an external decency of life, who are sober without the piety of sobriety, who pray without devotion, who give alms without charity, and are Christians without the spirit of Christianity.

Let them remember, that religion is to *alter* our nature, that Christian piety consists in a *change* of heart, that it implies a new turn of spirit, a spiritual death, a spiritual life, a dying to the world, and a living wholly unto God.

LETTER FROM T. M. ALLEN.

BOONE COUNTY, Mo., Nov. 12, 1855.

Meeting at Paris—Paris Female Seminary—Meeting at Palmyra—24 additions
—Condition of the Church—Palmyra Female Seminary—Christian (Female)
College in Columbia.

DEAR BRO. CAMPBELL—On Friday, the 26th ult., I left home on a preaching campaign, and after a lonely travel across the great prairie. I arrived in Paris, Monroe county, about sun-down, where I was greeted with the cordiality, and welcomed with the hospitality and Christian affection usual with the generous and kind brethren and friends of that town and county. The following morning I commenced my labors, which were continued twice each day until Tuesday night. Bro. Alsted Wilson was with me; the congregations were large and attentive, and although there were no additions, I trust there was much good done. This congregation is large, and in a healthy condition. Here I had the pleasure of making the acquaintance of your relatives, Bro. James C. Campbell and family, recently from the vicinity of Bethany, Va., and of renewing a very slight acquaintance I had hitherto enjoyed with Bro. Jesse W. Carter and family. Bros. Campbell and Carter are Principals of the "Paris Female Seminary," having but a few weeks since commenced their first session, under very favorable auspices, having now about sixty-one pupils, which will doubtless continue to increase. They are both graduates of Bethany, and you know them well, and can speak of their ample qualifications as female instructors. Although they have been but a short time in Paris, yet they have made a very favorable impression, and are greatly and deservedly esteemed for their personal, intellectual, moral, educational, and Christian worth, and I have no doubt will soon build up one of the best female institutions in the State. I visited their halls of instruction and witnessed their manner of teaching, and was most favorably impressed with their great ability as instructors. They will do much for Paris and that portion of the country. They have good Apparatus, and expect, at the present session of the Legislature, to obtain a charter; consequently, young ladies can be well educated here, and also receive the usual literary honors awarded by similar institutions.

They are at present rather cramped for want of room; but that will soon be remedied, as they are building an addition to their present handsome and comfortable edifice, which, when completed, will give them a building 80 feet by 32. This will enable them greatly to extend their sphere of usefulness, and I have no doubt they will receive

that patronage their great personal and Christian worth, and their ample qualifications as school teachers deserve.

On Wednesday, the 31st, I started for Palmyra, where I arrived about noon the following day, and took lodgings with my long-tryed and valued friend and brother, Dr. Hopson, who, with his agreeable and pleasant family, was all kindness and attention. That night I met my appointment, and continued the meeting until the next Thursday night, (the 8th,) having spoken some fourteen or fifteen times. Up to that time there were 24 additions, all by faith in, and obedience to, the Lord Jesus, except two by letter and one reclaimed; 17 of those who confessed the Lord were young ladies, pupils of the "Palmyra Female Seminary."

Pressing engagements called me to Boone, and I had reluctantly to leave for home on Friday morning, (the 9th;) but Bro. Hopson intended to continue the meeting, and I have no doubt obtained many other additions. Bro. Dr. Morton was with us, lending a helping hand on Saturday night and Lord's day. Bros. Hopson and Wilkes were present all the time, the former doing good service in exhortation.

Palmyra is a flourishing, pleasant, and delightful place, and has improved very much since my last visit there, and is still going *ahead*. The church here is large and prospering; the brethren and sisters are truly a noble band, among whom it is good and pleasant to dwell. Long will I remember with affection, their kindness and friendship. Bro. Hopson commenced the "Palmyra Female Seminary" about four years ago, and by his untiring energy and commanding talents, it has grown and flourished, and is still prospering, having now about 100 pupils. Bro. L. B. Wilkes, once a student of Bethany, but who is a graduate of the Missouri University, is an associate Principal with Bro. Hopson. He is a good scholar and a fine teacher.

Bro. Hopson has, at great cost, erected a very fine building, three stories high, including the basement, 80 feet by 40, which is admirably arranged, both for halls of instruction and the accommodation of boarders, near 40 young ladies boarding with him. He has probably the best and largest Chemical and Philosophical Apparatus of any Female Institution known to me, and having obtained a liberal character, they are prepared, not only to educate young ladies in all that is useful and ornamental, but to award the usual honors of similar institutions to the meritorious. I have known Bro. Hopson long and well—from his boyhood—and it gives me pleasure (although he does not stand in need of it) to bear my humble testimony to his personal worth, his piety, zeal, and Christian devotion; to his ripe scholarship; his ability as a female teacher, and an able and eloquent

teacher—all of which commend him to the confidence and esteem of the public, which they generously manifest in the liberal patronage he receives from an enlightened community. He has my best wishes for his success and prosperity through life; and while he is evidently doing much good now, both in his school and in the pulpit, yet I do wish that some brother, *who is able to teach*, would take the Doctor's place, as proprietor and instructor, so that he might give his undivided time and attention to the proclamation of the word. I trust Bro. H. will pardon me for this. I know he is useful in his present position, but I desire to see him *free*, to consecrate all his time and talents to wielding the *sword of the Spirit*.

On my return, I spent a night in Paris, and had the pleasure of attending a concert in the "Paris Female Seminary." It was a rich treat. While in Paris, I was reminded of you. It was there we were together on two interesting occasions. The brethren and friends still speak of, and remember you with great affection.

Bethany has done much for us in Missouri, and I trust we feel the obligations we are under to the Institution, both for the preachers and teachers it has given us.

Christian College, in Columbia, has upwards of 140 pupils, and would have many more, if there was room for their accommodation. It is greatly prospering under the able administration of President Williams and his competent assistants.

Pardon the length of this communication, and accept the assurances of my Christian love and esteem.

T. M. ALLEN.

Bro. Allen always writes like a Patriarch. He is, indeed, a venerable Father in Israel. His heart is interested in every good work, and he delights to hold up the hands of those who are for the Lord. *Brethren should thus encourage one another.* We are gratified to hear of the useful position which so many of our old students are taking in Missouri. Brethren Campbell and Carter deserve every word that Bro. Allen says in their behalf. We know them both well. Bro. Campbell had been a teacher in our neighborhood—in the Pleasant Hill Seminary—for some eight or ten years before he moved to Missouri, and we have had frequent opportunities of witnessing his eminent success in training and teaching young ladies. The energy and ability of these young brethren cannot fail of success. They need only to be known to be patronized.

I can sympathize with Bro. Allen in his desire to have Bro. Hopson in the field with him. But I expect the friends of education, and especially the patrons of Bros. Hopson and Wilkes' Seminary, will

say, "Covet not your neighbor's man-servant." We could wish that some men were able to be in several different fields of labor at the same time, so well qualified do they seem for each; but this is impossible, and we must be content to cultivate the field that Providence seems most authoritatively to assign to us. And there, what our hands find to do, let us do it with all our might. An *earnest* and *prayerful* man, is generally the best judge of the labor to which Providence calls him. In his own heart he finds the voice of duty, and the answer of a good conscience is his reward. Success to all the true servants of our Lord; no matter in what field they labor; and to the Lord all the honor.

W. K. P.

OUR CLUB SYSTEM.

WITH the present number expires the subscription of all persons who were members of clubs. We call attention to this fact, that those who wish the *Millennial Harbinger* for 1856, may immediately renew their subscription. Some have complained that their paper has been stopped, when, if they will refer to the club rule, they will find that this *must be the case*, unless their subscription be *renewed each year*. We cannot decide who would like to continue; and besides, the club system requires payment *in advance*. We invite special attention to the *EXTRA PREMIUMS* offered for 1856. They will be found on the 2d page of the cover. The Harbinger challenges a *parallel* for the cheapness and liberality of its terms. The Proprietor is determined that his pleadings for truth may have free course, and he has every assurance that the truth-loving will lend him a willing and hearty co-operation in his labors. This has been a year of great embarrassment in every department of literary publications, but the coming year of 1856 seems of better promise. Publishers are everywhere preparing for a liberal trade, and the friends of the best and truest literature ought not to be behind in their efforts to furnish the reading public with a cheap and salutary source of useful spiritual and religious food.

The Harbinger, by the present club system, is virtually reduced to *ONE DOLLAR* per copy! *ONE DOLLAR for 720 pages, mostly original matter!!* Of the price, no one can complain, and its matter is such as every Christian must desire. By the operation of the rule for *EXTRA PREMIUMS*, it will be seen that in those cases, the price realized by the Proprietor will be but little over *FIFTY CENTS for 720 PAGES!!* Is not this *cheap enough*? But we wish to do good by being more generally read; and to this end, have removed every objection that can be reasonably urged against the price of the Harbinger.

Clubs have already begun to come in. Our old friends are renewing their pledges with increased evidence of zeal. Bro. Taffe, from Bloomington, Ill., Bro. Rice, from Fulton, Mo., and our venerable and devoted fellow-laborer in the gospel, Bro. Clark, of Jackson, Miss., have taken honorable lead in sending

in clubs for 1856. They have sent us their first fruits, and the promise of a fuller harvest to come. Will our brethren, everywhere, imitate this good example, and send in their clubs as soon as possible? We must soon decide how many numbers it will be necessary to issue for the next year, and this renders it necessary to have the clubs sent in as early as practicable. Brethren, be zealous and prompt, and you shall receive—more than our thanks—the higher reward which springs up in every heart, conscious of laboring for a noble and benevolent end.

W. K. P.

THE REVISER:

A Monthly Periodical, devoted to the Correction of all Errors in the Translation of the Scriptures. Conducted by Dr. S. E. Shepard. New York.

THIS is one of the auxiliaries of the Bible Union. Dr. Shepard has collected, from rare works, a large fund of valuable critical notes and developments, based on the Philosophy and Philology of Greek Literature. It is well adapted to the students of the original Christian Scriptures, and a useful auxiliary to both students and teachers of the Greek language, and even to translators of the Christian Scriptures. It will afford much instruction to those uninitiated in classic Greek, as well as in the Hebrew Greek of the New Testament. He requires a large list of subscribers to justify its publication in the handsome style in which it is got up. We would solicit for it the patronage of all capable of appreciating its value, and especially of those in all schools preparatory to the Christian ministry. Price, \$1 a year in advance.

A. C.

HOMŒOPATHY VS. ALLOPATHY:

A Lecture delivered before the Homœopathic Medical Society of Canada, at its Annual Meeting in Hamilton, May 15, 1855, and repeated by request in the city of Toronto, June 25, 1855. By James Lillie, M.D., D.D., now of Montreal.

THIS is one of the many treatises on the healing art that I have read, worthy of the perusal of the whole faculty of physicians. Its author speaks and writes as one that had authority. Having the double honor of M. D. and D. D., from the most respectable institutions, he is, on these commendations, doubly worthy of the confidence of the students and of the teachers of humanity and divinity. Having had the pleasure of a personal acquaintance with him during my late visit to Canada West, and having heard him in the social circle and in the pulpit, I cannot but regard him as one of the lions of the age, and as one of Scotland's brightest stars. He wields a potent pen, guided by a vigorous and commanding intellect, and a richly stored mind. This discourse, of only 34 pages, will fill a larger space in the human mind than many a treatise on the healing art of ten times as many.

A. C.

BETHANY COLLEGE.

THE unusual accession of Students to Bethany College this session, for a time overflowed our accommodations. The Faculty were compelled to fit up new apartments. These are now ready, and we can accommodate some 18 or 20 more students. Will our exchanges please copy?

W. K. P.

AGENTS FOR BETHANY COLLEGE.

At the last Annual Meeting of the Board of Trustees of Bethany College. Alexander Campbell, the former Treasurer, having declined a re-appointment to that office, the duties were devolved upon the undersigned. All remittances and payments for the College, therefore, will hereafter be made to W. K. Pendleton, or to Agents appointed by him.

The friends of the College are earnestly requested to show us their liberality, in promptly settling up their subscriptions. In Missouri, Bro. A. W. Campbell, Jr., is now traveling as our General Agent; and in Illinois, we have still the active services of Bro. C. D. Roberts, of Mechanicsburg. Will not our friends be ready to respond handsomely to the calls of these Agents? As faithful and just stewards, they will not curtail their own benevolence by compelling us to incur extra and unnecessary expense, in having to send *twice* for their subscriptions. The Lord has been bountiful to the earth, and we anticipate a liberal response to the calls we are now, at much expense to the Endowment Fund, making upon those who have so benevolently pledged it to Bethany College.

W. K. PENDLETON, Treas'r Bethany College.

ADELPHIAN SOCIETY.

BETHANY COLLEGE, Oct. 6, 1855.

EDITORS OF THE MILLENNIAL HARBINGER:—You will oblige the Adelprian Society by giving a place to the following:

The brethren of the Adelprian Society cheerfully tender their gratitude to the numerous friends who have so kindly encouraged them, by donations to their Library, during the past summer. Their thanks are due to Bro. Elder A. Campbell, J. A. Campbell, Dr. A. W. Campbell, J. Shrimplin, J. Mendel, Prof. Milligan, J. E. Curtis; Sisters Ann E. Brashear, Margaret Gelsthorpe, Jane and Lavinia Llewellyn, of Virginia. Bros. T. L. C. Hart, R. M. Messick; Sisters Lucy Dupuy, Ellen and Mary Poston, of Kentucky. Bros. A. S. Hayden, Thos. Munnell, A. B. Way, and S. M'Bride, Ohio. Bro. A. C. Hill, Texas. Bro. J. Hobbs, Illinois. Bro. P. Lucas, Missouri. Together with numerous brethren and sisters of Canada West, unknown to them by name, but whose kindness they have experienced through Sister S. H. Campbell. We are also indebted to Sister Clark, of Hanover, for \$5 cash sent us through the hands of Prof. Pendleton.

By order of the Society,

BARTON W. JOHNSON, Cor. Sec'y.

OBITUARY NOTICE.

Departed this life, in her 86th year, Sister PRUDENCE RUSSELL, of Bethany, Va. Our aged sister, some five months since, was persuaded, by the allurements of the Divine love, to confess the Lord Jesus Christ as her Redeemer. In her baptism, she said with much emphasis, "I have done at last what I ought long ago to have done." During the short period of her connection with the Christian church, the deceased appeared to enjoy the communion of saints, and as constant as her feeble health would permit, was she found in her seat in the weekly assembly of the saints, to worship the Lord in his sanctuary. She was suddenly called home on the morning of the 21st November, 1855.

INDEX TO VOLUME V.

	Page.		Page.
ABINGDON College,	596	Christian Review—Baptismal For-	
Absence from Church,	357	muln,	514
A. Campbell in Nashville,	42	Christian Repository vs. the Old	
Adelphian Society,	27, 718	Landmark of the Tenn. Baptist,	548
Advocate the, and Response,	643, 644	Church in Augusta, Ga.,	114
Agents for Bethany College,	718	Church, the	14
Alexander Campbell,	510	Church Paper,	52
American Bible Union,	234, 385, 658	Circular,	170, 538
American C. M. Society,	76	Clubs for the Harbinger for 1856,	675
Anniversaries of our Societies,	45	Colleges—A Morning Lecture,	5
An Apology,	480	Commencement of Bethany College,	
Annual Meetings,	420	the 14th,	469
Apology to Correspondents,	180	Covington Female College,	525
Apostolical Epistles,	497	Covington Male Orphan Asylum,	156
A Sign,	655	Creation, Generation, Regeneration,	661 ✓
Australian Colonies,	357	Crisis, the	592
✓ BACCALAUREATE Address,	421	DEATH of Dr. Cone,	593
Baptismal Formula,	481, 541	Destruction of Chinese Idols,	216
Baptism—A Sign of Remission,	431	Devout Meditations,	611
Baptists and Disciples in Contrast,	434	Difficulty,	572
Baptists and Disciples in Harmony,	137	Disciples of Christ of the 19th Cen-	
Baptists in Canada West,	581	tury,	206
Baptists in England,	41	Dr. Lynd,	511
Bethany College,	225, 657, 717	Dr. Maclay,	322
Bethany College, Agents for	718	ENCYCLOPEDIA of Religious Know-	
Bible and Materia Medica,	312	ledge,	191
Bible Revision,	286	England,	577
Bible Translations in Great Britain,	640	Evangelists wanted,	480
Bible Union matters,	408	FACTS concerning China,	215
Bible Union Meeting in Chicago,	345	Fall of J. B. Ferguson,	636
Bible Union Meeting in St. Louis,	288	First and Second Temples, &c.,	38
Bibliographic Notice,	328	Five Good Rules,	665
Bishop of Virginia,	109	Five Points,	446
Brooke County Co-operation,	480	Friendship,	205
CALUMNY,	678	Funeral Discourse,	20
Campbellism Examined, 64, 140, 181,		Good and Happy Thought,	326
257, 305, 366, 438, 448, 547		Grandest Movement of the 19th	
Candidates for the Christian Min-		Century,	239
istry wanted,	51	Graves, Mr., and his Tennessee Bap-	
Cases of Conscience,	650	tist,	234
Celebration of Paine's Nativity,	221	Great Question Finally Settled,	91
Choice Selections,	274	HIGHER Law Doctrine—Where it	
Christian Banner,	117	comes from,	327
Christianity in England,	112, 465		
Christian Perfection,	520, 708		
Christian Repository,	340		

	Page.		Page.
History of the Baptists,	232	Our Club System,	716
Holy Spirit's Work,	466	Our Colleges,	537
Homœopathy vs. Allopathy,	717	Our Literary Institutions and Col- leges,	356
IMPOSITION of Hands,	410	Our Position Illustrated,	428
Invitation to visit Peoria, Ill.,	52	Our Visit to Nashville,	96, 445, 217
JEWISH Temple Destroyed,	341	PAINFUL Regrets,	220
John L. Waller, L.L. D., the late,	462	Permanent Christian Ministry,	623, 685
LETTER from Bro. T. M. Allen, 353, 713		Personality and Office of the Holy Spirit,	647
Letter from Dr. Fuller, of Baltimore, on the Revision Question,	110	President Shannon,	223
Letter from Dr. Lynd,	702	Prospectus,	175
" to " in response,	704	Prospectus for the Gospel Advocate,	358
Letter from a Tennessee Baptist,	108	Providence, General and Special,	602
Letter from Sister Williams, of Jaffa,	290	QUERIES,	52, 116, 173, 294
Letters of J. L. Waller to A. Camp- bell,	265, 321, 395	RADICAL Difference between Rev. A. Campbell and the Baptists,	587
Letters to a Reformer, alias Camp- bellite,	614	Reasons of Opposition to Reform- ers, &c.,	458
Letters to Young Christians,	163	Religious Herald,	133
Louisville Meeting,	411	Remarks on the Sabbath,	52
MACLAY, Dr.,	322	Re-Union at Allegheny City,	517
Means of Regeneration,	668	Reverence for God's Ordinances,	471
Meeting of the Sunday Schools,	240	Reviewers Reviewed,	121
Millennium,	200	Review of Revised Portions of the New Testament,	165, 169
Millennial Harbinger,	60	Reviser, the	717
Missionary Labors in Catholic Coun- tries,	554	Revision—Dr. Conant's Article in the N. Y. Recorder—His plan for Peace,	212
Misrepresentation of Mr. Carson by the Tennessee Baptist,	269	Roman Hierarchy,	355
Modern Spiritualism compared with Christianity,	656	SANCTIFICATION of the Lord's Day,	498
Monthly Tracts for Sunday School Teachers,	391	Seven Ecclesiastic Isms,	361
Mt. Enterprise Male and Female Seminary,	174	Society of the Alumpi of Bethany College,	476
NEW Crisis,	337	Spiritualism and Demonology,	241
New Doctrine,	318	Spirit, the	635
News from Arkansas,	403	Strange Story,	293
News from the Churches, 54, 117, 176, 235, 295, 359, 415, 476, 597, 658		Subscriptions to the Harbinger, Clubs, &c.,	116
Notes of a Tour to Canada West,	529	Sunday Schools in Kentucky,	235
Now Ready—Campbellism Exam- ined,	277	THIRD Annual Anniversary of the Bible Revision Association,	279
OBITUARY Notices, 50, 120, 179, 238, 297, 419, 479, 539, 600, 660	718	To all who desire the Spread of the Gospel,	474
Organization,	372	To the Lovers of a Pure Version,	588
Orthodoxy and Heterodoxy,	301	Tri-Immersion,	583
Orthodox Regeneration,	491	VISIT to the Tomb of David,	399
Our Changes,	342, 578		



